THE BRIHADARANYAKA UPANISHAD

SANSKRIT TEXT, ENGLISH TRANSLATION
AND COMMENTARY BY

SWAMI SIVANANDA

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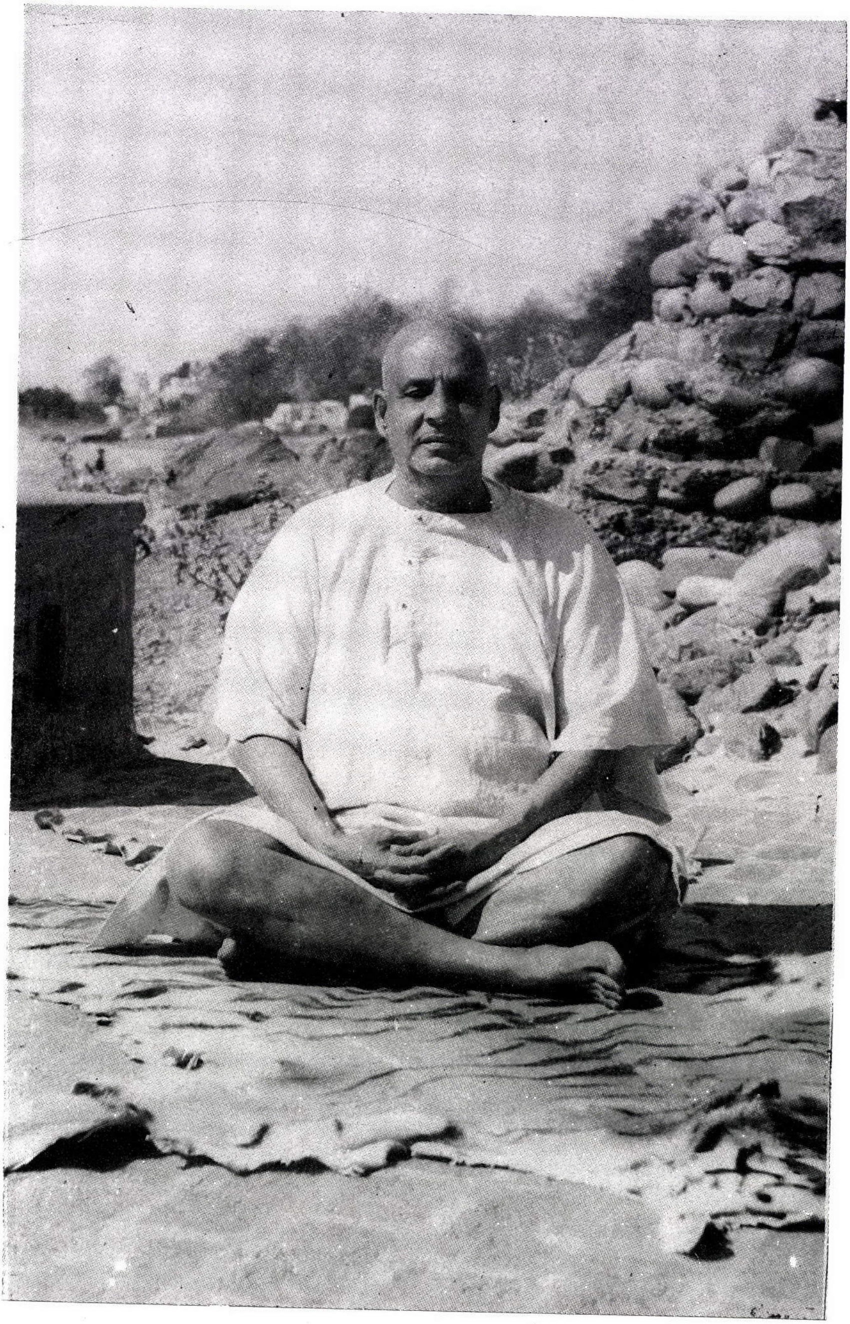
PREFACE

Worshipful H.H. Sri Swami Sivanandaji Maharaj could see through the publication of his translation and commentary on the eight Upanishads,—Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittiriya, Aitareya,—during his physical presence in this world. But as an ardent and devout follower of ancient tradition, he was also aware and was particular that the major Upanishads, which form the philosophical foundation of spiritual culture, ten in number, should all be presented and brought out for the benefit of seekers of Truth. For various reasons, it did not become possible to bring out the remaining two Upanishads, viz., the Brihadaranyaka and the Chhandogya, the largest ones among the whole group; and Sri Gurudev did, once or twice, hint at the Management of the Divine Life Society about the necessity to bring out the Commentaries on the remaining two Upanishads also. The circumstances at that time were somehow such that this publication did not see the light of day during his lifetime. But his disciples and devotees were acutely conscious of the wish of the great Master, which they were eager to fulfil at the earliest available opportunity.

Thus, we release this pleasant and stimulating surprise to the public, this large edition of the Brihadaranyaka Upanishad,—may we call it a *magnum opus*—with the original Sanskrit text and an English translation of the same, together with an elaborate expository commentary. The first edition of this book was published in the year 1985. As there is consistent demand from the reading public, we are bringing out this edition.

The Brihadaranyaka Upanishad is the most detailed and magnificent revelation of the ancient philosopher-seers, which, in its six chapters packed with thought and revelation, provides to the students a practically exhaustive and concentrated teaching on every aspect of life, making it an indispensable guidebook to the student of literature as well as the philosopher, the religious devotee, and the mystical and spiritual seeker engaged in meditation for divine realisation.

–THE DIVINE LIFE SOCIETY



SRI SWAMI SIVANANDA

INTRODUCTION

The holy corpus of the *Veda,* which is the repository of eternal knowledge and wisdom, is divided into four Books, known as Rigveda, Yajurveda, Samaveda and Atharvaveda. In each of the four Vedas a distinction has been made according to content and form: (1) *Samhita*; (2) *Brahmana*; (3) *Aranyaka*; (4) *Upanishad.*

The *Samhita* is a collection of hymns or prayers to God in various Manifestations, containing also formulae necessary in the sacrificial use of these hymns, known as *Mantras.* On a practical basis, the *Samhita* is to be considered as the chief *Veda,* and it is the *Samhita* that people have in their minds mostly when they refer to the Vedas, the study of the Vedas, the greatness of the Vedas, or holding the Vedas as the foundation of India's spiritual and religious outlook of life. The Mantras are addressed to divinities, *Devas,* as the infinite forms of the Supreme Being, these forms of divinities being regarded as the gradational accessible approaches to the Creator by the corresponding levels of evolution and comprehension of the worshipper, the devotee, or the seeker.

The word 'Samhita' means a collection of the Mantras belonging to a particular section of the Veda, which are either in metrical verses *(Rik)* or sentences in prose *(Yajus)* or chants *(Sama).* The Rigveda Samhita consists of 10580 Mantras or metrical verses; the Samaveda Samhita contains 1549 verses (with certain repetitions the number is 1810) many of which are culled from the Rigveda Samhita. The Sama hymns are modulated in numerous ways for the purpose of singing during either prayer or sacrifice. The Yajurveda Samhita consists of two recensions known as the *Krishna* (black) and the *Shukla* (white), and consists of prose sentences and long verses, The Atharvaveda Samhita, while it is included among the four sections of the Veda, is generally not studied as a prayer book and is used only during certain specific forms of sacrifice and also for incantations of different kinds to receive benefits to the reciter, both material and spiritual.

The *Brahmanas* teach the practical use of the verses and the chants presented in the Samhitas. However, the Brahmanas, though they are supposed to be only sacrificial injunctions for purpose of ritualistic utilisation of the Mantras of the Samhita, go beyond this restricted definition and contain much more material, such as *Vidhi* (a directive precept), *Arthavada* (laudatory or eulogising explanation), and *Upanishad* (the philosophical or mystical import of the chant or the performance).

The *Aranyakas* are esoteric considerations of the practical ritual, which is otherwise the main subject of the Brahmana. The opening passage of the Brihadaranyaka Upanishad, in which the horse-sacrifice is treated as a symbol, would serve as an example of how a ritualistic symbol and material is used as a cosmological concept for purpose of religious contemplation and philosophic meditation. The *Panchagni-Vidya* of the Chhandogya Upanishad may also be cited as an illustration of a cosmological or astronomical and physical event being taken as a spiritualised symbol for mystical contemplation.

The *Upanishads,* except the *Isavasya,* which occurs in the Samhita portion of the Yajurveda, occur as the concluding mystical import and philosophical suggestiveness of some Brahmana or the other. The philosophical sections of the *Brahmanas* and *Aranyakas* are usually detached for the purpose of study, and go by the name of *Upanishads,* brought together from the different Vedas to form a single whole, though it appears that originally each school of the Veda had its own specialised ritual textbook with an exegesis or practical manual. The Brihadaranyaka Upanishad belongs to the Shukla-Yajurveda group and is the most elaborate of them all, touching on almost every issue relevant to human life, and rising to such heights of philosophic genius as may rightly be considered as the greatest achievement of the human mind in history.

There is also a tradition that the *Brahmacharin,* or the celibate student (which is the first part of the dedication of human life) occupies himself with a study of the Samhita; the *Grihastha,* or the householder (which is the second part of the dedication of life) is expected to diligently perform the rituals detailed in the Brahmanas in relation to their corresponding Mantras from the Samhitas. The *Vanaprastha,* or the recluse, the hermit (the third part of the dedication of life) rises above prayer as a chant and performance as a ritual, and busies himself with pure inward contemplation of the more philosophical and abstract realities hidden behind the outward concepts of divinity and the external performances of ritual. The *Sannyasin,* or the spiritually illumined renunciate (the fourth and concluding part of the dedicated life) occupies himself with direct meditations as prescribed in the Upanishads, whose outlook of life transcends all empirical forms, outward relations, nay, space and time itself.

Among the ten Upanishads, the *Isa, Kena, Katha, Prasna* and *Mundaka* may be regarded as more introductory, providing preliminary details of a more or less preparatory nature in the understanding of the great truths of the universe. The *Kathopanishad,* with its musical tone, literary excellence and homely message of the value spiritual, should, indeed, form a fitting text for the beginner in the study of the Upanishads. It is sometimes held that the Brihadaranyaka is a vast commentary on the suggestions made in the Isa Upanishad, while the Brihadaranyaka has a certain internal connection with the precise adoration of the Almighty sung in the *Purusha-Sukta* of the Samhita. The Mundaka also serves as a good introduction.

But it is the *Brihadaranyaka, Chhandogya, Aitareya, Taittiriya* and *Mandukya,* that rise above the level of ordinary instruction and stand as most exalted specimens of a direct encounter with Reality. The Brihadaranyaka is like an omnibus, where anything can be found anywhere. The Chhandogya is more realistic form, and, while it covers a very wide range of subjects like the Brihadaranyaka itself, is characteristically different in make, and presents itself as being more intimate with the hearth and the home and the more concrete values capable of easy comprehension. The Aitareya is the story of creation, cosmology. The Taittiriya is many-sided, but its main issues are psychological, explaining the composition of the individual, thus forming, together with the Aitareya, a practical text on the story of creation. The Mandukya Upanishad is very brief and seems to sum up the intentions of all the Upanishads in just twelve Mantras, dealing, as it does, with the structure of levels of reality as indicated in the stages of consciousness, namely, waking, dream and sleep, suggesting thereby the presence of a Transcendent Universal, timeless and eternal.

The Brihadaranyaka Upanishad is a veritable research reservoir and may be taken up for intensive study by those who are pure in heart, sincere in their aspirations, and wholly devoted to a Godly life.

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THE
BRIHADARANYAKA
UPANISHAD

MADHU-KANDA

CHAPTERS I AND II

ॐ

ॐ । पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

OM. That (Absolute) is infinite, this (universe) is infinite. (This) infinite emanates from the infinite, (the Absolute). Taking the infinitude of the infinite (universe), the infinite (Absolute) alone remains. Om Peace! Peace! Peace!

This is the *santi mantra,* peace-chant, for not only this Upanishad, but also for other Upanishsads belonging to the same Branch of the *veda* as the Brihadaranyaka viz., *sukla yajurveda.* It is a custom which is followed even today, to recite the particular *santi mantra* at the beginning and end of the *svadhyaya* of any Upanishad or any portion of the *veda.* This peace-chant is generally in the form of a prayer to the Supreme about whom the Upanishad instructs, to ward off all obstacles in the path of grasping the import of the teachings. The present *mantra* is a unique one, as it has, within the short span of a single and simple verse, condensed the whole content of the Upanishadic philosophy. The supreme Absolute is infinite, says this verse. It is beyond the reach of the frail individual intellect of man. It also says that this universe that we see has come out of the Supreme and it is also infinite in its real nature. Thus, the cause and effect are infinite. But there cannot be two infinities. Therefore, the verse says that taking the infinitude of the infinite, i.e., by removing the apparent otherness of the universe through reasoning by the purified intellect, the otherness which is caused by nescience, what remains is the infinite Absolute alone. In other words, this universe is phenomenal. It has pragmatic reality which is transcended by the Absolute Reality which is the real nature of the world and one's own Self. This knowledge is the Saving Knowledge which frees one from the entanglements and sufferings of this world. By chanting this verse one's mind becomes attuned to the Absolute which is non-different from oneself. For further explanation of this verse, the reader is referred to *mantra* V-i-1. The word 'Peace' which is the shortened form of 'may peace be unto us' is repeated thrice. The first utterance of the word frees us from all pains caused by oneself, the second utterance frees us from all miseries caused by the external world, and the third from all calamities brought about by the divine forces of nature.

CHAPTER I

SECTION I

ASVAMEDHA-BRAHMANA

OM. Salutations and prostrations to the Supreme who resides in the hearts of all beings, sentient and insentient, who controls the whole universe, who manifests Himself as the universe and yet remains transcending everything, the particular and the universal.

The discriminating mind will find that this phenomenal world is controlled by two broad principles. One is the mystical principle beyond the grasp of the senses and the intellect, and therefore, considered sacred and secret. It is the mysterious divine law. And the other is its counterpart which is the external principle, graspable by the mind and intellect and fit to be communicated to the vast majority of the general public. The former is suitable only to the select few whose minds are of introverted nature. The latter regulates human conduct in all walks of life, in all secular activities including the religious. This external principle is based on the divine one which, though remains invisible and impersonal, can explain rationally all our actions in this world. The latter is unchanging, being eternal, unlike the former which is changing according to place, time and circumstance. As long as we are caught up in the current of the ever-changing world and continue to move with it, we will not be able to know the nature of the divine principle. When once we are able to stand apart as a witness of the world-process, we can know what this great mysterious principle is, and how it is at the back of everything that happens in the external world and the internal mind. How can we come out of the current of this universe and stand apart? This can be done by understanding the real nature of this world which reflects the divine principle in every condition, stage and circumstance of life. So, it becomes possible to know the divine through the world, even as the original can be known through its reflection. The conditioned phenomena can be transcended and the unconditioned Noumenon can be reached through meditation and enquiry. This is the theme of the whole Upanishad.

ॐ। उषा वा अश्वस्य मेध्यस्य शिरः। सूर्यश्चक्षुः, वातः प्राणः, व्यात्तमग्निर्वैश्वानरः, संवत्सर आत्माश्वस्य मेध्यस्य। द्यौ पृष्ठम्, अन्तरिक्षमुदरम्, पृथिवी पाजस्यम्, दिशः पार्श्वे, अवान्तरदिशः पर्शवः, ऋतवोऽङ्गानि, मासाश्चार्धमासाश्च पर्वाणि, अहोरात्राणि प्रतिष्ठाः, नक्षत्राण्यस्थीनि, नभो मांसानि। ऊवध्यं सिकताः, सिन्धवो गुदाः, यकृच्च क्लोमानश्च पर्वताः, औषधयश्च वनस्पतयश्च लोमानि, उद्यन् पूर्वार्धः निम्लोचञ्जघनार्धः, यद्विजृम्भते तद्विद्योतते, यद्विधूनुते तत्स्तनयति, यन्मेहति तद्वर्षति, वागेवास्य वाक् ॥१ ॥

1. OM. The dawn verily is the head of the sacrificial horse. The sun is the eye, the air is the breath or vital force, the fire *vaisvanara* is the open mouth, and the year is the body of the sacrificial horse. The heaven is the back, the sky is the belly, the earth is the hoof, the directions are the sides, the intermediate quarters are the ribs, the seasons are the limbs, the months and fortnights are the joints, the days and nights are the feet, the stars are the bones and the clouds are the flesh (of the sacrificial horse). The sands are the half-digested food, the rivers are the blood-vessels, the mountains are the liver and spleen, the herbs and trees are the hairs, the ascending sun is the forepart, the descending sun is the hind part, the lightning is yawning, thunder is the shaking of the body, raining is making water, and sound is its neighing.

The first section of the first chapter of the Upanishad deals with the meditation on the great *asvamedha yaga,* the horse-sacrifice. Though this sacrifice is a ritual as other sacrifices are, here it is given for the purpose of meditation.

One who meditates on the horse-sacrifice in his mind gets the same benefit as the one who actually performs the ritualistic sacrifice. The meditation is based on similarities between the symbol on which one meditates, which is here the sacrificial horse, and the object of meditation which is the *virat purusha* in the form of this universe. Through this meditation, the horse is deified into the *virat-purusha.* Time, worlds, directions, gods, etc. which are parts of the universe are superimposed on the various parts or limbs of the horse. The *mantra* enumerates twenty-five limbs of the sacrificial horse, which are to be meditated upon as identical with twenty-five corresponding limbs or parts of the universe, and not *vice versa.*

The head of the sacrificial horse is to be meditated as the dawn, the period of about forty-five minutes just preceding the sun rise. The similarity between the head of the horse and the dawn, is the importance which both have in their respective fields. The head is the most important part of the horse, and so is the dawn the most prominent part of the day, the *brahma-muhurta.* Similarly, the eye of the sacrificial horse is to be meditated as the sun, because of two reasons. One is that the sun is the presiding deity of the eye. The second reason is their similarity in that the sun rises just after the dawn and the eye comes just after the head. The vital force of the horse corresponds to the atmospheric air, because the breath of the horse, which functions due to the vital force, is of the nature of air. Based on this similarity, the vital force in the horse is to be identified, through meditation, with air. The mouth of the horse is to be meditated as the *vaisvanara-agni,* because the latter is the presiding deity of the former. The body of the sacrificial horse is the year. The word 'Atman' in this context occurring in the *mantra* means the body. The year consisting of twelve months, three hundred and sixty five days and their further subdivisions such as hours, minutes and seconds, may be considered as the body of which these divisions of time are limbs. This is the similarity for meditation. The back portion of the horse is to be identified with the heaven, through meditation, as both are high. The belly of the horse is the sky, both being hollow. Its hoof is the earth, as both are hard. The two sides of the horse are to be contemplated as the four quarters, north, east, south and west, as the former are in contact with the latter. Its ribs are the intermediate quarters, the north-east, south-east, south-west and north-west. The similarity here may be that both are placed in between – the intermediate quarters in between the main quarters and the ribs in between the two sides of the body. The limbs are similar to the seasons, as both are divisions of time, as the body has already been identified with the year. Therefore, the former should be meditated upon as identical with the latter. The joints of the horse are the months and fortnights, their similarity being the connecting link, the former connecting the parts of the body and the latter connecting those of time. The feet of the horse are to be meditated upon as the days and nights. The similarity that helps meditation here is that even as the horse stands on its feet, the presiding deity of time stands on days and nights. The bones are the stars, because both are white in colour. The flesh of the horse is to be identified with the clouds. The likeness here is that even as blood drops from the flesh, water drops from the clouds. The half-digested food is the sand, as both have unconnected and loose parts. The blood vessels of the sacrificial horse are to be identified with the rivers, on the resemblance that there is flow of liquids in both, blood in the former and water in the latter. Its liver and spleen (the muscles below the heart) are hard and elevated like the mountains and hence the former are to be identified with the latter through contemplation. The hairs on the body of the sacrificial horse are to be meditated as the herbs and trees, the small and large in the former corresponding to the small and large in the latter. The forepart of the horse which has an upward ascent, is to be identified with the rising sun which also ascends up till noon.

The hind part of the horse is to be meditated as the setting sun, the resemblance being that both come anterior to their respective posterior parts, viz., the forepart and the rising sun. The yawning is lightning, because the former splits the mouth and the latter splits the clouds. Its shaking the body has resemblance to thundering, because both produce sound. Therefore, the former is to be identified through contemplation with the latter. Its making water is to be meditated upon as raining, based on the similarity that both cause moistening. Lastly, the neighing of the sacrificial horse is to be contemplated as identical with sound. Here no fancying is called for because neighing produces sound.

The whole universe is an organic whole, the parts of which are vitally connected with one another. There is really no difference between one person and another person, one object and another object, because all are made up of the same five elements,—the earth, water, fire, air and ether. Man erroneously thinks that space or ether separates one object from another. But really it does not. On the other hand, it is the connecting link among the objects, being one of the gross elements containing all the five subtle elements, the same elements which go to constitute the bodies and objects. Thus, one must know that there is no physical separation. Then what is the cause of separation which every one feels in this world? The cause is psychological, created by imagination. It is this wrong imagination by the mind that causes the feeling of separation among persons, animals, plants and other objects, which feeling of segregation and individuality causes all sorrow and misery. Therefore, one who hankers after Liberation, which is destruction of sorrow once for all, has to give up the erroneous imagination of separateness and resort to right thinking and realise the one homogeneous, organic nature of this universe. The meditations which are known by the names of *vidyas* or *upasanas* in the Upanishads, aim at this great Goal of human life. In this meditation on the horse-sacrifice, the sacrificial horse, the most important item of the sacrifice, is to be meditated as the whole universe which forms the body, as it were, of the *virat-purusha,* also called *prajapati* and *hiranyagarbha* in this context, who is the presiding deity of the horse-sacrifice.

The second *mantra* completes this imagery.

अहर्वा अश्वं पुरस्तान्महिमान्वजायत, तस्य पूर्वे समुद्रे योनिः; रात्रिरेनं पश्चान्महिमान्वजायत, तस्यापरे समुद्रे योनिः, एतौ वा अश्वं महिमानावभितः संबभूवतुः। हयो भूत्वा देवानवहत् वाजी गन्धर्वान्, अर्वासुरान्, अश्वो मनुष्यान्; समुद्र एवास्य बन्धुः, समुद्रो योनिः ॥२॥

॥इति प्रथमाध्यायस्य प्रथमं ब्राह्मणम् ॥

2. The *mahima* (a golden vessel which is used to hold the libations at the horse-sacrifice) in front of (the sacrificial) horse, is the day. The source of it is in the eastern sea. The *mahima* (a silver vessel which is also used to hold the libations) behind it (the horse), is the night. Its source is in the western sea. Verily, these two glories appeared on either side of the horse (as the two sacrificial vessels). He, after having become a *haya* carried the gods, as a *vaji* carried the celestial minstrels, as an *arva* carried the demons, as a horse carried the men. The sea is its companion indeed, the sea is its source.

In this *mantra* the term *mahima* is used for the two vessels made of gold and silver, which are most essential for the *asvamedha* sacrifice, to hold the libations. These two vessels, one made of gold and the other of silver, are always placed on either side of the horse, when the sacrifice is performed. These vessels symbolise the day and the night, respectively, which follow in our world, one after the other. The golden vessel stands for the day, because both are bright in nature. The silver vessel stands for the night, most probably to symbolise the starry nights. Or, it may be because *ra* is common in *rajata* (silver) and *ratri* (night), or perhaps due to the reason that both silver and night are inferior to gold and the day respectively. However, it is clear that the two vessels are symbolic of the bright day and the starry night.

It is our everyday experience, that the day dawns from the eastern sea where the sun rises, and the night falls when the sun sets in the western sea. So, it is said that the source of the first *mahima* is in the eastern sea, and that of the second *mahima* is in the western sea.

The above-mentioned glories (*mahima*) appear in the front and at the back of the horse. The day appears in the front (of the horse), its head representing the dawn of the day, and the upper half, the ascending sun. The night falls at the back of the horse, because the lower half of it is the region of the setting sun.

haya, vaji, arva and *asva* mentioned in this *mantra* are different types of horses, and are distinguished on account of their different characteristics.

The sea is its companion and its source. The sea here may represent the Universal Self, to whom the horse is tied. *bandhu* is here used to indicate *bandhana,* that to which the horse is tied, or the stable where the horse is tied. *bandhu* generally means companion. The supreme Self is also the abode of the horse, to which it owes its birth, i.e., the world has come out of the supreme Self. It is said to be the *yoni,* the source. The world subsists in It as the manifestation of *prakriti.*

"The horse has its abode in the water" – says the Taittiriya Samhita, which should never be taken in its literal sense, that the horses are born of the sea, though the sea is the well-known place of their origin. The name *saindhava* applied to horses is so derived. As in the previous *mantra* the sacrificial horse has been graphically symbolised as the world, or creation in a wider sense, in order to facilitate meditation on the *asvamedha* sacrifice, and to divert the external actions of man to the inner life of meditation. It will be more appropriate to understand the deep import of the above passage, by interpreting it as "the world has its abode in water". Water conveys the idea of subtle elements. Water stands for all the elements, because it is really a combination of water, fire and earth, according to the tripartite creation of the gross elements (vide Chh. Up. VI-iii-3). Water is all-pervading.

Summary

In this first section, the world is compared to a sacrificial horse, and an exhaustive description of the world is presented in comparison with the different limbs of the horse. This section aims at explaining the famous and elaborate 'horse-sacrifice', with a view to giving it an esoteric and philosophic meaning. It is a fact within the range of everybody's knowledge, that the aim of the Upanishadic philosophy is to lift the individual's mind from the lower regions of *samsara* to the higher planes of sublime ideals. In olden days, the *asvamedha* was a very well-known and popular sacrifice. The sacrificer aimed at achieving victory over the kingdoms of the earth. This was the case with all those that were desirous of earthly happiness. But, people who were endowed with higher thought and experience sought to spiritualise that sacrifice, by making it a mode of conquering the lower mind, a way of inner meditation, for gaining suzerainty over one's own self. While the followers of the *karma kanda* stick on to the external aspect and meaning of the sacrifice, the wise seer of the Upanishad penetrates deep into its inner spiritual significance. And, thus comes to him the vision of the cosmic Spirit which the sacrificial horse symbolises.

Thus Ends the First Section Entitled
Asvamedha-Brahmana in the First Chapter

SECTION II

AGNI-BRAHMANA

नैवेह किंचनाग्र आसीत्, मृत्युनैवेदमावृतमासीत्—अशनायया, अशनाया हि मृत्युः; तन्मनोऽकुरुत, आत्मन्वी स्यामिति । सोऽर्चन्नचरत्, तस्यार्चत आपोऽजायन्त; अर्चते वै मे कमभूदिति, तदेवार्कस्यार्कत्वम्; कं ह वा अस्मै भवति य एवमेतदर्कस्यार्कत्वं वेद ॥१ ॥

1. Before creation nothing was in existence. This (world) was enveloped by death (in the form) of hunger (voracity), for hunger is death. He thought: May I have mind; then He created the mind. He, worshipping Himself, moved about. During His worship, water was produced. (Then He) thus (thought): Water was produced while I was worshipping. Therefore, this is the fire so called (because, it has the nature of brightness and pleasure). One who thus knows the (origin, etc. of) fire, for him, verily, happiness comes.

In the previous *brahmana* or Section, the sacrificial horse has been identified with the world and world-order, and its resting place has been declared to be the supreme Self.

This *brahmana* opens with the unmanifested condition of this universe before the creation of the mind and the rest. Everything was devoid of name and form. The creation was in its dormant state. The five great principles were in their unmanifested state. There was neither cause nor effect, preceding the manifestation of the universe.

This *mantra* may give rise to many objections that are raised by the Nihilistic school of philosophy.. Was it altogether void? For, the *sruti* says that there was nothing before creation, which indicates the absence of both cause and effect. But, when cause and effect are totally absent, the conception of non-existence cannot arise in the mind. The absence of a pot presupposes, according to the nihilists, the non-existence of that pot. If this view is to be taken as correct, if the non-existence of the effect is to mean total non-existence, then there would arise the great danger of disharmony in the *sruti* texts themselves. "This was verily before, the Self alone and nothing else" (Ait. Up. I-1); "Before it was the *Atman* alone" (Bri. Up. I.iv.1), and other similar passages in the *sruti* declare that though there was neither day nor night, neither being nor non-being before the emergence of the universe, yet, however, the supreme Being was existing. It is the primary Being, for no other whatsoever preceded It. If we agree with the view that nothing was existing before the creation came into manifestation, as some of the schools of philosophy hold, then there would occur an inconsistency in the subject matter of the present topic which is immediately followed by, 'this was enveloped by death in the form of voracity'.

It is not correct to say that existence presupposed a universal void or total absence of the primary cause, for we have never seen a pot coming into existence without a cause, viz., clay. No effect is produced when there is no cause. Whether or not the cause is perceptible, we can infer a cause from the effect, as we infer the clay, the cause, from the effect, the pot. It is immaterial whether the cause is perceptible or not. What is significant is the production of the effect. From this, we rightly infer that before creation the universe also must have existed in its existent cause, as pot in its cause which is existent.

The *sruti* says that the world was covered by death, which means that death was in existence prior to creation. Then, of course, the objection is answered by the same *sruti.* Now we understand the passage in this way: This creation was, before it could be distinguished by name or shape, i.e., before its manifestation, enveloped by the all-enveloping death; nothing existed whatsoever, If this passage is read and explained from the mythological point of view, death here symbolises the state of *adi-pralaya,* the first state of cosmic deluge. Before life manifested in creation, there was total negation of it, which is characterised by the state of death. Death is the opposite of life. Death is also known by the name of hunger. Hunger is an epithet of death. Hunger is the desire to eat. It is the tendency to the death of that which is eaten. We know by our experience that hunger, in course of time, is followed by death, for on account of hunger one eats the other. If one does not eat the other, one has to die out of hunger. Therefore, hunger refers to death. Just as when we say 'there was no pot', we refer to the absence of the pot, similarly, death refers to the absence of life, the first characteristic of creation.

But death, which corresponds to the absence of life in its manifested aspect, is not capable of thinking, unless there exists some other cause, which has properties of thinking and willing. Then death must presuppose its cause in the form of *iccha-sakti,* i.e., the desire aspect of the creative activity. It is this *iccha-sakti* that impels death to think: 'Let me have a mind'.

To put the matter concisely, prior to creation, everything that was was unmanifested. The life-vibrations were in latent form. Though the supreme Principle was there, It was in an unmanifested form. Just as earth is seen in the form of a lump of clay, and clay, as a matter of fact, manifests itself in the form of a jar, similarly, the supreme Principle manifested Itself, by virtue of Its *iccha-sakti* (will-power) in the form of creation. Death, in this passage, refers to the unmanifested aspect of the life-principle, which, in that condition, was temporarily devoid of *iccha-sakti,* the power to will.

He thought: 'Let me have a mind', and then He created the mind. Mind here corresponds to the *iccha-sakti,* which is a characteristic of the life-principle. This is a metaphorical illustration of the process of the projection of life. After life was projected through the venues of death, it (life) animated itself throughout. As a consequence of this animation caused by the life-principle, death disappeared, just as darkness disappears with the appearance of light, or the lump of clay disappears when the form of a pot animates the whole being of the clay. This animation of the life-principle is figuratively pointed out by the statement: 'He created the mind'.

Then what happened? Life appeared, became manifest in the form of 'willing'. This view is supported more or less by all the *srutis,* on similar lines.

Then it is said that He went on worshipping. Here the act worship symbolises the animation of *kriya-sakti,* creative power. The life principle is always understood to denote activity too, inasmuch as it is the sole cause of 'willing'. 'Worship' can denote the setting of *kriya-sakti* in motion, dynamism or activity. From such activity, a twofold result follows: First, there is an awareness of the activity of the mind which is described as fire. Secondly, there is a consciousness of the feeling of happiness arising from such activation of the mind which is described as water. Since both owe their birth to one source, they are commonly named *arka. arc* means worship. *kam* means happiness. The combination of these two words results in the noun *arka.* Worship represents fire, and its outcome, happiness, represents water, these being the third and the fourth principles in the order of creation.

While the process of creation was going on, as stated above, water was produced as an effect of worship, the animation of *kriya-sakti.* No sooner did He see the water, the life-principle, than was He immensely delighted, for creation had taken place. He meditated on the origin of this water—whence did it come, and how? He discovered that while worshipping or setting His *kriya-sakti,* the power of dynamism in motion, water, the life-principle, had sprung up. He discovered or became aware of His *kriya-sakti,* which was animating all, throughout, as the sole-force. It gave Him delight, as it were. Thus *arka* is an epithet of fire derived from the performance of worship, leading to happiness *(arcate kam arkam).* As already stated, fire is the third principle, and water the fourth. *akasa* and *vayu* precede them in the act of creation.

The *brahmana* concludes its first *mantra* with a *phala-sruti:* One who thus knows the origin, etc., of the fire element as *kriya-sakti* in the order of creation, for him happiness *(kam)* comes. The meaning is that happiness is related to the life-principle in man.

The next *mantra* deals with the creation of the grossest and last of the principles – earth.

आपो वा अर्कः; तद्यदपां शर आसीत्तत्समहन्यत । सा पृथिव्यभवत्;
तस्यामश्राम्यत्; तस्य श्रान्तस्य तप्तस्य तेजो रसो निरवर्तताग्निः ॥२ ॥

2. Water, indeed, is *arka* (brightness). That which was froth in the water solidified. That (mass of solidified substance) became the earth. Because of it (He) became tired. (Then) the lustre and essence of the tired and distressed *(prajapati)* turned into fire.

Before we proceed to describe the emergence of the earth, we shall summarise the meaning of this *mantra* as stated in the Taittiriya Upanishad (II-i): "From the Self, verily, space arose, from space air, from air fire, from fire water, from water the earth, from the earth herbs, from herbs food, from food semen, from semen the person."

Water is fire, because it has emerged from fire. Water is the substratum for fire, for, indeed, nothing whatsoever would exist if the life-principle had not come into manifestation. In the order of creation, too, water principle follows soon after the emergence of fire. Water is the main principle on which life subsists in this creation. From water earth was formed, i.e., out of water sprang forth the embryonic state of the universe.

The *mantra* states that that which was froth in the water solidified. It means that the earth sprang up. This solidification was as a result of the internal and external heat which must have been enveloping the whole atmosphere in the pre-embryonic state of the earth. It will be said later on in this Upanishad: 'In the beginning this world was just water', etc. While discussing the cosmology in the Chhandogya Upanishad, Sanatkumara, by the way, tells Sage

Narada: 'It is just water that is solidified, that is this earth, that is the atmosphere, that is the sky.... all these are just water solidified' (VII-x-1). Reference to this cosmological conception is found in the Aitareya Upanishad too: 'Right from the waters He drew forth and shaped a person' (I-3).

That solid substance which was formed in water is earth, the fifth and the last principle, in the order of manifestation. In its embryonic state, it must have been as big as an egg. Egg in Sanskrit language is called *anda.* Most probably the epithet *brahmanda* for the universe, is derived from this embryonic state of the universe, when the earth was as big as an egg.

After having created the earth, which was so tedious a process, He, *prajapati,* became tired. It is perhaps for this reason that there is no sixth principle. From the general knowledge of physics and through observation also, we know fully well that the whole universe is animated by one common principle. Through endless ages, this common principle has remained the same throughout, without any modification in its essential nature. The statement 'He became tired' opens before us a new venue for thought and research, which stands before us and confronts us with the question, "Why He became tired and how did it prevent the further emergence of a sixth principle?". The projection of the earth was no small task for *prajapati,* and therefore, naturally He became tired, as everyone becomes tired after work.

Tired and distressed as He was, His essence or lustre emerged from His body and the principle of fire was born. This fire is the first-born *viraj* who is identified with the sum-total of all the bodies. He possessed a body and organs, for *smriti* says: "He is the first embodied being". *Agni* in this *mantra* stands for *viraj. sara* means a mass of solid substance, the cream of slightly curdled milk. This is to illustrate that the mind assumed denser and denser form and thus all material objects of the earth were created. He became tired, because He had worked much. He became distressed because He had become separated from the supreme Self, His Abode, the stable of the sacrificial horse (vide *mantra* I-i-2).

brahma, the Creator began to move about manifesting as the vital energy in his creation. This vital energy is spoken of as *agni.* 'Lustre came out' means that *brahma* functioned as *prana* in all beings.

The next *mantra* deals with the further division of life. *prajapati,* as fire, divided itself in threefold ways, as the sun, air and fire. Death, which was one when creation emerged, became multiplied, vitalising all through the sun, pervading all space through air, and sustaining all life in the beings through *prana.*

स त्रेधात्मानं व्यकुरुत, आदित्यं तृतीयम्, वायुं तृतीयम्; स एष प्राणस्त्रेधा विहितः । तस्य प्राची दिक् शिरः, असौ चासौ चेर्मौ । अथास्य प्रतीची दिक् पुच्छम्, असौ चासौ च सक्थ्यौ, दक्षिणा चोदीची च पार्श्वे, द्यौः पृष्ठम्, अन्तरिक्षमुदरम्; इयमुरः, स एषोऽप्सु प्रतिष्ठितः; यत्र क्व चैति तदेव प्रतितिष्ठत्येवं विद्वान् ॥३ ॥

3. He (Death) divided himself threefold, making the sun the third in respect of fire and air, and the air third with respect to fire and sun. This *prana* also divided itself threefold. Eastern direction is his head. Yonder one and yonder one (north-east and south-east) are his two arms. (Likewise) the western direction is his tail (hind part). Yonder one and yonder one (north-west and south-west) are the thighs. Southern and northern (directions) are sides (flanks), the sky is (his) back, the atmosphere is his belly. This (earth) is (his) chest. He (Death) is resting (standing firmly) on the waters. Wherever the knower (of this fact) goes, there (he) has a resting place (he gets a resting place).

Death became divided threefold. Those divisions were the sun (vital energy), fire (life) and air (space). It may be said here that the whole of creation, during that period had become animated with these three gross factors. Naturally, the *prana* also became threefold, for *prana* is the pervading essence in the entire creation. Whenever any factor of creation is dealt with, *prana* is naturally included in it. When Death was divided into three, i.e., sun, fire and air, *prana* also followed the same process of division. It became (1) Life in the Sun, which vitalises all things, (2) Life in the Fire, which sustains the main life principle, throughout the creation, and (3) Life in the Air (space and light).

What is that Death like? The *mantra* replies through a metaphor. Eastern direction is its head. North-east and south-east are its arms. Western direction is its tail or hind part. Tail means the horse-tail, horse standing as a symbol of creation as envisaged in the first Section. North-west and south-west directions are its thighs. The southern and the northern directions are its two sides, right and left. The heaven is its back like the back of a horse, projecting upwards. The atmosphere or the intermediate space is the belly of this Death. The space is used to denote the belly, for the simple reason that the endless worlds are contained only within space, even as all food that is eaten is contained within the belly. This earth which is our planet, is its chest or breast. It is resting on the waters. Quite true, for all life depends on water. *sruti* also says: "*evam ime lokah apsu-antah*—thus do these worlds are in the water." The cosmic waters are supposed to be supporting the universe from endless ages. Wherever a knower of this fact goes, there he has a resting place. In other words, one who knows that the whole of the universe is but the cosmic body of the Atman, he is revered everywhere. Wherever he goes he gets a place for resting. This is to glorify the knowledge of the emanation of the universe from the Atman in its threefold aspect of *adhyatma, adhibhuta* and *adhidaiva.*

सोऽकामयत, द्वितीयो म आत्मा जायेतेति; स मनसा वाचं मिथुनं समभवदशनाया मृत्युः; तद्यद्रेत आसीत्स संवत्सरोऽभवत्। न ह पुरा ततः

संवत्सर आस; तमेतावन्तं कालमबिभः । यावान्संवत्सरः; तमेतावतः कालस्य
परस्तादसृजत । तं जातमभिव्याददात्, स भाणकरोत्, सैव वागभवत् ॥४ ॥

4. He, (the voracity, Death) desired: 'Let me have a second body'. (Having thus desired) He became (brought about) the union of speech with the mind. The seed that was there, (it) became *samvatsara* (year). Prior to him (there had been) no year. (He, the Death) reared him *(samvatsara)* for as long as a year. After this period (he) created him. (When he was born) He (Death) opened (his) mouth (to devour him). He (babe) made a sound (uttered) *bhan.* That (sound) indeed, became speech.

After having manifested himself as the first organism, in the cosmic egg, he, the Death, thought of or desired for a second body (self). His first body was *viraj,* containing within himself the whole organism of mundane creation. The second self which he desired for, came to his mind as *vak,* speech. *vak* is the power or medium of expression. It is quite natural that what one thinks one expresses. This correlation of 'thinking' and 'expressing' is established in this *mantra.*

Speech is thought expressed. No form of knowledge can find expression without the medium of speech. Speech reproduces the thought in the form of sound-vibrations. How could one express himself, if there were no speech! It evidently goes to establish the fact that soon after creating the *viraj,* the cosmic organism, Death thought by virtue of his mind, to create 'speech' by which he (the *viraj)* would be enabled to express or know his existence. It will be said later on that knowledge has for its support speech (II-iv-11). What we speak is the grossest reproduction of knowledge. When knowledge springs up in the mind, certain subtle vibrations form a group. These subtle vibrations in a group express the subject of knowledge. And, when this expression takes place through the medium of sound, we call it speech. So speech presupposes a thought, a knowledge, for what is not knowledge can never find its expression in any form, whatsoever. "Verily if there were no speech, neither right nor wrong, neither good nor bad, neither pleasant nor unpleasant would be known. Speech, indeed, makes all this known." (Chh. Up. VII-ii-1). Speech, thus, is the first conception of knowledge, and the first expression of thought. Before speech, thoughts must have been infinite in nature. It was only speech which gave them a definite shape, the form of knowledge.

Thus, he (the Death) brought about the union of speech with the mind. He created speech which reproduced his mind in the form of knowledge. What is that knowledge? It is the three *vedas,* the source of all secular knowledge, the first expression of *hiranyagarbha,* the first sound in creation, the first kind of knowledge.

The cosmic mind, after having caused union with speech, after having reflected upon the *vedas* (knowledge), conceived division in eternity. Before this, there was no division of time. This division so happened, because he reflected upon the past through his mind and effected its (mind's) union with speech. The reflection on past gave birth to the conception of the time factor, just as the reflection on ether gives the conception of space. Time factor naturally involves in it three divisions,—past, present and future.

The seed of creation was there in that embryo, the *viraj*. It had not manifested as yet. It was in a latent state, awaiting the completion of duration, when the egg would get broken and the first embodied soul would spring up. He was waiting so long as a period which was equivalent to our one year. It is this intermediate duration of time which is well known as a year among us.

Now, it was time for the *viraj* to come out of the egg. Creation took place and *viraj* was born, who was the first in the embodied mundane creation.

The babe is born. This new-born babe is universe in miniature. It sprang out of Death. For, every kind of life presupposes Death as its cause. Death causes life to manifest. The whole of creation owes its origin to Death.

Death now wanted to swallow the new born babe – says the Upanishad. But then, the question arises, why did It want to eat its own offspring? The reply is just simple, of course, philosophical. Life is born for Death. No sooner does one come into manifestation, he faces death which always stands before him. Life which has followed death is nothing in the vast span of eternity. Behold the life in the universe, from the view-point of the seer of this Upanishad. Is it not in the ever-devouring and voracious jaws of Death? The endless universes which are born of time and limited by space and causation, are fleeing every second towards Death. There is nothing whatsoever in this universe which does not meet with death, for the universe is ever subjected to Time *(kaala)* which never survives the next second, but passes away instantaneously. Time is the ruling factor of all beings. The universe is divided into infinitesimal fractions of time. The so-called span of universe-life is nothing before Infinity, as it also is bound to be devoured by Death. The wise seer of this Upanishad has foreseen the ultimate end of life, and describing it graphically, he says that the new-born babe faced Death who was intent on devouring it as soon as it was born. Continuing the graphic description, the Upanishad says that the babe cried in terror as everyone of us would do when death approaches. This also suggests that the worlds were born with a terrorised complex, with an innate and natural fear for death. It is not a poetic fancy, but a glaring truth, for everyone is afraid of death.

Terribly frightened by the presence of Death whom he had never seen before, but whose fear was in him due to the fact of primal ignorance, the babe, it is said, produced the sound *bhan.* It was the first manifestation of speech as sound. It is called *vak,* for *vak* is that which is spoken. 'Whatever sound is there, it is just speech' (I-v-3).

स ऐक्षत, यदि वा इममभिमंस्ये, कनीयोऽन्नं करिष्य इति; स तया वाचा तेनात्मनेदं सर्वमसृजत यदिदं किंच—ऋचो यजूंषि सामानि छन्दांसि यज्ञान्

प्रजाः पशून्। स यद्यदेवासृजत तत्तदत्तुमध्रियत; सर्वं वा अत्तीति
तददितेरदितित्वम्; सर्वस्यैतस्यात्ता भवति, सर्वमस्यान्नं भवति, य
एवमेतददितेरदितित्वं वेद ॥५ ॥

5. He thought thus: 'Verily, if I kill him (the new-born babe), I shall make little food. Thus (on this reflection) he (Death) by that speech and by that mind created all this, whatever there is (existing) here: the *rigveda,* the *yajurveda,* the *samaveda,* the metres, sacrifices, men and animals. Whatever he (thus) created, all that he resolved to eat. (Because Death) verily, eats all, therefore *aditi* is so called. He who thus knows how *aditi* came to have this name (he who knows him in his nature as *aditi),* he becomes the eater of all this, everything becomes his food.

We have seen how He manifested himself as time and space. In this *mantra,* the creation of the gross universe is described.

After having resolved to kill the little babe, He, the Death, thought that it would be unwise to kill him now for He would be making very little food. Creation had just sprung up. There were neither animals nor men, nothing whatsoever, except life, which had just manifested in the form of *viraj.* That too, Death wanted to devour. But it would be too little for him, for how can the all-devastating Death be satisfied with a meagre quantity of food! Moreover, *viraj* represents food and the producer of food. If the producer of food itself is eaten up, then there will be no more production of food to eat. So, Death abstained or desisted himself from killing the first-born. And at the same time, with the help of speech and mind and through their union, created all that exists here.

With the united operation of speech (knowledge) and mind (will-power), i.e., *jnana* and *iccha* combined, He manifested himself as the three *vedas—rigveda, yajurveda, samaveda;* the seven metres—*gayatri, ushnik, anushtubh, brhati, pankti, trshtubh* and *jagati*—in which the *stotras,* *sastras* and other scriptures are composed and sung; the sacrifices, men and animals.

In the foregoing *mantra,* it has been already said that Death projected *viraj* through the union of speech with the mind. That union of the mind with speech was then in an unmanifested state, while here the reference is to the manifestation of the already existing *vedas.* In the beginning the knowledge too was not in a manifested form. It was remaining unexpressed for want of a medium. It was only an idea in the mind. The mind was able to conceive knowledge, though it could not give expression to it in any form. When the knowledge *(jnana-sakti)* came to be expressed through the medium or channel of speech in the gross universe, life found ample scope for spontaneous evolution and expression.

Now, the knowledge expressed itself in the form of *vedas,* metres and sacrifices. And these, in the scheme of creation, were further expressed, in course of time, in a still grosser form, by men who possessed the knowledge so expressed and utilised it.

This development in the said universal scheme must have taken a pretty long period. And perhaps, it was much later, when man sang the *vedas* in different metres and started sacrificing animals for his own sake. So, it should not be argued that He created *vedas*, etc., to be sung, sacrifices to be performed, animals to be sacrificed and men to sacrifice those animals. We shall be losing sight of what this *mantra* wants to present to us, if we unjustly infer that everything was created only for the sake of man. What exactly the Upanishad aims to teach us is that everything, whether animate or inanimate, sentient or insentient, movable or immovable, big or small, was created by Him alone. Creation should not be ascribed to any other being. It is He the Creator in whom all this exists and gets dissolved at the end. The fact of creation is a sort of His self-expression, which finds an interesting explanation and description in the mystic-minded sages. This process of His self-expression is like a long chain, which, though it contains in it diverse pieces or links, is one in essence.

The *mantra* states that whatever He projected, He was intent on eating. It may be explained in this way: Every object which is manifested and has name and form, is bound to be victimised by Death. It is sure to perish, for it is limited by time, space and causation. It might survive the blows of time for a good number of years, but in the end it has to die, for nothing that is born can be eternal. Creation as a whole is short-lived, and everything in it is pre-resolved to be eaten away by Death. Therefore, it is but natural that Death must have intended to subject *viraj* to His inevitable law.

Who is this Death? Once again the *sruti* follows the same course of describing Death, and identifies Him with *aditi* whom the *rigveda* declares to be everything in this universe: "*aditi* is heaven, *aditi* is the sky, *aditi* is the mother and He is the father..... etc."

How did Death come to have this name *aditi?* It is because Death is all-consuming, all-enveloping and animating the whole being of creation. As stated in the just preceding paragraph, *aditi* is heaven, sky, mother, father, etc. He is immanent in the whole being of creation. Because of this common function of animation and immanence, the Death is identified with the *aditi* of the *rigveda.* Death possesses this characteristic and therefore he came to have this name *aditi* which the text refers to.

One who knows that Death is *aditi,* because It consumes all, becomes the eater of all. He becomes identified with everything. One who knows that there is one all-pervading factor in the entire cosmos, becomes freed from the clutches of birth and death. The text metaphorically puts this fact by saying that He becomes the eater of all this, all names and forms.

To such a man who feels himself identified with everything, everything becomes his food. He develops that cosmic vision, by which his Self becomes immanent in every speck of this vast creation. Then, all that others enjoy becomes his enjoyment, all that others eat becomes his food. So the *mantra* says: everything becomes His food.

सोऽकामयत, भूयसा यज्ञेन भूयो यजेयेति । सोऽश्राम्यत्, स तपोऽतप्यत;
तस्य श्रान्तस्य तप्तस्य यशो वीर्यमुदक्रामत्। प्राणा वै यशो वीर्यम्;
तत्प्राणेषूत्क्रान्तेषु शरीरं श्वयितुमध्रियत; तस्य शरीर एव मन आसीत् ॥६ ॥

6. He thus desired: 'Let me again perform sacrifice with the great sacrifice'. He became tired. He was afflicted by distress. (Then) the glory and vigour of the tired and distressed (Death) departed. The vital breaths are verily glory and vigour (of the body). (So) after the departure of the *pranas* (out of the body), the body began to swell. (But) his mind, indeed, was (set) on the body.

The previous *mantra* has explained the projection of this universe starting from *vedas* and ending with animals, i.e., from knowledge to ignorance. This and the succeeding *mantras* go to interpret the sacrificial horse and the *asvamedha* sacrifice concealed in etymological camouflage.

The scheme of creation has thus been perfectly set in motion. Death, who has been attempting hard to put everything in order, has become immanent in the entire creation. The term 'death' remains merely as an epithet for Him, for He is much more than Death. He is life expressed. He is now the creator, *prajapati* concealed, as it were, in the womb known as *hiranyagarbha.* He has become the cause of all subsequent creation. The process of creation is in a far advanced state. Knowledge has become manifest and has given a definite shape to the course of action. In this scheme of creation, man is born with the special privilege of thinking and contemplating on higher matters which are far beyond the reach of other beings. In him springs up the desire to know the Reality behind the gross universe and an aspiration to soar high in the sublimities of philosophical knowledge. Of course, knowledge is inherent in him, as it has followed him throughout, right from the dawn of creation. This *mantra* and the next present this quest of man in terms of sacrificial horse and horse-sacrifice respectively.

Sacrificial horse, as a rule, is sanctified and assigned to the gods, the divinities. The performer of this sacrifice purifies the horse by means of specific rituals and then lets it free for a year. In the same way, the individual soul has to resolve to make a greater sacrifice. He has to purify his entire being—senses, mind and his gross nature. Purification of one's own nature constitutes the first item in this sacrifice. For, without having it purified, it is unfit to be dedicated for higher purposes. Undoubtedly, the task is not a small one, because it entails great effort and continuous struggle. The individual is liable to become tired and distressed in this process. His organs may not be strong enough to co-operate with him in this great attempt. But in course of time, the entire bundle of impurities, which has shaped his nature, may depart. It is only after this sanctification that he will become fit for higher meditation which this *mantra* refers to in sacrificial terms.

Sacrificial horse denotes the individual soul who has to cast away the impurities of his being and get himself prepared for the highest sacrifice. He has to reject names and forms and realise his identity with the Supreme Being who transcends all, who is the prompter of Death, whom the Death does not know, whose body is Death, who rules Death from within—the Atman-Brahman.

Going deep into the *mantra* we find that it deals with the following points: (1) He desired to perform a greater sacrifice; (2) He performed the sacrifice and became tired; (3) His reputation and strength departed on account of the hard sacrifice that he performed; (4) after the departure of organs, his body swelled; and (5) His mind did not leave the body. The individual soul attempts at sacrificing his entire animal nature, and plunges into the task of purifying himself and becomes tired. To shed off the animal nature is not an easy affair and one has to lose one's individuality and secular relations. The individual Jiva finds, as it is natural, that his entire being is undergoing an overhauling process, and this is the intermediate state in the individual's progress to the Supreme. However, he is very careful, for he has been intently watching the overhauling that is taking place in his being.

Next follows the projection of purity and success in attempting at the horse-sacrifice.

सोऽकामयत, मेध्यं म इदं स्यात्, आत्मन्व्यनेन स्यामिति। ततोऽश्वः समभवत्, यदश्वत्; तन्मेध्यमभूदिति, तदेवाश्वमेधस्याश्वमेधत्वम्। एष ह वा अश्वमेधं वेद य एनमेवं वेद। तमनवरुध्यैवामन्यत। तं संवत्सरस्य परस्तादात्मान आलभत। पशून्देवताभ्यः प्रत्यौहत्। तस्मात्सर्वदेवत्यं प्रोक्षितं प्राजापत्यमालभन्ते। एष ह वा अश्वमेधो य एष तपति, तस्य संवत्सर आत्मा; अयमग्निरर्कः; तस्येमे लोका आत्मानः, तावेतावर्काश्वमेधौ। सो पुनरेकैव देवता भवति मृत्युरेव; अप पुनर्मृत्युं जयति, नैनं मृत्युराप्नोति, मृत्युरस्यात्मा भवति, एतासां देवतानामेको भवति ॥७॥

॥इति प्रथमाध्यायस्य द्वितीयं ब्राह्मणम्॥

7. He desired thus: May this (the swollen body) of mine become fit for sacrifice. May I become embodied through it. Because (it) swelled, therefore it became (known as) a horse; that became fit for sacrifice. Thus, that indeed, is the origin of *asvamedha* sacrifice. He (who) knows him thus, verily, knows the *asvamedha.* Letting it (the horse) remain free, he reflected upon it. After a year, he sacrificed it (the horse) for himself and (also) assigned the other animals to the gods. Therefore, they (all those who perform sacrifices) sacrifice to *prajapati* the sanctified (horse) which is dedicated to all the gods. That which gives forth heat (sun), that, indeed, is *asvamedha.* The year is his (sun's) body. This earthly fire is *arka* (the universal fire). These worlds are his self (body). These two (fire and the sun) are *arka* and *asvamedha.* Again, both of them are indeed, the same god, Death. (He who knows this) conquers further death. Death obtains him not. Death becomes his self (body). He becomes one (becomes identified) with these gods.

He, the *hiranyagarbha* desired to purify his being, as to make it fit for the great sacrifice which has been explained in the commentary of the preceding *mantra.* He thought of embodying through his purified being.

Because the body had undergone swelling, so it is known as *asva* which means 'a horse'. In spiritual terminology, it must refer to the nature of the individual, which is the vehicle of individual activity. And because it became fit for a sacrifice, therefore the horse-sacrifice came to be known as *asvamedha. asvamedha* sacrifice is a process of purifying one's self from the instinctive animal nature and making it fit to be consecrated to gods, i.e., fit for higher attainments, and thereby asserting an unquestioned and undisputed triumph over one's own lower self.

The text says: "He who knows it thus, indeed knows the horse-sacrifice." It further says: "Let one imagine himself as the horse and remain free for a year and then sacrifice it to himself and despatch the other animals to gods." In short, the *mantra* expresses through these lines, that one should perform the horse-sacrifice to himself, rather than for others whom he wants to conquer.

Horse-sacrifice is the sun that shines and gives light to all. The year is his body, that is to say, his body corresponds to the time factor. What is that for which it is called *arka* and used by the sacrificer? This fire is all-pervading *arka,* because its limbs are these three worlds. So fire and sun are *arka* and *asvamedha.* Again these two are identical with Death. Fire denotes the sacrifice and sun stands for the result of sacrifice. These two are the same god, Death. This Death is the same deity, of whom there is reference in the very beginning of this section, who was enveloping everything that existed and who subsequently became fire, etc., and divided himself in three ways.

One who knows through meditation, what has been said just now about Death, wards off death and thereby rebirth also. He is not born again, and therefore, death has no chance to operate over him. He himself becomes identical with Death, *hiranyagarbha,* and thereby, becomes one with these deities for whom the sacrifices are performed. He becomes the Self of all.

Summary

This section mainly deals with the topic of creation and presents a systematic scheme of world-evolution. Starting right from the unmanifested state of creation referred to by the term Death, the section, step by step, proceeds with the emergence of five great principles in the system of creation, the formation of an embryo in the water, the formation of earth, and the birth of the first-born *viraj.* The interesting conception of the birth of time factor and the production of sound, leads to form a definite idea about the genius of the seers of the Upanishad who so thought of it long, long ago, and whose primal knowledge all of us inherit today. Death has been philosophically brought about throughout the section and it is a true presentation of it.

The last two *mantras* are very deep in their import and mystic in expression. They give a beautiful representation of the famous horse-sacrifice, which is the main topic of the first section. The horse-sacrifice can be viewed from a different perspective which will be very interesting to those who wish to understand the rituals of the sacrifice in the spiritual and philosophic perspective. The importance of cosmic identification is stressed in almost every *mantra* at the end.

The Seer of the Upanishad seems to have tried his utmost to express a big volume of philosophical truth in an aphoristic style. Therefore, it needs a speculative and penetrating understanding to grasp the real import.

Thus Ends the Second Section Entitled
Agni-Brahmana in the First Chapter

SECTION III

UDGITHA-BRAHMANA

द्वया ह प्राजापत्याः, देवश्चासुराश्च । ततः कानीयसा एव देवाः ज्यायसा असुराः; त एषु लोकेष्वस्पर्धन्त; ते ह देवा ऊचुः, हन्तासुरान्यज्ञ उद्गीथेनात्ययामेति ॥१ ॥

1. The offsprings of *prajapati* were indeed twofold, the gods and the demons. Therefore (naturally), the gods (were) fewer in number, (and) the demons (were) numerous. They (gods and demons) rivalled with each other. (Therefore) indeed, they, the gods said: let us now surpass (these) demons in the sacrifice through *udgitha.*

In this *mantra* the philosophy of good and evil is explained allegorically. The descendants of *prajapati* were of two classes, gods and demons. Gods were virtuous and the demons were directed merely by secular goals. Naturally, gods were few in number and demons were numerous. Both of them rivalled with each other for the ownership of these worlds. This sort of rivalry continued for a long time, till at last gods decided amongst themselves to defeat the demons through the aid of *udgitha,*[1] in the sacrifice.

Since the beginning of creation, there have been the good and the virtuous, as well as the bad and the vicious. Gods represent the virtuous in whom the quality of *sattva* is predominant and who have purified thoughts and refined actions, actions that are recommended by the laws of conduct. Demons represent that particular class or nature of people, which is influenced and goaded by the twin forces of *rajas* and *tamas* and which delights and takes pleasure in purely selfish affairs. This class or nature is very much opposed to the other one.

The gods and the demons are not different from man.

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[1] The *udgitha* is a song which occurs in the second chapter of the *samaveda.* The hymn begins with the mystic syllable *Om*. The chanter-priest is called *udgata.*

These twin forces exist within him and come to express themselves through the medium of speech and other organs of action and knowledge. When they are immaculate under the influence of pure thoughts and right actions, they become gods, the shining ones. When they are impelled by vicious thoughts, directed merely for one's own petty ends and sense indulgence and opposed to the gods, they are called demons. Gods perform only those actions that are enjoined in the scriptures and which do not oppose the general conduct. The demons base their actions on perception and inference and are goaded by something or other which is not of permanent moral value. In this *mantra,* the terms 'god' and 'demon' stand for the sum-total of sense-organs, which by virtue of good actions is named 'god', and by the force of vicious actions is known as 'demon'.

The gods were outnumbered by the demons who were numerous. It is because the senses are strongly inclined to enjoying the gross objects and give very little attention to those deeds that are recommended by the scriptures.

Goodness is very difficult and rare to achieve, whereas vice and irreligiousness are always rampant. It is because the senses have a tendency to go out into the gross, visible world of objects, and not to see what is internal and spiritual. This is the reason why the demons who represent the ordinary class and nature of creation, surpass the gods in number.

sattva is a spiritual and divine quality. When it preponderates, righteousness and virtue prevail in creation, and truth, purity, non-violence and other divine qualities are practised by people. There is then absence of wrath, anger, lust, jealousy and other demoniac qualities. People become good and sweet-natured, tranquil and simple. They do not act merely to achieve secular ends and for their own individual profit. Vulgarity and sensuality become extinct. Preponderance of *sattva* equally affects plants and animals too. When *sattva* prevails upon man, it is expressed through the medium of his senses and mind. One who is *sattvic* believes in things spiritual and not in enjoyments that are visible and sense-engendered. He knows that the things based on sense-perception and inference are not lasting and that they delude the senses, while matters spiritual have a permanent value. *sattva* expresses itself through good thoughts, good speech, good hearing, good seeing, good smelling, good touching and good deeds, while *rajas* and *tamas* have their field of operation in the gross and sensuous activities, viz., lust and the like. *rajasic* and *tamasic* people are attached to things mundane. They indulge in sensuality, vulgarity, wrath, passion and evil thoughts. While *sattvic* people *(devas)* have bright, white complexion, *rajasic* and *tamasic* people (demons) have dark red and dark black complexion, respectively. *sattva* stands for purity, *rajas* for hectic activity and *tamas* for total ignorance. Naturally, gods are fewer when compared to the demons who are numerous. Demons have a good following, because the majority of people are impelled by the force of ignorance, to perform vicious actions for self-indulgence. The rise of *rajas* and *tamas* (demons) is solely due to the mentality of man, which has grown grosser and grosser, in the midst of the external objects of sense-enjoyment. Gods have limited followers, because they condemn sense-enjoyment which is very pleasing to all, and practise only those thoughts and actions that are right and just.

A regular warfare is going on in the world between these two forces, gods and demons, good and evil. Whenever an individual is inclined to cultivate good thoughts and good actions according to the rules of righteousness enjoined in the scriptural texts, there emerges the god in him, and manifests himself through his entire organs. Similarly, when an individual is led by sense-perception and sense-enjoyment and is inclined to indulge in vices that are bitterly opposed to the rules of righteousness, there manifests the demon in him. When the former is prevailing over the individual, the latter is subjugated. Similarly, when the latter gets the upper hand,

2. They (gods) said to the (organ of) speech: 'sing *udgitha* for us'. 'So be it' (said) speech (and) sang *udgitha* for them. Whatever pleasure (is) in speech, (it) secured for the gods by singing, (and) whatever good speech is there, that for itself. They (demons) knew (that the gods) would surpass them through their singing of *udgitha.* (Thinking thus they) rushed at it (the speech), pierced (it) with sin. This indeed is that sin which speaks (what is) wrong. This indeed is that sin.

The gods asked the organ of speech, to sing *udgitha.* They asked speech to become the agent of warding off the evil by becoming holy: Speech obeyed their instructions. It made itself pleasant to the gods and spoke what was good. Therefore it became 'good speech'. Evil and dark forces in an individual do not allow the *sattva* to express and predominate. Here also they counteracted the efforts of speech and charged the speech very badly till it uttered evil words. This evil is that what we find today, when one speaks what should not be spoken and what is forbidden to be spoken. Through the promptings of this devilish force, one speaks unpleasant words, utters dreadful expressions, makes false and vulgar statements, because one's speech has been contaminated by the vicious and undivine traits of the individual.

Here, the organs of the body are identified with the gods when they manifest the divine nature in them, and with the demons when they express the undivine traits.

अथ ह प्राणमूचुः, त्वं न उद्गायेति; तथेति, तेभ्यः प्राण उदगायत् । यः प्राणे भोगस्तं देवेभ्य आगायत्, यत्कल्याणं जिघ्रति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन्; स यः स पाप्मा, यदेवेदमप्रतिरूपं जिघ्रति स एव स पाप्मा ॥३ ॥

3. Then (the gods) said to the nose: 'sing the *udgitha* for us'. 'So be it' (said) the nose (and) sang the *udgitha* for them. Whatever pleasure (is) in the nose, (it) secured for the gods by singing (and) whatever good smell is there, that for itself. They (the demons) knew (that the gods) would surpass them through that singer of *udgitha.* (Thinking thus they)

the former lies dormant. Since the dawn of creation, these two forces of nature have been vying with each other. Sometimes *sattva* prevails and people become pure and pious. At other times, *rajas* and *tamas* prevail, and there is preponderance of demerit resulting in degradation. Gods have been, for long ages, standing in combat with the demons. In Indian mythology, it has been named as *deva-asura-sangrama,* battle between gods and demons. Sometimes the gods were defeated and they hid themselves in jungles and caves, till some higher force like *vishnu* came to restore to them the kingdom of heaven. This warfare is continuing even to this day. Sometimes, divinity reigns supreme in the individual and the society, and at other times demoniacal nature catches hold of the heaven of gods and rules, till it is ousted by the higher divinity.

In the course of this rivalry, as the text puts it, once the gods thought and decided that they would perform a sacrifice and sing *udgitha* and thereby defeat the demons. They thought of meditating and repeating holy *mantras* through the vital force. Sacrifice and *udgitha* chanting here stand for holy actions through the senses. By the performance of righteous acts, one can ward off evil influence. Sacrifice really means, as has been already said in the previous section, the destruction of lower nature. Sacrifice denotes a process of sanctification of one's own nature. *udgitha* here means meditation. The impure and vicious force (demons) can be defeated only by means of sacrifice and meditation and chanting of *udgitha.* Therefore, the gods thought to purify themselves in entirety and become holy, so that the evil forces would become extinct. They took up the organ of speech for this purpose.

ते ह वाचमूचुः; त्वं न उद्गायेति; तथेति, तेभ्यो वागुदगायत्। यो वाचि भोगस्तं देवेभ्य आगायत्, यत्कल्याणं वदति तदात्मने। ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन्; स यः स पाप्मा, यदेवेदमप्रतिरूपं वदति स एव स पाप्मा ॥२॥

rushed at it (the nose), pierced (it) with sin. This indeed is that sin which smells (what is) wrong. This indeed is that sin.

When the speech was struck down with evil, then the nose was asked to appear and sing hymns to purify itself. The nose also caught the infection of evil and began to smell bad odour. It is for this reason that even today the nose smells bad things.

अथ ह चक्षुरूचुः, त्वं न उद्गायेति; तथेति, तेभ्यश्चक्षुरुदगायत् । यश्चक्षुषि भोगस्तं देवेभ्य आगायत्, यत्कल्याणं पश्यति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन्; स यः स पाप्मा, यदेवेदमप्रतिरूपं पश्यति स एव स पाप्मा ॥४ ॥

4. Then (the gods) said to the eye: 'sing the *udgitha* for us'. 'So be it' (said) the eye (and) sang the *udgitha* for them. Whatever pleasure (is) in the eye, (it) secured for the gods by singing (and) whatever good sight is there, that for itself. They (the demons) knew (that the gods) would defeat them through that singer of *udgitha.* (Thinking thus they) rushed at it (the eye), pierced it with sin. This indeed is that sin, which sees (what is) wrong. This indeed is that sin.

Now the eye was brought forward to do the task of sacrifice and chanting. It secured the common good for the gods and retained fine seeing for itself. It, too, was struck down by vicious infection and it began looking at unholy scenes, evil objects and dirty matter. It is this evil which is persisting in the eye even today, when one sees something which is unholy or obscene.

अथ ह श्रोत्रमूचुः, त्वं न उद्गायेति; तथेति, तेभ्यः श्रोत्रमुदगायत् । यः श्रोत्रे भोगस्तं देवेभ्य आगायत्, यत्कल्याणं शृणोति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन्; स यः स पाप्मा, यदेवेदमप्रतिरूपं शृणोति स एव स पाप्मा ॥५ ॥

5. Then (the gods) said to the ear: 'sing the *udgitha* for us'. 'So be it' (said) the ear (and) sang the *udgitha* for them. Whatever pleasure (is) in the ear, (it) secured for the gods by singing (and) whatever good hearing is there, that for itself.

They (the demons) knew (that the gods) would surpass them through that singer of *udgitha.* Thinking thus they rushed at it (the ear), pierced (it) with sin. This indeed is that sin, which hears (what is) wrong. This indeed is that sin.

Then the gods asked the ear to come forward and do the needful to surpass the evil. But it was also pierced with the evil of hearing what should not be heard and what was improper. Therefore, even to this day, ear hears all unholy sounds.

अथ ह मन ऊचुः, त्वं न उद्गायेति; तथेति, तेभ्यो मन उदगायत्; यो मनसि भोगस्तं देवेभ्य आगायत्, यत्कल्याणं संकल्पयति तदात्मने । ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन्; स यः स पाप्मा यदेवेदमप्रतिरूपं संकल्पयति स एव स पाप्मा; एवमु खल्वेता देवताः पाप्मभिरुपासृजन्, एवमेनाः पाप्मनाविध्यन् ॥६ ॥

6. Then (the gods) said to the mind: 'sing the *udgitha* for us'. 'So be it' (said) the mind (and) sang the *udgitha* for them. Whatever pleasure (is) there in the mind (it) secured for the gods by singing (and) whatever good thinking is there, that for itself. They (the demons) knew (that the gods) would surpass them through that singer of *udgitha.* (Thinking thus, they) rushed at it (the mind), pierced (it) with sin. This indeed is that sin, which thinks (what is) wrong. This indeed is that sin. Thus, (the demons) also tainted the other deities (of skin, etc.) with sin, and thus pierced them with sin.

After the ear was also infected by the *rajasic* and *tamasic* tendencies, mind was asked to perform the sacrifice and sing the hymns of *udgitha.* That too underwent the same fate. It was contaminated by evil and it imbibed evil thinking. It is this evil that has caused the mind to think improper, unholy and wrong thoughts.

Likewise, the deities of the remaining sense-organs and the motor-organs were tried one by one. But they, too, got evil. None of them could do the task of sanctification well and transcend evil.

अथ हेममासन्यं प्राणमूचुः, त्वं न उद्गायेति; तथेति, तेभ्य एष प्राण

उदगायत्; ते विदुरनेन वै न उद्गात्रात्येष्यन्तीति, तमभिद्रुत्य पाप्मनाविध्यन्; स यथाश्मानमृत्वा लोष्टो विध्वंसेत, एवं हैव विध्वंसमाना विष्वञ्चो विनेशुः, ततो देवा अभवन्, पराऽसुराः; भवत्यात्मना, परास्य द्विषन्भ्रातृव्यो भवति य एवं वेद ॥७ ॥

7. Then (the gods) said to this vital force dwelling in the mouth: 'you sing *udgitha* for us'. 'So be it' (having said thus) the vital force sang the *udgitha* for them. They (demons) knew (that the gods) would surpass them through this singer of *udgitha.* (Having thought thus the demons) rushed at him (the vital force) (and) desired to pierce him with sin. Just as a clod of earth striking against a rock is destroyed, so destroyed and blown in all directions they (the demons) perished. Then the gods became (their own selves), the demons were defeated. He who knows thus, becomes his true Self and his envious kinsman is defeated.

Then they said to the *prana,* the vital force which resides in the cavity of the mouth, to sing the *udgitha.* The *prana* chanted the *udgitha.* When the demons (evil tendencies) tried to contaminate it with their taint, they could not, because *prana* is taintless. Speech, mind and the other organs have got their twofold functions, such as good speech and bad speech, good thought and bad thought, etc., but the vital force is unattached and unconcerned with sense-experiences. Though this vital force is immanent in the entire make-up of all senses, yet it remains unaffected from their evil and good tendencies. So, the evil gets perished when it tries to pierce the *prana.*

How the destruction of evil and sin took place is explained through an impressive simile. As a clod of earth striking against a rock gets itself shattered to small pieces, similarly, the demons were blown out in all directions and destroyed.

Soon after this destruction of demons took place, the gods were restored to their natural state, as will be said later on. After the evil force was counteracted and destroyed by the all-powerful *prana,* good tendency once again prevailed and the different organs started functioning properly and rightly.

Thus, the gods were restored to their proper places and the demons defeated. One who knows this, gives up the false identification with the senses and sense-perceptions and casts off seeing evil, hearing evil, speaking evil, etc. and transcends all evil. One's envious relatives, in the form of attachment to sense-objects who stand in one's way of identification with the cosmic, taintless vital force, are defeated, because they cannot any more infect evil upon one who does not identify oneself with the sense-organs and their actions, but identifies oneself with the cosmic *prana, hiranyagarbha,* the life of all the organs in all the bodies.

स होचुः क्व नु सोऽभूद्यो न इत्थमसक्तेति; अयमास्येऽन्तरिति; सोऽयास्य आङ्गीरसः, अङ्गानां हि रसः ॥८ ॥

8. They (the gods) said: 'Where was he who has thus joined us?' (It was found later) 'he is within the mouth'. He (the vital force) is called *ayasya angirasa,* for, he is the essence of the limbs (of the body).

When divinity was restored to sense-organs, and illusion destroyed, they pondered and wondered over what had taken place. They investigated about the vital force and discovered that he was present within the cavity of their mouth, without assuming any particular form. Therefore, he came to be known as *ayasya,* his seat being within the mouth and *angirasa,* he being the essence of the body and its organs. *angirasa* is so called, because *prana* is verily the all-penetrating life in all the limbs. He is the common self of all the limbs. He is ever untainted by evil and he alone could restore divinity to other organs, by successfully chanting the *udgitha.* It will be said later on that after the departure of *prana* out of the body and limbs, they become dead, and that they function only as long as *prana* is supplying life to them.

सा वा एषा देवता दूर्नाम, दूरं ह्यस्या मृत्युः; दूरं ह वा अस्मान्मृत्युर्भवति य एवं वेद ॥९ ॥

9. That very god is (known) by the name *dur,* because

death remains at a distance from him. He who knows thus, death certainly remains away from him.

That very god, who restored the different functions of the organs, from the grip of sins and evils, and who is immediately residing within the cavity of the mouth, is celebrated as *dur,* which means 'away', in the sense that he is away from death in the form of attachment to sense-objects which belong to the demons. *prana* is life, and therefore, death is (naturally) far away from him. It is for this reason that this vital force is celebrated as '*dur*'. Thus its purity is conspicuous.

He who knows thus and meditates upon the vital force as purity, till he attains identity with it, wards off death in the form of attachment to sense-objects.

False identification with the body and senses is death, because it causes separation from the real Self. Due to this separation, one is led away into the pitfalls of evil and sin and then restoration becomes an uphill task. If one is aware of this fact and meditates upon the vital force, the common life principles pulsating in the entire body, one becomes free from the false notions of 'I' and 'mine' in relation to the body and senses, and in course of time attains identity with the cosmic vital force, the taintless and the pure *prana.*

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्य यत्रासां
दिशामन्तस्तद्गमयांचकार, तदासां पाप्मनो विन्यदधात्; तस्मान्न जनमियात्,
नान्तमियात् नेत्पाप्मानं मृत्युमन्ववायानीति ॥१० ॥

10. That deity, indeed (who had restored divinity to them) removed the sins of these gods (mentioned above) which were death (identification due to attachment with the respective deities) and carried it there, where these quarters have an end. There (he) deposited their sins. There (one should) not go to (that) person, nor (should one) go to (those) ends (of quarters), lest sin (which is) death (he) should imbibe.

'That deity' refers to the vital force, who had joined the different organs of speech, nose and the rest, to their presiding deities, after shedding off their false identification with their respective objects.

'Removed the sins' means made them free of the evil of attachment and identification with sense-objects, for through that identification, they became subjected to evil influence. What is this evil influence? It is one's innate desire to enjoy sense-pleasures, through the medium of speech, nose and other organs, in the form of good speech, good smell, and the like. Unless there is liking for the objects, attachment will not emerge. When one identifies oneself with the functions of the different senses, one becomes subjected to the demoniacal influence of lust, anger, greed and the rest, for senses are endowed with the innate quality of being attracted by things mundane, material and external. They always perceive the material side of the objects and ignore the spiritual side which is everlasting and real. So, when the senses are emptied of their respective sins, the individual soul who is none other than the cosmic *hiranyagarbha,* becomes free, and the identification due to attachment with the senses, sense-objects and sense-enjoyment, is rent asunder. When one identifies oneself with the pure and taintless vital force, one becomes identified with purity and taintlessness, while identification with the senses leads to attachment which in course of time, results in pain. Here, the *mantra* uses the epithet 'death' for this false identification. Sense-life is real death as it causes death of spiritual life. When the senses are in contact with their respective objects of enjoyment, they perform all sorts of actions, even those forbidden by the scriptures and the general law of good conduct, under the influence of ignorance. Ignorance causes false attachment. Senses are greatly attached to their objects of enjoyment. Thus the individual is so much engrossed in sensuousness that he becomes devoid of spiritual sense of life, becomes dead to godliness. Verily, evil is death, for evil kills the Self in man.

But, when man identifies himself with the pure and untainted and formless vital force, instead of with the sense-organs, he rises above the evil of attachment and enjoyment. It is just natural that evil does not affect one who is above attachment and enjoyment and who identifies himself with purity and taintlessness. So, evil or death keeps away from such an individual. The *mantra* presents this fact figuratively when it says: "the deity, removed death, the evil of these gods and carried it to where these quarters end".

'Quarters' here need not literally mean the four quarters, north, east, south and west, nor does it mean a territory beyond, inhabited by people of contrary views. It is just a simple way of telling the truth that the evil of sense-attachment and self-indulgence which is the death of godliness, is kept off at a good distance, beyond the reach of the individual. It also implies that the individual does not cling to sense-life, once he is elevated to the sublimities of purity and taintlessness. It is quite true, because, after having cast away the evil and sin from the self, the individual soul soars so high in the realm of goodness and godliness, that never does he think to stoop down to the sense-level once again. Free from attachment and sense enjoyments, no more prompted by the lower impulses, the individual throws off, as it were, the sin far away, as far as the end of the quarters.

The evil cannot go anywhere. It has a place in everybody's mind. The mind which has been rendered pure, of course, is free from this evil, but not immune. Therefore, it is said that one should not go to that person in whom the evil of attachment is prominent and active, for one may again catch the evil infection from him. One should not give even the slightest chance for his senses to succumb to the evils of sense-life. This is the idea which the *mantras* try to allegorise.

That territory of evil lies far beyond goodness. Therefore, let none try to imbibe evil. Let none associate with a man who is infected by sin and who lives in the land of evil, lest he may also develop a liking for the objects of enjoyment and manifest evil tendencies. Evil is a contagion. Man quickly and easily succumbs to its attack. Imitating others is everybody's fancy. One does not care for either good or bad. Senses drag one to enjoy an object which another is enjoying, to perceive a beautiful thing which another is perceiving, to own a costly thing which another is possessing, and so on. Hence, one has to be very careful not to contact such people and such a society, whereby one may contract the infection of evil and kill one's own self.

This person whom the text wants to be shunned is the sum-total of all evil tendencies in man, who is also well-known as *papa-purusha,* the evil person. To avoid going to this sinful person, means to disassociate with one's own evil tendencies which have been subjugated with great effort. Because, if the aspirant who has become pure and taintless, associates with his old evil tendencies, he may once again manifest the devil in him, who may pierce him and strike him with all vices.

सा वा एषा देवतैतासां देवतानां पाप्मानं मृत्युमपहत्याथैना मृत्युमत्यवहत् ॥११ ॥

11. That very same deity (the *prana*) after removing death, the sin of these gods (as mentioned before), next carried them beyond death.

It is not enough if the sins are merely deposited and kept off at a good distance from the aspirant. Disassociation with the evil alone will not bestow immunity to an aspirant. Therefore, after subjugating the sense-impulse and the evil tendencies, one has to transcend them. Otherwise the evil is capable of capturing the aspirant once again and hurling him down to pain and death, as it generally happens with unwary and indiscreet aspirants.

Destruction of sin is not a state of total annihilation of the entire evil. It is only disassociation of self from the sense-organs. Even after the disassociation, one may catch the infection of evil tendencies if he has not transcended them.

How to transcend the evil once for all? It is by burning its very seed, by the practice of meditation and *yoga,* and not merely by subjugating the evil. In this process of transcending the evil, one has to disidentify oneself with the body and organs and attachments of all sorts, and identify oneself with the cosmic *prana* who is ever pure and taintless, whom the evil could not touch, and who blew off the demons on all sides rendering them powerless. Hence, this *prana* or vital force, after destroying the sin of these gods, as has been already said, carried them beyond death, as the *mantra* puts it, and made them immune to all dangers of evil consequences. The next *mantra* and the succeeding five *mantras* deal with the process of transcendence.

स वै वाचमेव प्रथमामत्यवहत्; सा यदा मृत्युमत्यमुच्यत सोऽग्निरभवत्;
सोऽयमग्निः परेण मृत्युमतिक्रान्तो दीप्यते ॥१२ ॥

12. Verily, he (the *prana*) carried first the foremost organ of speech alone (beyond death); when that (speech) was freed from death (then) it became fire; that fire (after) transcending death shines beyond (it).

First of all, the organ of speech was brought forward. Speech is foremost among all organs, because it is the best medium of self-expression. Further, speech is a better instrument to sing the holy *udgitha* than the other organs.

When speech was freed from death, it became fire. Fire is the presiding deity in speech. Due to the association of speech with objects, it was contaminated and it identified with fine pronunciation. Because of this identification, it was struck with evil, and thenceforward, began to utter foul speech. And now, as it disassociated itself from this false identification, it was naturally delivered from the hamperings of death and became the principle of fire. This fire is the power of speech. After having transcended death, so called because of its fatal consequences, speech became as luminous and pure as fire and shone, as it were, from beyond where it is unaffected by false identification.

In order to effect total annihilation of evils, the aspirant has to proceed step by step. After eradicating the evil, he has to purify his sense of speech which is the instrument to express his thoughts. When speech is rendered pure and immunity attained, it is no longer prone to evil influences.

Next, the sense of nose is freed from the clutches of death and conferred immunity.

अथ प्राणमत्यवहत्; स यदा मृत्युमत्यमुच्यत स वायुरभवत्; सोऽयं वायुः परेण मृत्युमतिक्रान्तः पवते ॥१३ ॥

13. Then (the vital force) carried the nose (which is the sense of smell). When that (nose) was freed of death (then) it (the nose) became the air. That air transcending this death, blows beyond it.

Now is stated the purification of the sense of smell. It had identified itself with the objects of good smell, and therefore, evil caught it. Thenceforward it started smelling foul odour. Fine odour and foul odour—it identified itself to these varieties and shaped itself according to their nature. When the attack of dark forces as a whole, was met with success and the demons were destroyed in combat, by the *prana* who is purity and power personified, the senses were restored to their original nature and the process of refinement and divinisation took place. In this process, speech was first to undergo transcendence and the nose the second.

After gaining freedom from evil consequences of sense-perception, the nose became air, became as pure as air and attained its original state. Air is the presiding deity of nose. The nose transcended the individuality and sense-experience as good and bad, and assumed its universal nature beyond the reach of ordinary sense-reaction.

अथ चक्षुरत्यवहत्; तद्यदा मृत्युमत्यमुच्यत स आदित्योऽभवत्; सोऽसावादित्यः परेण मृत्युमतिक्रान्तस्तपति ॥१४ ॥

14. Then (he) carried the eye. When that (eye) was freed from death (then) it (eye) became the sun. That sun transcending death blazes beyond (it).

The sun is the presiding deity of the eye. He is the luminosity in the eye, through which the act of perception takes place. When the disassociation with evil took place, luminosity, the original state of the sense of perception, transcended all limitations and became as luminous as the sun after having cast away all the darkness of evil.

अथ श्रोत्रमत्यवहत्; तद्यदा मृत्युमत्यमुच्यत ता दिशोऽभवन्; ता इमा दिशः परेण मृत्युमतिक्रान्ताः ॥१५ ॥

15. Then (he) carried the ear. When that (ear) became free of death (it) became those quarters. Those quarters transcending death remained beyond (it).

The quarters are the presiding deity of the ear. When the ear was freed of death in the form of evil, it assumed its universal form of directions which transcend death in the form of individuality.

अथ मनोऽत्यवहत्; तद्यदा मृत्युमत्यमुच्यत स चन्द्रमा अभवत्; सोऽसौ चन्द्रः परेण मृत्युमतिक्रान्तो भाति; एवं ह वा एनमेषा देवता, मृत्युमतिवहति य एवं वेद ॥१६ ॥

16. Then (he) carried the mind. When that (mind) became freed from death (then) it (mind) became the moon. That moon transcending death, shines beyond it. Thus, indeed, that deity carries him beyond death, who knows thus.

Mind became moon, transcended all sense-limitations, and attained luminosity. Thus, this vital force carries one who knows what has been already said so far, beyond sense-limitations.

अथात्मनेऽन्नाद्यमागायत्; यद्धि किंचान्नमद्यतेऽनेनैव तदद्यते इह प्रतितिष्ठति ॥१७ ॥

17. Then (the vital force) secured eatables for itself by singing, because whatever food is eaten, is eaten by it alone (and) it rests on that (food).

After carrying the aforesaid deities of speech, and the rest beyond the grip of death and restoring their original universal nature, the vital force who is purity, power and the main support of all the limbs of the body, secured edibles for itself by chanting. How did it obtain the edibles for itself? It obtained the food through other beings. For, the text says: "whatever food is eaten by other beings, is consumed by the vital force alone." It permeates all the beings. It also rests on that food. The food is transformed into different organs of the body and the vital force resides in the body. Therefore, it is aptly said that the *prana* rests on food.

prana is pure, and therefore, it does not contract any evil by performing the act of securing food. It is free from attachment and sense-experience. Even though the sense-organs may be contaminated by evil, *prana* does not partake of that evil. On the other hand, it counteracts and nullifies the destructive action of evil.

ते देवा अब्रुवन् एतावद्वा इदं सर्वं यदन्नम्, तदात्मन आगासीः; अनु
नोऽस्मिन्नन्न आभजस्वेति; ते वै माऽभिसंविशतेति; तथेति, तं समन्तं
परिण्यविशन्त। तस्माद्यदनेनान्नमत्ति तेनैतास्तृप्यन्ति; एवं ह वा एनं स्वा
अभिसंविशन्ति, भर्ता स्वानां श्रेष्ठः पुर एता भवत्यन्नादोऽधिपतिर्य एवं वेद; य
उ हैवंविदं स्वेषु प्रति प्रतिर्बुभूषति न हैवालं भार्येभ्यो भवति; अथ य एवैतमनु
भवति, यो वैतमनु भार्यान्बुभूर्षति, स हैवालं भार्येभ्यो भवति ॥१८॥

18. Those gods (speech, etc.) said (to the *prana*): 'Whatever food is there, is all this much only, that you have got for yourself by singing. Now make us partakers in this food'. (The *prana* said thus): 'You (so inclined) verily sit around me'. (Gods said): 'So be it,' (and) sat around it (the *prana*). So, whatever food one eats through it (the *prana*), by that these gods (speech etc.,) are satisfied. One who knows thus, verily (his) kinsmen, thus, sit around him; (he) becomes the support for his relatives, (the) best (among them), (their) leader, (the good) eater of food (and) chief (among them). Anyone among the kinsmen who wants to rival with such a knower, certainly becomes incapable (of supporting) his dependants. But whoever follows him or wants to support the dependants under him, he indeed becomes capable of (supporting) dependants.

How is this that whatever food is eaten is eaten by the vital force alone? How are speech and other organs maintained and get benefited, if everything is consumed only by the *prana* alone? To say that benefit done to the organs, speech and the rest, comes through the vital force is unintelligible. Here is the answer:

Speech and other organs of the body said to the *prana*: "Sir, there is only this much of food which you have obtained for yourself. What are we to do? Make us sharers in this food which you have secured for yourself". The *prana* readily agreed to their proposal and asked all of them to sit around himself. Speech and other organs did as instructed by the *prana.* They were readily satisfied by the food which was eaten by the *prana.* Hence, the text asserts that whatever food one eats through *prana* satisfies all those gods, speech and other organs.

One who knows that *prana* is the support of the organs, becomes the supporter of his relatives. His relatives sit around him. He becomes great among them. He also becomes their leader and chief, and a good eater. Anyone who intends to surpass him in greatness and glory, becomes incapable of supporting his dependants. One who follows him, or desires to support his dependants who are under him, is alone capable of supporting them. The idea is that the *prana* is the sole support and refuge for all organs. That without the presence of *prana,* they die away, will be said in a later text. Herein, the significance of *prana* as the sole support is exhorted and emphasised.

सोऽयास्य आङ्गिरसः, अङ्गानां हि रसः, प्राणो वा अङ्गानां रसः, प्राणो हि वा अङ्गानां रसः; तस्माद्यस्मात्कस्माच्चाङ्गात्प्राण उत्क्रामति तदेव तच्छुष्यति, एष हि वा अङ्गानां रसः ॥१९ ॥

19. He is *ayasya angirasa* (by name), because he is the essence of the limbs (of the body). Verily *prana* is the essence of the limbs. Certainly *prana* is the essence of the

limbs. Hence, from any limb the *prana* departs, that there itself dries up, for verily, it is the essence of the limbs.

It has been said that the *prana* is the self of the body and organs and that the organs and the rest flourish on this *prana.* The text here deals with more details on the topic.

The *prana* is *ayasya angirasa* (this has been said in *mantra* 8 of this section also), because it is the essence of all the limbs of the body. Yes, it is the essence of all limbs. The text repeats this statement twice in order to lay stress upon the fact that *prana* is indeed the essence of all limbs. Why? Because the limbs die, if the *prana* departs from them. They become useless and get dried up. It is so, because the vital force is the essence, the life principle, which nourishes and enlivens the limbs of the body. If the life breath departs from any organ, that organ starts shrinking and contracting, and finally becomes devoid of life. *prana* is the concentrated essence of existence. It is permeating through every particle and pore of the body.

एष उ एव बृहस्पतिः; वाग्वै बृहती, तस्या एष पतिः, तस्माद् बृहस्पतिः ॥२० ॥

20. This *(prana)* itself is again *brihaspati.* Speech indeed is *brihati.* This *(prana)* is its lord. Therefore, (this is called) *brihaspati.*

Again, this *prana* which is the self of the body and the organs, form and action, is itself *brihaspati* which represents the name.

Who is this *brihaspati?* He is the Self of all forms of knowledge, sound, e.g., *rigveda, yajurveda* and *samaveda.* He is the Self of speech. Again, speech is *brihati,* because it is already included in *brihati,* a *vedic* metre. Further, *brihati* is extolled in the *srutis* and declared as the well-known vital force. The lord of *brihati,* the controller and the lord of life is *brihaspati.* Without him, nobody can utter even a single word, a single sound. Therefore, again the vital force is *brihaspati,* the life of all forms of knowledge and sound.

एष उ एव ब्रह्मणस्पतिः; वाग्वै ब्रह्म, तस्या एष पतिः, तस्मादु ब्रह्मणस्पतिः ॥२१ ॥

21. This *(prana)* itself is again *brahmanaspati.* Speech indeed is *brahmanah.* This *(prana)* is its lord. Therefore this again (is called) *brahmanaspati.*

Further, this *prana* which is the self of the body, organs and *rik,* is again to be known as *brahmanaspati,* the lord and controller of *yajus. brahman* is *yajus. yajus* is a kind of speech. The lord and controller of *yajus* or *brahman* is *brahmanaspati.* Without him no form of speech such as *yajus* can proceed or come to exist. Just as without essence, limbs cannot live, in the same way, without the vital force, no form of knowledge and speech can exist. Organs of the body, *rik* of *rigveda* and *brahmanas* of *yajurveda* are different fields of manifestation and operation of the vital force.

एष उ एव सामः; वाग्वै सा, अमैषः, सा चामश्चेति तत्साम्नः सामत्वम् । यद्वेव समः प्लुषिणा, समो मशकेन, समो नागेन, सम एभिस्त्रिभिर्लोकैः, समोऽनेन सर्वेण, तस्माद्वेव साम; अश्नुते साम्नः सायुज्यं सलोकतां य एवमेतत्साम वेद ॥२२ ॥

22. Again, this *(prana)* itself (is) *sama.* Verily *sa* is speech, *ama* is *(prana). sa* and *ama*—this is the reason of its being called *sama.* Or else, (this vital force is) equal to a white ant, equal to a mosquito, equal to an elephant, equal to these three worlds, equal to all this universe; therefore indeed (this is) *sama.* He who thus knows this *sama* obtains intimate union with *sama* and residence in the *sama* world with it.

Vital force is further explained. What is it? What is its form? Has it any form at all? The vital force of whom we have talked so far and so much, is again *sama.* The word *sama* is made up of two parts, *sa* and *ama,* meaning speech and vital force, respectively. It means that vital force is the central essence of *sama.* Without it, no hymn of *sama* can be uttered. Or it is because, says the text, this vital force is equal to the size of a white ant, a mosquito, an elephant, these three worlds, this universe, and this is *sama.* This signifies the all-pervading nature of the vital force. It acquires the shape of the body it inherits. The vital force that throbs in an ant, is the very same vital force that sustains the life of a big elephant. Size of the body is immaterial in its case, for it has no particular size. Its nature is immanent, smallest as well as biggest, and it throbs in all, right from *hiranyagarbha* to the smallest creation. It has also infinite forms. The conclusion of the passage is that the vital force which resides in the cavity of the mouth, is the life of the body and organs, is the lord of all forms of knowledge, speech and sound, and is of infinite forms.

The wonderful knower of this *sama,* obtains intimate union with *sama* as vital force, and also resides there in the worlds of *sama.* He becomes identical with the vital force, by rising above the life of sense-experience and sense-perception. By identifying oneself with the vital force, the false attachments and lower impulses are easily and successfully eradicated and annihilated. No evil force can stand in combat with this great power. Identification with such a great power and attaining intimate union with it, ends all sufferings, all sorrows and miseries that the false attachment with the sense-objects produces.

एष उ वा उद्गीथः, प्राणो वा उत्, प्राणेन हीदं सर्वमुत्तब्धम्, वागेव गीथा,
उच्च गीथा चेति स उद्गीथः ॥२३ ॥

23. Again, this (vital force) indeed is *udgitha.* The vital force is indeed *ut,* for by the vital force this all is upheld. Speech is indeed *githa* (because it is) *ut* and *githa;* therefore, this (vital force) is (known as) *udgitha.*

In this *mantra*, the same vital force is ascertained to be the *udgitha.* The word *udgitha* is made up of *ut* and *githa,* meaning 'holding up' and 'speech' respectively. 'Holding up' denotes a special characteristic of the vital force and therefore *ut* stands for the vital force. *githa* is sound which depends on vital force, which means 'speech', and hence these two together are denoted by *udgitha.*

तद्धापि ब्रह्मदत्तश्चैकितानेयो राजानं भक्षयन्नुवाच, अयं त्यस्य राजा मूर्धानं
विपातयतात्, यदितोऽयास्य आङ्गिरसोऽन्येनोदगायदिति; वाचा च ह्येव स
प्राणेन चोदगायदिति ॥२४ ॥

24. About it also (there is a story) (that) Brahmadatta who was a great-grandson of Chikitana, while drinking the *soma* juice (once) said: may this *soma* juice strike off my head if (I say that) *ayasya angirasa* chanted *udgitha* through any other means than these (*prana* and *vak*). For, he chanted the *udgitha* through speech and through *prana* alone.

How are speech and vital force correlated? Regarding this there is a story: Once upon a time, Brahmadatta who was also the great-grandson of Chikitana, while drinking the celebrated *soma* juice said: Let this *soma* strike off my head if I say that *ayasya angirasa* chanted the *udgitha* through anything other than this vital force and speech. This clearly goes to establish that *udgitha* was chanted through speech and vital force only and through no other organs of the body. A reference is made to these together in the previous *mantra* in connection with the *udgitha.*

तस्य हैतस्य साम्नो यः स्वं वेद भवति हास्य स्वम्; तस्य वै स्वर एव स्वम्,
तस्मादार्त्विज्यं करिष्यन्वाचि स्वरमिच्छेत, तया वाचा स्वरसंपन्नयार्त्विज्यं
कुर्यात्; तस्माद्यज्ञे स्वरवन्तं दिदृक्षन्त एव, अथो यस्य स्वं भवति; भवति हास्य
स्वं य एवमेतत्साम्नः स्वं वेद ॥२५ ॥

25. He who knows the wealth of the *saman,* for him, indeed, there is wealth. Sweet tone is indeed his wealth. Therefore, one intending to officiate as a priest, should desire to have a sweet tone in his voice. Through that voice enriched by sweet tone, he should do his priestly duties. Therefore, in a sacrifice, (people) long for one having a sweet tone and also who has wealth. Wealth is his indeed who thus knows the wealth of this *saman.*

He who knows the wealth of that *saman,* i.e., who knows the wealth of that *prana* described above, becomes wealthy indeed. What is that wealth? It is sweet tone, for *udgitha* was jointly chanted by speech and vital force. One who is desirous of becoming a priest must cultivate a musical tone. It is only then that he could discharge or perform the duties of a priest; for, people always search for a priest who can chant the holy *saman* in a musical tone, even as they long for rich men. Hence, one who has the wealth of sweet tone, is indeed wealthy, and such a priest is sought for to perform all the religious rites. One should, therefore, enrich his voice with sweetness and melody, so that people eager to perform sacrifices, will look up to him. The knower of this *saman* and its wealth, becomes wealthy.

तस्य हैतस्य साम्नो यः सुवर्णं वेद, भवति हास्य सुवर्णम्; तस्य वै स्वर एव सुवर्णम्; भवति हास्य सुवर्णं य एवमेतत्साम्नः सुवर्णं वेद ॥२६ ॥

26. He who knows the correct sound or articulation of this said *saman* comes to have gold. For him, correct tone is verily gold. He who knows thus, the correct sound of *saman,* obtains gold (correct articulation).

In this *mantra,* the emphasis is laid upon correct pronunciation. The priest may have musical tone, but his pronunciation may be defective. Therefore, this *mantra* puts it thus: By correct pronunciation of this said *saman,* one comes to have gold. The previous reference was made to sweetness of the voice, whereas here the emphasis is on the correct articulation in accordance with the rules of phonetics. *suvarna* stands for both, good tone as well as gold. The good tone is verily gold. Thus he who knows the correct sound of *saman* obtains gold.

तस्य हैतस्य साम्नो यः प्रतिष्ठां वेद प्रति ह तिष्ठति; तस्य वै वागेव प्रतिष्ठा, वाचि हि खल्वेष एतत्प्राणः प्रतिष्ठितो गीयते; अन्न इत्यु हैक आहुः ॥२७ ॥

27. He who knows the support of that *saman* is supported. Speech indeed is its support; for resting on speech alone this *prana* sings thus. Others say, resting on food (it sings).

What is this *saman*? It is the same *prana* or the vital force. This is supported by speech, for speech alone can express it. But for speech, *prana* cannot sing. What is speech? It is the power of self-expression. Speech is, verily, the seat of *prana,* for *prana* expresses itself through the medium of speech in the form of knowledge. Of course, there is another view also, that *pranas* rest on food, the body which is a product of food. This view is also correct, for *pranas* do reside in the body. Because the body is there, the vital force manifests itself through it. Otherwise, it would not have been able to express, for expression requires a medium.

अथातः पवमानानामेवाभ्यारोहः; स वै खलु प्रस्तोता साम प्रस्तौति, स यत्र प्रस्तुयात्तदेतानि जपेत्—असतो मा सद्गमय, तमसो मा ज्योतिर्गमय, मृत्योर्मामृतं गमयेति; स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम्, मृत्योर्मामृतं गमय, अमृतं मा कुर्वित्येवैतदाह; तमसो मा ज्योतिर्गमयेति, मृत्युर्वै तमः, ज्योतिरमृतम्, मृत्योर्मामृतं गमय, अमृतं मा कुर्वित्येवैतदाह; मृत्योर्मामृतं गमयेति नात्र तिरोहितमिवास्ति। अथ यानीतराणि स्तोत्राणि तेष्वात्मनेऽन्नाद्यमागायेत्, तस्मादु तेषु वरं वृणीत यं कामं कामयेत तम्; स एष एवंविदुद्गातात्मने वा यजमानाय वा यं कामं कामयते तमागायति; तद्धैतल्लोकजिदेव; न हैवालोक्यताया आशास्ति य एवमेतत्साम वेद ॥२८ ॥

॥इति प्रथमाध्यायस्य तृतीयं ब्राह्मणम् ॥

28. Now therefore the edifying utterance of the hymns *pavamana.* The *prastota* verily chants this *saman.* While he begins to chant, then he may repeat these *(mantras):* "Take me from evil to good, take me from darkness to light, take me from death to immortality". When it (the *mantra)* says 'take me from evil to good', the 'evil' is verily death (and) the 'good' is immortality. 'Take me from death to immortality, make me immortal'—that is what it says. 'Take me from darkness to light'. The 'darkness' verily is death (and) the 'light' is immortality. That is what it says. 'Take me from death to immortality, make me immortal'. 'Take me from death to immortality'—there is nothing (which is) hidden here (in the meaning). Now those other hymns (that remain to be sung), let him obtain food for himself by singing (them). Therefore, through (singing) them, whatever objects he desires, let him ask for a boon; for whatever object the chanter, who knows

this, either desires for himself or for the sacrificer, secures by singing. This indeed is world-conquering. Who thus knows this *sama,* there is certainly no chance of his being unfit for the world.

Now that we have dealt elaborately with the process of purification and divinisation, with the place and importance of vital force in the scheme of self-evolution, let us meditate upon the elevating utterance of hymns, celebrated as *pavamana*[2]. The repetition of these *mantras* is known as '*abhyaroha*' which means ascension to a divine state. These *mantras* are soul-elevating. They inspire and purify the chanter as well as the hearer, and lift them up beyond the realms of darkness, death and ignorance. Though they pray for goodness, light and immortality, they really aim at immortality alone, for the text says that 'goodness' here means immortality and 'light' also means immortality. So when one sings 'take me to goodness and light', one means only 'make me Immortal'. Immortality is goodness and light.

Evil is death, for it kills, as it were, the Self in man. Succumbed to evil tendencies and engrossed in unpardonable and prohibited actions, man is no better than dead. It has been already said that sense-identification is evil and it is death. Immortality transcends death. Therefore, immortality is to be sought for. The hymn 'lead me from evil to goodness' means make me immortal by freeing me from the clutches of evil which is death.

Likewise, darkness is also death. Darkness is the primeval ignorance of the Divine. It is born of *tamas.* It binds the individual soul to the ever-recurring birth and death. Darkness of nescience obstructs the vision which is in search of immortality. Even as light must be brought to dispel darkness, to destroy the ignorance, knowledge is to be sought for. When the darkness of ignorance is dispelled, the individual soul is no more subjected to the recurrence of birth and death. Hence, the hymn 'lead me from darkness to light' means 'make me immortal by dispelling the ignorance which is the cause of death in the form of this *samsara.*'

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[2] In the *jyotistoma* sacrifice the *udgatr* priest sings twelve hymns, of which the result of singing the first three called *pavamana* goes to the sacrificer while that of singing the remaining nine, goes to the priest. *pavamana* hymns are purificatory formulae.

Evil, ignorance and death mean more or less the same thing. Similarly, goodness, light and immortality stand for the state of freedom,—freedom from evil, freedom from ignorance and freedom from death.

Immortality is the acme of all spiritual endeavour. It is a state of deathlessness wherein the individual soul is at once in communion with the supreme.

'Lead me from death to immortality' is not obscure in its meaning. It prays for a total cessation of all attachment and false identification. Immortality cannot be achieved unless one is free from the lower impulses of lust and other demoniac qualities. Unless the devil is blown off and divinity is restored, until all evils are annihilated and death is transcended by establishing in purity, one cannot think of acquiring the state of immortality. The aspirant has to acquire supreme goodness, walk in the light of knowledge and become immortal.

The priest, after chanting the three *pavamanas* for the sacrificer, should chant the other nine hymns, and obtain food for himself. Because of his identification with the vital force, he is able to obtain all desired objects.

Therefore, while those hymns are being sung, let the sacrificer ask for a boon. Because whatever object the chanter who knows this, either desires for himself or for the sacrificer, he secures by singing these hymns and meditating on them. Through this process of meditation one conquers the world. There is certainly no chance of his becoming unfit for the world.

What is this *sama,* the vital force, whose knowledge is extolled to such heights? It is the same pure vital force who came to destroy the evils of attachment of the senses with their objects and made the organs of speech and the rest free from their defects. This vital force is again the restorer of divinity and partaker of food in all bodies. He is *ayasya-angirasa, brihaspati, brahmanaspati, udgitha* and *sama,* pervading them entirely. That vital force is indeed the chant of *saman,* its musical tone and correct articulation. It has, as its support, the throat and other parts of the body. It is present in all bodies, whether big or small, low or high, finite or infinite.

Summary

This section deals with *udgitha-vidya*—meditation on the *udgitha* as *prana.* Hence the section is called *udgitha-brahmana.* Contemplation on the cosmic *prana* through the individual *prana* results in the restraint of the senses and the mind. The section starts with an allegorical story about the two forces, the divine and the demoniacal. The offsprings of *prajapati,* the gods and the demons, continued to rival with each other, till the gods decided to defeat the demons through the aid of *udgitha* in a sacrifice. These two—gods and demons—are the twin forces within man which stand for the sum-total of sense-organs which by virtue of good actions are named gods, and by virtue of vicious actions, demons. In Indian mythology this rivalry is termed as *deva-asura-sangrama.* This warfare is continuing even to this day. Sometimes divinity reigns supreme in the individual and the society, and at other times, the demoniacal nature dominates and rules till it is ousted by divinity.

Sacrifice and *udgitha*-chanting here stand for the holy and *sattvic* qualities and actions of the senses. Sacrifice here means the destruction of the lower nature and sanctification of the human personality. *udgitha* denotes meditation on holiness.

Gods thought of purifying themselves, so that the evil forces might become extinct. They asked the organ of speech, nose, eye, ear, mind, and the rest to sing the *udgitha.* All of them obeyed. The demons got frightened, for they thought that the gods would defeat them. So they pierced all the senses with evil, and the dark forces did not allow the *sattva* to express and predominate in the individual and the society, with the result all the organs and the mind got contaminated by vicious and undivine traits. None of them could effect proper sanctification and thus transcend evil.

In the end, *prana* chanted the *udgitha.* As a consequence of that, the demons were blown out in all directions and they perished. The envious relatives in the form of attachment to sense objects, which stood in the way of cosmic identification with the taintless vital force, got defeated.

The vital force is known as *dur,* because death remains far away from it. *prana* then took away the sins of the gods and deposited them at the ends of the quarters. Persons should not go to these quarters, i.e., they should throw away the sins and keep themselves away from the *papa-purusha,* and behold what is internal and spiritual, than what is external and worldly.

The evil cannot go anywhere. The mind which has been rendered pure, is free from this evil but not completely immune. Therefore, after subjugating the sense-impulses, one must transcend them. For transcending evil, one must disidentify oneself from the sense-organs and identify with the *prana.* All the senses were restored their original nature by the *prana.* When speech was freed from death, it became the fire; similarly nose became the air; the eye, the sun; the ears, the quarters; and mind, the moon. They were freed from individuality and became universal.

The *prana* who is again known as *ayasya angirasa*—essence of all limbs—secured edibles for itself by chanting and transformed them to different organs of the body. Anyone intending to defeat him in greatness and glory, becomes incapable of supporting his dependants.

prana is *brihaspati,* as he is the lord of *brihati* (a *vedic* metre), the self of all forms of knowledge, i.e., speech. It is all-pervading. It acquires the shape and size of the body that it inherits. *prana* is equated with *udgitha* etymologically. The inseparable relation between speech and vital force is established by the story of Brahmadatta.

He who knows the wealth of *sama, viz.,* having a sweet tone and correct articulation, is said to be wealthy and he is sought for by men to perform sacrificial rites. *prana* expresses through the medium of speech and the body. One, who succumbs to evil tendencies and is engrossed in unpardonable and prohibited actions, is said to be dead. Immortality transcends death, and so it is sought for in the *mantras* known as *pavamana mantras.*

Thus Ends the Third Section Entitled
Udgitha-Brahmana in the First Chapter

SECTION IV

PURUSHAVIDHA-BRAHMANA

आत्मैवेदमग्र आसीत्पुरुषविधः; सोऽनुवीक्ष्य नान्यदात्मनोऽपश्यत्, सोऽहमस्मीत्यग्रे व्याहरत्, ततोऽहंनामाभवत्; तस्मादप्येतर्ह्यामन्त्रितोऽहमयमित्येवाग्र उक्त्वाथान्यन्नाम प्रब्रूते यदस्य भवति; स यत्पूर्वोऽस्मात्सर्वस्मात्सर्वान्पाप्मन औषत् तस्मात्पुरुषः; औषति ह वै स तं योऽस्मात्पूर्वो बुभूषति य एवं वेद ॥१ ॥

1. In the beginning, this (all) was verily the Self, in the form of a person. Observing around, He did not behold anything, other than Himself. (Then) He at first said 'I am He'. Therefore (He came to be called) by the name 'I'. Hence, even to this day (when a person is) addressed, (he says) 'it is I'; after having said this at first, then he says the other name that he has. Because, before all this, He (was) the first who burnt all evils, therefore (He came to be known as) *Purusha.* He who knows thus, burns him who wishes to become first in advance of him.

In the beginning, before the creation of bodies, all this was just the Self, undifferentiated from the body of *viraj.* How was that Self like? He was like a human being in shape, with head, hands and other limbs of the body. He was the first to have a body. He is referred to as the first-born *virat,* the first embodied being. *sruti* says: "*virat* was the first person", because He had a body and was endowed with the capacity of willing, acting and knowing.

He then, naturally, felt his being existent and expressed to himself thus: 'I am'. Hence, even today, among men who are his effects, when a man is asked 'who are you?', he first says, 'I', thereby identifying himself with the cause, the first embodied soul. It is only after denoting himself with the name 'I', that he says 'I am so and so', and tells the name of his individual body.

This being is now known as *Purusha.* How did he come to have this epithet? He was the first among all beings, who burnt the entire lot of evils in the form of attachment to sense objects and ignorance (as has been allegorised in a previous text), and therefore, he came to bear this epithet *Purusha,* which etymologically means *'first burned' (purvam aushat).* By identifying himself with the pure vital force, he killed the evil of attachment of the senses, by the virtue of meditation and rites or meditation alone.

One who knows thus, i.e., practises this meditation and consumes the evil and sins, becomes identified with the universal spirit, the cosmic *purusha,* the first-born, surpassing all who want to exceed him but whose practice and meditations are deficient.

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे, यन्मदन्यन्नास्ति, कस्मान्नु बिभेमीति, तत एवास्य भयं वीयाय, कस्माद्ध्यभेष्यत्? द्वितीयाद्वै भयं भवति ॥२ ॥

2. He was afraid; therefore when alone, one is afraid. He thought: 'Since there is none other than myself, of whom am I afraid?' From that alone his fear departed. Of whom he was afraid? Fear certainly arises from a second (entity).

When he did not see anything whatsoever, except himself, he, the first self, in the shape of a man, became afraid. It is quite natural with everyone, for when one is alone, everyone is afraid.

The term 'fear' refers to his innate desire for the preservation of the body. *virat* is the sum-total of all gross bodies in the universe. Therefore, the term 'fear' must apply to the universal desire of self-preservation. On account of this likeness with *virat*, one is afraid when alone.

Further, he observed that there was none except his own self. Since he thought thus, he became free from fear. Fear presupposes a second entity and duality. And duality is due to one's own ignorance, for really there is no such thing as duality. It was an error on the part of the *virat* to have conceived of a second thing in ignorance, which caused fear in him. When he ascertained the truth by self-reflection, he realised that none but he was there. At the dawn of this knowledge, fear, which was an effect of ignorance, vanished. So the text says: 'from that alone his fear departed'.

Fear arises only on account of duality. Duality is a product of ignorance, for it is a well-established fact that there is no such thing as duality. It is only due to ignorance of the nature of Truth that one feels the existence of a second entity.

स वै नैव रेमे, तस्मादेकाकी न रमते; स द्वितीयमैच्छत् । स हैतावानास यथा स्त्रीपुमांसौ संपरिष्वक्तौ; स इममेवात्मानं द्वेधापातयत्, ततः पतिश्च पत्नी चाभवताम्; तस्मादिदमर्धवृगलमिव स्व इति ह स्माह याज्ञवल्क्यः, तस्मादयाकाशः स्त्रिया पूर्यत एव; तां समभवत्, ततो मनुष्या अजायन्त ॥३ ॥

3. Verily, he did not at all feel delighted. Therefore, none feels happy when (one is) alone. He desired for a second (person as his mate). He grew as big as a man and a woman closely embracing each other. He divided this very body into two. Therefrom, husband and wife came into being. Therefore, Yajnavalkya declared thus: 'this body of oneself is like a half-fragment of a full (two-celled) seed'. Therefore, this space (void) is filled by the wife indeed. (He) united with her. And therefrom human beings were born.

However his fear left him. But he was not happy, because loneliness became monotonous to him. In the long run, it must have made him tired. He was not delightful, because he did not acquire the objects of desire. It is within the range of everybody's knowledge, that one becomes happy when one achieves the object of one's desire, and in its absence, he experiences a type of mental distress which in other words is termed unhappiness. Delight means pleasure. Pleasure is an outcome of objective perception, association with external objects and establishment of a definite relationship with them. Hence, when one is alone one feels unhappiness. It is a very common feature in man to feel unhappy when he is deprived of objects of his desire. He is normally afraid and unhappy when he is lonely and single.

Consequently, He, the first *purusha,* wished for a mate to remove his unhappiness which was an effect of his long and monotonous loneliness. Then what happened? The text says: He grew as big as a man and a woman and procreated human beings therefrom.

स हेयमीक्षां चक्रे, कथं नु मात्मन एव जनयित्वा संभवति? हन्त तिरोऽसानीति; सा गौरभवत्, ऋषभ इतरः, तां समेवाभवत्, ततो गावोऽजायन्त; वडवेतराभवत्, अश्ववृष इतरः, गर्दभीतरा, गर्दभ इतरः, तां समेवाभवत्, तत एकशफमजायत; अजेतराभवत्, वस्त इतरः, अविरितरा, मेष इतरः, तां समेवाभवत्, ततोऽजावयोऽजायन्त; एकमेव यदिदं किंच मिथुनम्, आ पिपीलिकाभ्यः, तत्सर्वमसृजत ॥४ ॥

4. She then thought thus: After having created me from himself alone, how then he copulates with me? Well, now let me hide myself. (Having thought thus) she became a cow, the other (became) a bull (and) he did unite with her. Therefrom kine were born. The one became a mare, (and) the other (became) a stallion (and did unite with her). Then one (became) a she-ass, the other (became) a he-ass, (and) did unite with her. From that union one-hoofed animal was born. The one became a she-goat, the other (became) a he-goat (and did unite with her). The one (became) a ewe, the other (became) a ram (and) did unite with her. From that

goats and sheep were born. Thus indeed, he created all that exists here as a pair, down to the ants.

It has already been said that He divided himself into two, and from this division husband and wife came into being. From their union men were born. This division of male and female has been the central topic in more than one *purana,* and the famous legend of incestuous marriage of *manu* and *satarupa* forms popular cosmology therein.

After procreating the human beings, she, the other half of man, reflected upon this incestuous relationship, because marriage with one's own daughter is forbidden in the scriptures. So, she intended upon concealing herself from him by means of disguise. In this process, the text says that she became a cow first, a mare, then a female-ass, then a she-goat, then a ewe; and he, too, became a bull, a stallion, a he-ass, a he-goat and a ram, respectively. Thus, by their mutual union were born kine, one-hoofed animals, goats and sheep, all animals down to the ants.

सोऽवेत्, अहं वाव सृष्टिरस्मि, अहं हीदं सर्वमसृक्षीति; ततः सृष्टिरभवत्; सृष्ट्यां हास्यैतस्यां भवति य एवं वेद ॥५ ॥

5. He knew: 'Indeed, I am the creation, for I have created all this'. Hence he became (known as) creation. He, indeed, who knows thus, becomes a creator in this creation (of *viraj*).

The creator was satisfied because He knew that all creation was He himself. The reasoning faculty has come after creation. Hence, everything relating to creation—why He created?, has He created?, whether creation is sudden *(yugapat)* or gradual *(krama)*?, etc.,—is inscrutable. By meditation one should feel that everything is oneself, even as the Creator did in the beginning. The process of creation is complicated. Scriptures give some sidelight. Some think it is by the mere will, the fiat of *isvara.* Some think it is a gradual process from cause to effect. Some others would reconcile both these views and say that creation depends on potencies of the previous cycle *(kalpa).*

अथेत्यभ्यमन्थत्, स मुखाच्च योनेर्हस्ताभ्यां चाग्निमसृजत; तस्मादेतदुभयमलोमकमन्तरतः, अलोमका हि योनिरन्तरतः। तद्यदिदमाहुः, अमुं यजामुं यजेति, एकैकं देवम्, एतस्यैव सा विसृष्टिः, एष उ ह्येव सर्वे देवाः। अथ यत्किंचेदमार्द्रं तद्रेतसोऽसृजत, तदु सोमः; एतावद्वा इदं सर्वम्, अन्नं चैवान्नादश्च; सोम एवान्नम्, अग्निरन्नादः; सैषा ब्रह्मणोऽतिसृष्टिर्यच्छ्रेयसो देवानसृजत, अथ यन्मर्त्यः सन्नमृतानसृजत तस्मादतिसृष्टिः, अतिसृष्ट्यां हास्यैतस्यां भवति य एवं वेद ॥६ ॥

6. Then he churned (his mouth) thus. He created the fire from (its) womb—the mouth and the hands. Therefore, these two are hairless within, for the womb is hairless within. There (in the sacrifice) when it is said, 'sacrifice to this god, sacrifice to that god' to each god separately, His alone is that multiple creation, for He himself is all the gods. And then, whatever is liquid here, he created from the semen, that is *soma* (the moon). This all is verily this much—food and the eater of food only. The moon indeed is food, fire is the eater of food. That is the super-creation of *brahma,* that he created the gods, superior to him, and then created the immortals, himself being a mortal. Therefore, (it is a) super-creation. He who knows thus, becomes (a creator) in this super-creation of His.

Then, after creating men and animals, he churned, as we churn curd for taking out the butter, and produced *agni,* the fire principle, from the mouth and the palms, and assigned him the duty of ruling over the *brahmanas.* Likewise, he produced *indra* from his arms and made him the ruling deity of the *kshatriyas.* Then he produced the eight *vasus,* viz., *apa, dhruva, soma, dhara, anila, anala, pratyusha* and *prabhasa,* from his thighs and made them the guardian deities of the *vaisyas.* In the same way, he created *pushan,* from the feet and made him the guardian deity of the *sudras* and earth in common. In short, he created the different gods out of him, and assigned them proper places and duties in this creation. It has been, therefore, said in the preceding *mantra* that He is the creation. Creation is nothing else but his nature and power of manifestation through which he goes on creating men, animals, and other beings. Therefore, creation is not different from him.

However, priests who know only mechanical rites say, on account of ignorance of the above fact, to worship a particular god only and not another. It is not the correct view, because these deities are not independent of the Creator. He manifests through all gods, like *indra, agni, vasus,* etc., through all castes like *brahmana, kshatriya,* etc., through all actions like fighting, studying, endeavouring, etc., and through all qualities and natures like strength, intelligence, endeavour, servitude, etc. He is all-penetrating and all-pervading in this multiple creation.

After the creation of gods, he produced the liquid substance out of his semen. What is this liquid substance? It is the water here. The water is moon, because moon possesses a watery body.

All this universe is this much only, i.e., food and the eater of food. Fire has got the property of consuming everything that is here. Therefore, it is considered to be the eater. Whatever is eaten by men as well as by the animals is consumed by the gastric fire. The fire in the ocean-heart goes on consuming the water which the rivers bring to the ocean. Water causes the growth of vegetation. Every kind of food grows in water only. Water nourishes the crop. Therefore, it is said that water is food and fire its eater. Another reason for this is that fire and water are dire necessities of all creatures. Life is balanced and preserved by these two great principles. Again, moon is food, because it is the ruling principle in all the food-stuffs. It is a very well-known belief that all vegetation grows at night. The moon nourishes them. Had there been no moon, the scorching sun would not have allowed life to flourish. At the same time, if there were no sun, then also life would not have survived in this form. Fire is the harsh and hot principle, whereas the moon which presides over all waters, is nourishing and cool.

What a marvellous thing it is! The Seer of this *mantra* with all praise and wonder, speaks out his heart: "That is the super-creation of the Creator!" Creation in general, constitutes of men, animals, food, etc., and super-creation is a system which excels it and rules over the ordinary creation of beings. That super-creation is the emergence of gods, like fire, etc., who rule over the actions and destinies of all types of beings and maintain law and order in a perfect way. They are said to be superior to the Creator, for he created everything and they manage it well as per his will. Therefore, it is super-creation. He himself is mortal, as we have surveyed in a previous text, but he created immortals after having burnt all their sins by the Supreme knowledge.

तद्धेदं तर्ह्यव्याकृतमासीत् तन्नामरूपाभ्यामेव व्याक्रियत, असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते, असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः, यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वंभरो वा विश्वंभरकुलाये; तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति, वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः, तान्यस्यैतानि कर्मनामान्येव । स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति; आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकं भवन्ति । तदेतत्पदनीमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद । यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥७ ॥

7. Verily, then this was that Unmanifested. It differentiated itself into name and form only, as it is of such and such name, of such and such form. So, even now it is differentiated only by name and form, as it is of such and such name, such and such form. That Self entered here (into all bodies) up to the nail-ends, even as a razor into the razor-case, or fire in wood. (They) do not see It, for (if viewed partially) It is incomplete. While breathing It is *prana,* by name, (likewise) while speaking (It is) the speech, while seeing (It is called) the eye, while hearing (It is called) the

ear, while thinking (It is called) the mind. All these are merely Its names due to (Its corresponding) actions. Therefore, whoever worships one or another of these (aspects), he does not know, for being qualified by each of these (aspects), It is incomplete. One should worship It as the Self only, for in It all these unite (become one). This Self, who is the Self of this all, is to be known, for by It one knows all this, just as through the foot-print one may trace (the missing animal), in the same way (one knows this all by knowing the Self). He who knows thus obtains fame and liberation.

The undifferentiated Being became manifested through the cosmic mind. In this process of manifestation, the cosmic mind became active and cognised the objects. Perception, sensation, memory, imagination, judgement, etc., are powers of the individual mind which is a miniature form of the cosmic mind.

A ray of the cosmic mind projected out and assumed the shape of the created objects and enveloped them. It is after this that the worlds came to be perceived. Prior to this, they were in the womb of *brahma*. Mental image and external object produce an effect which is known as form. Whatever object we see here has got its image in the cosmic mind. The inter-action between the cosmic mind and the cosmic body, i.e., *hiranyagarbha* and *virat,* is the world that we see outside. When the cosmic mind projects itself through the eye and assumes the shape of the objects outside, it differentiates itself in form. It is to be noted here that when it differentiates itself, the differentiation is not caused by any foreign power, external to it. This is how perception takes place.

Just as the spider weaves out the web from its own body, even so, the cosmic mind throws out this universe from its own body during waking state and withdraws it into its womb during deep sleep. The world is the mental projection of *hiranyagarbha,* externalised or objectified. The individual mind of A, although appears to be separated from the mind-substance used by other individuals such as B, C, D, etc., by a thin wall of finest kind of matter, is really in touch with the other apparently separated minds and with the cosmic mind of which it as well as the mind substance of others form a part.

virat is the sum-total of all bodies. Prior to creation, the physical universe was latent in him. The different beings were created by Him, as has been already described in the foregoing *mantras,* and each being came to be differentiated by a name and a form. Even now, the entire world is spoken of only in terms of name and form.

However, it is clear that the manifested universe is fully animated by Him as the cosmic power. He is immanent in all the apparently different names and different forms in the universe. This very Self, states the *mantra,* enters into all bodies up to the nail-ends. A razor put in its case remains pervading the whole of the case. Fire remains pervading the whole of the wood. The one air enters into the world and becomes the different winds assuming the names such as the northern wind, eastern wind, etc. Similarly, the one inner Soul of all things resides in every body pervading it in general and particular manner and yet remains distinct from it. This Upanishad itself says that He who is dwelling in the earth, who is within the earth, whom the earth does not know, whose body is the earth, and who controls the earth from within, is the Internal Ruler, the Inner Controller, the Immortal Self (III-vii-3).

If viewed partially, it would be an incomplete cognition, as a particular object presents different perceptions from different perspectives. This *mantra* says that He is *prana* by name when He performs the function of breathing, while speaking He is speech, when He performs the action of seeing He is the eye, and so on. These names such as speech, mind, *prana,* etc., are merely due to His actions. "Truth is One, the wise call It variously", says the *veda.* It is therefore not wise to hold one or other of these aspects exclusively as the Supreme. Each of these is merely one of His qualifications. He who takes the qualifying aspect to be the Supreme is viewing the Reality from one angle only. This is the theory of exclusiveness. Everything has got infinite characters, some of which are affirmative and others negative. To judge a thing by one or a few of its characters, would be an incomplete estimate of its real nature. This Self is the unitary background of all phenomena and of all beings, because this all has come out from It and exists in It. By knowing It, Its infinite modifications become known, even as the characteristics of all jars are known by knowing the one clay out of which the jars are made. Just as we know all things made out of gold, by knowing the one gold, even so, we acquire the knowledge of the entire phenomena, the infinite projections of the Self, by knowing Him as the Self of all beings. It is not enough if we know *prana* to be Self, because it is an exclusive and imperfect knowledge of the Self. What we aim at is to acquire the perfect and all-inclusive knowledge of the supreme Being. At the same time, it is not possible to study the infinite nature of the Supreme objectively, for it is an impossibility. Just as by following the footprints, the shepherd traces the missing animal, even so one knows the Self through all these phenomena. By knowing this one Self, we acquire the full knowledge about Its infinite modifications. Hence arises the necessity of possessing Perfect Knowledge and rejection of all exclusive, partial estimation of the Self.

तदेतत्प्रेय पुत्रात्, प्रेयो वित्तात्, प्रेयोऽन्यस्मात्सर्वस्मात्; अन्तरतरं यदयमात्मा । स योऽन्यमात्मनः प्रियं ब्रुवाणं ब्रूयात्, प्रियं रोत्स्यतीति, ईश्वरो ह तथैव स्यात्; आत्मानमेव प्रियमुपासीत; स य आत्मानमेव प्रियमुपास्ते न हास्य प्रियं प्रमायुकं भवति ॥८ ॥

8. That Self (is) dearer than a son, dearer than wealth, dearer than all else, because this Self is most internal. He (who considers the Self as the most dear) should tell him who speaks of anything else than the Self as dear: '(That) dear (object) will perish'. It will certainly happen like that, indeed (he is) capable (of saying so). (One) should hold the

Self alone (as) dear. (One) should meditate upon the Self alone as dear. He who holds the Self alone (as) dear, perishable objects do not become dearer to him.

This Self who is the unitary background of the entire manifestation, is all-pervading and animating every object and being. The son is generally held as the dearest among all, but the Self is dearer than that son, dearer than gold and other wealth, dearer than everything. One loves others because one's own Self is the Self of those others. It will be said later on that it is for the sake of the Self that everything is dear. The Self is more internal and intimate than anything else. Moreover, while all other things perish the Self alone is immortal. Therefore, it is the Self that must be considered as dearer than everything else.

He, who holds some object other than the Self as dearer than the Self and desires to possess that object, must know that that object of his desire will certainly perish, for there is nothing which is immortal except the Self. Certainly, everything will perish to him who holds the non-self as dear, as everything is non-self. It is a fact.

He who considers the Self alone as dear, the perishable objects lose their charm for him, and he is not deluded by their glittering and attractive appearance.

तदाहुः, यत् 'ब्रह्मविद्यया सर्वं भविष्यन्तः' मनुष्या मन्यन्ते, किमु तद्ब्रह्मावेद्यस्मात्तत्सर्वमभवदिति ॥९ ॥

9. That (all seekers) say that men think: 'by the knowledge of Brahman, we shall become all'. What indeed is that which Brahman knew, (and) by which It became the all?

Men alone are privileged and qualified to achieve in a special manner, either a state of Salvation or of prosperity. The seekers say that men think that by the knowledge of Brahman they can become the all. What is that knowledge?

Brahman here means the supreme Soul. Knowledge by which He is known, is the knowledge of Brahman. It is direct intuitive experience. That after acquiring the knowledge of

Brahman the mind is dissolved, the projection of creation ceases, and the soul is in a state of merger and identity with Brahman here and now, is the experience of many mystics from time to time, and such a factum of experience cannot be dislodged by logical arguments. The world continues to exist only for those who have not aspired for this knowledge of Brahman and acquired identity with Him. Just as rivers, which ultimately result from the aqueous vapour arising from the ocean, enter the ocean losing their names and forms, even so, when one has acquired the intuitive knowledge of Brahman, the identity of individual soul and Brahman is finally and integrally experienced, when there is only the Absolute without any tinge of duality.

Further, what indeed Brahman knew by which it became all this universe? And if It knew something and became immanent in the creation, would It not lose Its infinite, integral nature? This is answered thus:

Ether generates air and interpenetrates air, yet transcends air and is not limited by air, but maintains its own infinite and integral nature. Even so, Brahman generates the universe out of Himself and interpenetrates it, transcends it, is not limited by it, and maintains His original infinite and integral nature. Ether is the nearest and clearest analogy to Brahman. It is infinite and eternal and is unaffected by the diversity and the changing character in all its fulness, at all times and everywhere. Brahman is the efficient as well as the material cause of the universe. The manifestation of the universe in no way affects Brahman. Nor does the universe detract from Brahman His innate nature of divinity and infinity. The universe is dependent, derivative and changing, compared with Brahman. But it is a reality all the same, for Brahman Himself has become the universe and He is immanent in it, and yet transcends all his creation.

Strictly speaking, from the highest point of view, the world is not an illusion, but it is Reality itself. From the empirical point of view, we may say it is a lower order of reality, relative and ever-changing, compared with Brahman, the unrelated, unconditioned, non-changing, eternal, non-dual and transcendental Absolute. The famous *santi mantra* invoking peace says: ‘That is Full, this is Full, the Full is born from the Full; if you take away the Full from the Full, what remains is the Full.’ This is the spiritual counterpart of the mathematical concept that infinity added to or subtracted from infinity, or multiplied or divided by infinity, is still infinity. Hence, Brahman does not lose His integral and infinite nature, though He manifests Himself as the entire universe.

The following *mantra* is the reply to the question advanced in this *mantra* and deals with that knowledge by which Brahman has become this all, the entire creation.

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहं ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानां प्रत्यबुध्यत स एव तदभवत्, तथर्षीणाम्,
तथा मनुष्याणाम्; तद्धैतत्पश्यन्नृषिर्वामदेवः प्रतिपेदे, अहं मनुरभवं सूर्यश्चेति ।
तदिदमप्येतर्हि य एवं वेद, अहं ब्रह्मास्मीति, स इदं सर्वं भवति, तस्य ह न
देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति; अथ योऽन्यां देवतामुपास्ते,
अन्योऽसावन्योऽहमस्मीति, न स वेद, यथा पशुरेवं स देवानाम् । यथा ह वै
बहवः पशवो मनुष्यं भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति; एकस्मिन्नेव
पशावादीयमानेऽप्रियं भवति, किमु बहुषु ? तस्मादेषां तन्न प्रियं यदेतन्मनुष्या
विद्युः ॥१० ॥

10. In the beginning, this (embodied self) was verily Brahman. It knew only itself thus: ‘I am Brahman’. Therefore It became all. Amongst the gods, whosoever knew (realised) It, he also became That. Similarly, amongst the sages and amongst men (who realised That became That). Realising this (Self) as That (Brahman), sage Vamadeva knew: ‘I became *manu* and also *surya*’. Even now, whoever thus knows That as ‘I am Brahman’, he becomes this all. Even the gods are not able to prevent him from becoming thus, for he becomes their Self. So he who worships another god as ‘He is different, I am different’, knows not. As is an animal, so is he

to the gods. Even as many animals serve man, even so each man serves the gods. Even one single animal, when taken away, causes unpleasantness, what to speak of many! Therefore, it is not pleasant to them, that men should know That (Self).

In the beginning, before the realisation of its eternal identity with Brahman, this embodied self, who is residing in the body, was Brahman alone. But, on account of ignorance and false identification, it feels itself as a doer, enjoyer, etc., and forgets its real and essential nature. In reality, he is the all. When the ignorance was dispelled and the false identification removed, he realised that he was not a doer and enjoyer. He knew his own Self when he became free from the false notion of difference caused by ignorance. When the false notions of all kinds were rent asunder and ignorance destroyed, he attained the knowledge of the Self. Therefore, the *sruti* says 'It knew itself'.

What did he know? He knew that he was the Soul of all and free from all limitations caused by ignorance, *avidya*. He knew his nature in essence 'I am Brahman, the Absolute whom the *srutis* describe through the words, 'not this', 'not this'.' Thus, after having attained the knowledge of his Self, he became identical with the entire cosmos. Therefore, in the foregoing *mantra* it is said that through the knowledge of Brahman, we shall attain identity with the entire cosmos, and it is quite reasonable.

And it was asked as to what that Brahman knew by which He became all. The reply is this: previously this embodied soul was Brahman alone. He knew His Self thus 'I am Brahman', and by that knowledge he became identical with all.

And, among the gods, whosoever knew the Self in the way indicated above, also became Brahman. Similarly, sages and men also became Brahman and realised their identity with it, through that knowledge.

By acquiring the knowledge of Brahman, the eternal identity with It is attained. This has been already said. Now, the *sruti* quotes an example to establish this. *Rishi* Vamadeva realised this and attained the knowledge of Brahman. Established in the realisation of himself as Brahman, he said 'I was *manu* and the sun'. By knowing Brahman, *Rishi* Vamadeva attained the state of the said identity with this all.

Some may ask: On account of their superhuman power, the gods attained the state of identity with all through the knowledge of Brahman; but how is it possible for the people of this age, who are weak and imbecile, to attain such a state? *sruti* replies that even now, whoever knows thus as 'I am Brahman', becomes all this. Whosoever discards all attachment to sense-perceptions, and all differences, limitations and false notions, and realises his identity with Brahman who is unaffected by all kinds of limitations and who is pure and absolute, becomes all this. When even the most powerful gods are not capable to prevent such a knower of Brahman from obtaining the state of identity with the whole creation, what to talk of others! It is because the knowledge of Brahman destroys the primeval ignorance and brings about the realisation of his identity with Brahman. When he becomes this all, how then can the gods prevent him from knowing Brahman. Even as the correct knowledge of the rope contradicts the knowledge of the snake in the rope, the knowledge of Brahman contradicts the knowledge of duality caused by ignorance in the individual. When thus he has realised the identity of his Self with the Self in all, including the gods, how then can they put obstacles in his path!

When a man worships not his Self but another god under the false notion that that god is different from himself, he is ignorant of the truth, because he does not know the Self. He commits the fault of assuming difference in the ultimate Truth where there is no difference of any kind. Such an ignorant man is no better than an animal. Even as there are many animals which serve man, there are many men who serve the gods. On account of his delusion and ignorance, such a man identifies himself with the body and behaves like an animal.

Even if one single animal when taken away, causes unpleasantness to the owner, what to talk of losing many animals! Each ignorant man is equal to many animals. Therefore gods do not like man to know his Self, for after knowing the Self, he will no more oblige them. He will rise above the sphere of this phenomenal universe. Therefore, let none behave like an animal and serve the gods thinking they are different from oneself. These gods are the presiding deities of the senses. Acharya Sankara, in this connection, states that those men whom the gods wish to set free are endowed with faith and the like, while those whom the gods do not want to set free, are endowed with lack of faith and such other qualities. Therefore, the seeker of liberation should worship the gods with faith and devotion and propitiate them, so that they may not create any obstruction in his spiritual path, but help him in his march towards the goal. The intention of this *mantra* here is not to discourage worship of gods, but to encourage them.

ब्रह्म वा इदमग्र आसीदेकमेव; तदेकं सन्न व्यभवत्। तच्छ्रेयोरूपमत्यसृजत क्षत्रं, यान्येतानि देवत्रा क्षत्राणि—इन्द्रो वरुणः सोमो रुद्रः पर्जन्यो यमो मृत्युरीशान इति। तस्मात्क्षत्रात्परं नास्ति; तस्माद्ब्राह्मणः क्षत्रियमधस्तादुपास्ते राजसूये, क्षत्र एव तद्यशो दधाति; सैषा क्षत्रस्य योनिर्यद्ब्रह्म। तस्माद्यद्यपि राजा परमतां गच्छति ब्रह्मैवान्तत उपनिश्रयति स्वां योनिम्; य उ एनं हिनस्ति स्वां स योनिमृच्छति, स पापीयान् भवति, यथा श्रेयांसं हिंसित्वा ॥११ ॥

11. Verily, this was Brahman in the beginning, one only. Being alone He was not able to accomplish any great task. He created a superior form, the rulership. The rulers among the gods are *indra, varuna, soma, rudras, parjanya, yama, mrtyu* and *isana.* Therefore, there is none superior to a ruler. Hence in the *rajasuya,* the *brahmana,* from below, worships the ruler, and confers that honour upon the ruler alone. The

source of the ruler, is *brahmana.* Therefore, though the ruler attains supremacy, at the end (of the sacrifice) takes refuge in his source only. Whosoever despises him, he destroys his own source. He becomes a very great sinner, like one (who incurs sin) by injuring (one's) superior.

This *mantra* aims at describing the relationship between the *brahmana* and the *kshatriya* in general and the emergence of *kshatriya* in particular. Creation of society is dealt with in this *mantra* and a few succeeding ones. The society is divided according to the predominant psyche of the individuals. All such distinct nature can be brought under four main groups: the spiritual, the ruling, the economic and labour group. This grouping is universal and has started from the time of creation by the great *purusha.* This grouping has been designated as *brahmana, kshatriya, vaisya* and *sudra* respectively. In the beginning there was no grouping. There was one only, the *brahmana.* In the *puranas* this condition is described as *satya-yuga* when there was no Government, as there was no necessity for it, since *dharma* was the spontaneous nature of the individual. Due to externalisation of consciousness, the knowledge of the *brahmana* was not able to control and hence the principle of *kshatram* came into existence. The *kshatriya* was seated on the throne and the *brahmana* sat below. There is mutual interdependence. In the absence of knowledge, power and law would work blindly. Knowledge is the source of power, and both work hand in hand.

स नैव व्यभवत्, स विशमसृजत, यान्येतानि देवजातानि गणश
आख्यायन्ते—वसवो रुद्रा आदित्या विश्वे देवा मरुत इति ॥१२॥

12. Still He was not able to accomplish greater task. He created the *visa (vaisya);* these gods who are mentioned in groups: The *vasus, rudras, adityas, visvedevas* and *maruts.*

Not being satisfied even after the emergence of *kshatriyas,* the *virat* projected the *vaisyas,* the *vasus, rudras, adityas, visvedevas* and *maruts.* The *vaisyas* represent the economic principle and acquirement of wealth in which one works in company with others in order to bring in success. Therefore, they are represented in groups. *vasus* are eight in number, the *rudras* eleven, the *adityas* twelve, the *visvedevas* thirteen and the *maruts* forty-nine.

स नैव व्यभवत्, स शौद्रं वर्णमसृजत पूषणम्; इयं वै पूषा, इयं हीदं सर्वं पुष्यति यदिदं किंच ॥१३ ॥

13. Still the *virat* was not able to accomplish a great task. (Therefore) he created the *sudra,* (as) *pushan.* This (earth) is verily *pushan,* because it nourishes all this, whichever is here.

pushan is another *vedic* deity. Literally the word means nourisher. Because this earth nourishes all, it is called *pushan.* The *sudra* represents labour without which no society can flourish. The *virat,* originally one in which all groups in society existed in a latent form, has now become four, the *brahmana,* the *kshatriya,* the *vaisya* and the *sudra,* representing understanding, power, material wealth and labour. These are the psychological sides in the desire to manifest. The Master Will of *isvara* manifests itself as this whole universe.

स नैव व्यभवत्, तच्छ्रेयोरूपमत्यसृजत धर्मम्; तदेतत् क्षत्रस्य क्षत्रं यद्धर्मः, तस्माद्धर्मात्परं नास्ति; अथो अबलीयान् बलीयांसमाशंसते धर्मेण, यथा राज्ञैवम्; यो वै स धर्मः सत्यं वै तत्, तस्मात् सत्यं वदन्तमाहुः धर्मं वदतीति, धर्मं वा वदन्तं सत्यं वदतीति, एतद्ध्येवैतदुभयं भवति ॥ १४ ॥

14. He was still unable to accomplish a greater task. (So) he produced a superior form, viz., righteousness. That which is righteousness, is the ruler of the ruler. Therefore, nothing is greater than righteousness. So a weak man desires to overcome the strong man through righteousness, as (one does) through the king. That which is righteousness, that is verily truth. Hence (people) say of one speaking the truth: 'he speaks (what is) righteous', or of a man who speaks (what is) righteous: 'he speaks (what is) true'. Because this (righteousness) only becomes both (truth and righteousness).

It has been said that the *virat* created the four orders of society—the wise *brahmana,* the powerful *kshatriya,* the endeavouring *vaisya* and the serviceful *sudra.* But still He was not able to organise the social order, for variety without law and order would be chaos. The cosmic Creator, therefore, produced *dharma,* righteousness, and thereby established the divine laws to govern and control the creation and the created. This righteousness rules over even *kshatriya,* the most powerful and strong group of *indra, varuna, soma, parjanya, rudra, yama, mrtyu* and *isana.* Hence, righteousness is the ruler of even the rulers, the governor of all temporal powers. Therefore, it surpasses all in greatness, nobility, strength and perfection. Taking shelter under the banner of righteousness, even a weak man hopes to defeat his stronger opponents, even as one hopes to defeat the Government which rules over the whole country with the help of existing laws through the judiciary.

Righteousness is correct and scientific living according to the laws of life. It is the governing principle of earth and heaven and the economic and social laws of the people. It is a perfect pattern of life and concerns with life as a whole. Happiness is the other half of righteousness. Where there is righteousness, there happiness too resides.

A righteous king will not be unjust and cruel to his subjects. He will be very sympathetic and helpful to his people. A righteous merchant will not be greedy. He will not hoard. He will not indulge in falsehood and adulteration. He will conduct all his endeavour and business properly and in a spirit of righteousness. A righteous servant will serve his master honestly with faith and devotion and thus contribute to the peace and welfare of his master's home.

Righteousness is the code of morality, when it is put into practice. Its theoretical side is what is known as truth. Hence, it is said in the *mantra* that that which is righteousness is verily truth. One who speaks what is true as enjoined in the scriptures, is truly a righteous man. A righteous man is truth personified, because righteousness pre-supposes truth as its basic principle, and truth is expressed through the medium of righteousness. Therefore, righteousness is said to represent both truth and righteousness. In other words *satya* and *dharma* are one and the same. It is difficult to distinguish one from the other. *dharma* is the manifestation of the divine power itself. When one knows this great law, one is in harmony with the whole universe. Ignorance of it brings in disharmony which results in weakness, failure and suffering.

तदेतद्ब्रह्म क्षत्रं विट् शूद्रः; तदग्निनैव देवेषु ब्रह्माभवत्; ब्राह्मणो मनुष्येषु, क्षत्रियेण क्षत्रियो, वैश्येन वैश्यः, शूद्रेण शूद्रः; तस्मादग्नावेव देवेषु लोकमिच्छन्ते, ब्राह्मणे मनुष्येषु, एताभ्यां हि रूपाभ्यां ब्रह्माभवत्। अथ यो ह वा अस्माल्लोकात्स्वं लोकमदृष्ट्वा प्रैति स एनमविदितो न भुनक्ति, यथा वेदो वाननूक्तः, अन्यद्वा कर्माकृतम्; यदिह वा अप्यनेवंविन्महत्पुण्यं कर्म करोति, तद्धास्यान्ततः क्षीयत एव; आत्मानमेव लोकमुपासीत; स य आत्मानमेव लोकमुपास्ते, न हास्य कर्म क्षीयते। अस्माद्ध्येवात्मनो यद्यत्कामयते तत्तत्सृजते ॥१५ ॥

15. That is this (the fourfold grouping)—the *brahmana, kshatriya, vaisya* and *sudra.* He (the creator), became a *brahmana* among the gods through fire; among men (became) a *brahmana;* (became) a *kshatriya* by means of ruling; a *vaisya* by means of *vaisya* (and) a *sudra* by means of *sudra.* Hence (all) desire (their) objective among the gods through the fire only; (and) among men in the *brahmana,* for by these two forms (only) *virat* manifested himself. So, whoever departs from this world, not realising his own objective, (the objective) being unknown, does not protect him, even as unrecited *veda* or unaccomplished action. Without knowing this, even if (one) performs an act of great merit, in the end that act of his merely perishes. (Therefore) one should worship the Self alone as (his) objective. He who worships the Self alone as his objective, never does his act perish for whatever he desires for, all that he creates forth.

After effecting the aforesaid social division, the *brahmana, kshatriya, vaisya* and *sudra* and subjecting them to a higher law of righteousness, He the creator assigned to Fire the duty of the *brahmana* among the gods, i.e., he deputed the Fire to act as *brahmana* for the gods, because Fire is the taintless deity among the entire group of gods. Fire represents purity. It is generally said: 'he is as pure as fire'. Fire embodies in itself all purity and therefore, it is considered as *brahmana* among the gods.

Likewise, He, the creator, became as a *brahmana* among men by virtue of spirituality, a *kshatriya* by virtue of rulership, a *vaisya* by virtue of economic position, and a *sudra* by virtue of man-power.

Because Fire is purity embodied and is foremost among the gods by virtue of its taintlessness and sanctity, all people invoke Fire in order to obtain their desired divine objectives. And Fire grants them all their desired objectives, because of its purity and its purifying nature. Unless purity is cultivated, none can succeed in acquiring the higher divine objectives.

And among men, they invoke the *brahmana* who is also purity and nobility personified. *brahmana* embodies in himself all the great and divine qualities, such as purity, truthfulness, righteousness, self-control, wisdom, intuition, etc., and therefore, the other three sections of the society looked up to him for gaining their objective, the knowledge of the Self. In olden days, the *brahmanas* were divinity personified and they were imbued with all divine qualities, and they were the ideal for the other three classes of the society. Kings and merchants and the masses used to go to the *brahmanas* and get instruction and guidance on spiritual science.

So, even after knowing that the objective can be acquired by invoking and embodying the central virtue, i.e. purity, whoever dies without realising the Self, is not protected; because his theoretical knowledge about the Self will not help him, even as unrecited *vedas* do not come to one's memory, or even as an unaccomplished act does not bear any fruit. Regular recitation of the *vedas* is a must if one wants to reproduce it at any time. The perfect accomplishment of an act must precede the attainment of any good. Mere theoretical knowledge of the scriptures alone will not accomplish the liberation of the embodied soul from its bondage.

And those others who do not have even the theoretical knowledge of the Self, who are rank materialists, will not be able to acquire the everlasting merit through actions that they perform, because everything else other than the Self perishes. Therefore, knowing this great truth that everything except the Self is perishable, let everyone hold the Self as one's dearest object and strive and meditate to know the Self by the knowledge of which one will realise one's non-difference, the oneness with the entire cosmos.

Whatever the knower of the Self desires, that is at once fulfilled. His work is never exhausted. It never perishes, because perishability is foreign to the Self. *sruti* gives one more reason for this. Whatever he desires for, all he creates from his Self. It does not literally mean that he has desires for sense-objects and he fulfils them like the ignorant. He attains the state of omnipotence, which means the power to do everything, everywhere and at all times, all at once.

This subject has been elaborately dealt with in the Chhandogya Upanishad. Therein it is said: "If he becomes desirous of the world of fathers, merely out of his *sankalpa*, fathers arise. Possessed of that world of fathers, he is happy." (Chh. Up. VIII-ii-1). Likewise about the worlds of mothers, brothers, sisters, friends, perfumes and garlands, food and drink, song and music, women, in short whatever object he becomes desirous of, whatever desire he desires, merely out of his will it arises, and possessed of it he is happy – says that Upanishad. He becomes *satya-kama,* one possessed of real desires, *satya-sankalpa* – one possessed of real will. He does not, however, long for things unreal. The passage carries the implication that after attaining the state of omnipotence, he becomes possessed of all powers, all desires and everything else. This great law of the universe, the divine cosmic law, if not properly understood and obeyed, will come upon one as nemesis in the forms of birth and death with all their suffering. The variety in front of us is the immanence of the Creator. He is present in every minute part of this creation. This should be understood clearly and life should be lived on this understanding. All charity performed, merit earned, philosophy studied without the knowledge of this great truth, is of no use. The world we see is really the Creator himself scintillating through every atom. It is His glory we see through our senses.

अथो अयं वा आत्मा सर्वेंषां भूतानां लोकः; स यज्जुहोति, यद्यजते, तेन देवानां लोकः; अथ यदनुब्रूते तेन ऋषीणाम्, अथ यत्पितृभ्यो निपृणाति, यत्प्रजामिच्छते, तेन पितृणाम्; अथ यन्मनुष्यान्वासयते, यदेभ्योऽशनं ददाति, तेन मनुष्याणाम्; अथ यत्पशुभ्यस्तृणोदकं विन्दति, तेन पशूनाम्; यदस्य गृहेषु श्वापदा वयांस्या पिपीलिकाभ्य उपजीविन्ति, तेन तेषां लोकः; यथा ह वै स्वाय लोकायारिष्टिमिच्छेत्, एवं हैवंविदे सर्वाणि भूतान्यरिष्टिमिच्छन्ति; तद्वा एतद्विदितं मीमांसितम् ॥१६ ॥

16. Now this Self is the support (world) for all beings. Whatever he offers (in the fire), whatever (he) sacrifices, by that he (becomes) the support of the gods. Whatever he recites (or studies) by that (he becomes the support) of Rishis. Whatever offerings he makes to the manes, the progeny he desires for, by that (he becomes the support) of the manes. Then, he gives shelter to men and provides them with food, by that (he becomes the support) of men. Then, he provides fodder and water for animals, by that (he becomes the support) of animals. In his house, beasts, birds, even the ants, find their living; by that (he becomes) their support. Verily as one would desire security (welfare) for oneself, so all beings desire security for him who knows thus. All this is indeed known and analysed.

This *mantra* is clear and precise in its import. It bespeaks of the Self as a householder who has attained union with the Self, who has realised his own identity with the cosmic Self. But why should he perform all these rites enjoined by the *karma-kanda* portion of the vedas, when he has realised the highest Self? Does it not contradict the view of the *sruti* that after acquiring the knowledge of the Self, rituals become useless and unnecessary, and that there is no good in performing them?

It is true that the knower of the Self is not subjected to the injunctions of the *sruti* regarding the rituals, like sacrifice, charity, etc. But to the knower of the Self who has realised the identity of the Self with the Self of all, the rituals and sacrifices present a different meaning altogether, a higher significance in the vast scheme of creation. He sees his Self in all, and all in his Self. Rituals and other religious performances need not stand rejected by him. He merges them in the totality of their being. So, a householder fully illumined with the knowledge of the Self, may also perform all actions, but he does them in a different plane of consciousness which is beyond the grasp of the ignorant.

This householder who has realised the Self, becomes the support for the entire creation of beings. How? The text refers to the five sacrifices, those to the gods, the Rishis, the manes, the human beings, and the animals and insects in the sub-human kingdom. By whatever he offers in the sacred fire in sacrifices, he becomes the support of the gods, because it is said that gods are satisfied by the offerings in the sacrifices, just as a man's hunger is satisfied when he is given food to eat. Gods subsist on what is offered to them in the sacrifice. They partake of the sacrificial offerings. Thus he supports the gods. Likewise, by his studies and recitation of the *vedas* and study of scriptures, he becomes the support of the Rishis. By whatever offerings like water and rice-balls he makes to his forefathers and the progeny he desires for, he becomes the support to the manes. In the same way, he becomes the support of human beings by providing lodging for them and also food. And by giving fodder and water to the animals, he becomes the support for animals. In his house beasts and birds, even the ants, find their living. All this is expressed in a synecdochical manner. It carries the implication that he becomes the support of all beings, whatsoever, without any exception.

All beings wish the welfare of such a man. In what manner? As one wishes one's own welfare, in like manner they wish his welfare, for he is their support. Further, because he has become all this, through the realisation of his identity with the entire creation of beings, it is quite natural that all wish him good, as they wish for themselves.

The words '*ayam atma*—this Self' occurring in the beginning of this *mantra* have been interpreted by me as the householder who has attained union with the Self and the remaining portion of the *mantra* has been commented upon on this meaning of these two words. Sri Acharya Sankara has interpreted the two words as referring to the householder who is qualified for rites as he has identified himself with his body due to ignorance and has become the object of enjoyment for the gods, manes, his fellow beings and the beings in the sub-human kingdom. My commentary does not claim any superiority over or any contradiction of the great Acharya's views, but gives another perspective for the Sadhaka, who can practise meditation on either or on both the meanings.

आत्मैवेदमग्र आसीदेक एव; सोऽकामयत—जाया मे स्यात्, अथ प्रजायेय; अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति; एतावान् वै कामः, नेच्छंश्चनातो भूयो विन्देत्; तस्मादप्येतर्ह्येकाकी कामयते—जाया मे स्यात्, अथ प्रजायेय; अथ वित्तं मे स्यात्, अथ कर्म कुर्वीयेति; स यावदप्येतेषामेकैकं न प्राप्नोति, अकृत्स्न एव तावन्मन्यते; तस्यो कृत्स्नता—मन एवास्यात्मा, वाग्जाया, प्राणः प्रजा, चक्षुर्मानुषं वित्तम्, चक्षुषा हि तद्विन्दते, श्रोत्रं दैवम्, श्रोत्रेण हि तच्छृणोति; आत्मैवास्य कर्म, आत्माना हि कर्म करोति; स एष पाङ्क्तो यज्ञः, पाङ्क्तः पशुः, पाङ्क्तः पुरुषः, पाङ्क्तमिदं सर्वं यदिदं किंच; तदिदं सर्वमाप्नोति य एवं वेद ॥१७ ॥

॥इति प्रथमाध्यायस्य चतुर्थं ब्राह्मणम् ॥

17. This Self was one only in the beginning. He desired thus: 'let there be a wife to me, so that I may procreate; then let there be wealth to me, so that I may perform *karmas.*' This much indeed is desire. Even if one desires more than that, he would not attain. Therefore, even today, when alone he desires: 'let there be a wife to me, that I may procreate; then let there be wealth to me, so that I may perform *karmas.*' As long as he does not get anyone of these, so long only he thinks (he is) incomplete. (Now) his completeness (also comes thus): Mind indeed (is) his self, speech (is his) wife, vital force (is his) progeny. Eye is the human wealth, for he obtains it with the eye; ear is the divine (wealth), for he hears it with the ear. Body indeed is his *karma* for with this body he does the *karma.* This sacrifice is fivefold. The animal is fivefold. Man is fivefold. Whatever there is, it is all fivefold. He who knows thus obtains all this.

There are two natural urges inherent in mankind, impelled by which he desires for wife, progeny, wealth, etc. The entire range of multiple desires can be traced to these two urges in man, which this scripture declares as a natural urge for wife and wealth.

Man, at first, felt an urge to possess a wife, so that he may be able to bring forth progeny and maintain the family traditions. Next came the urge for wealth in order to perform *karmas.* These are the two urges which form a basis for the entire group of desires. Wife and wealth, together with their effects, progeny and *karma,* constitute the entire framework of earthly and heavenly longing of man. Every other desire which is not mentioned here, falls within the scope of these main urges. Therefore the text says, even if one desires for more than these, he would not attain, for desire is only this much. In other words, it may be said that whatever one desires, has its cause in the said twin-currents of desire.

Therefore, every man is impelled to give expression to these urges for wife and wealth, in order to produce progeny and perform *karma.* When he is alone, devoid of these two, he feels a sense of incompleteness and void, until he gets anyone of these, either wife or wealth. When he has achieved wife and also wealth, or anyone of them, he feels that he has attained fulfilment of all his desires. But is it true?

No. Even after having fulfilled these inner urges, he is haunted by a sense of dissatisfaction. Wife and children, wealth and accomplishments of actions, name and fame and all objectives, which he had acquired through them, do not give him satisfaction and completeness. How to get complete satisfaction? This *mantra* gives a meditation by which these natural impulses can be converted into spiritual energy. Objects, which are now considered external and disconnected, should be brought within the realm of one's own Self.

Verily the mind, which is the source of all desires, is the self, the man. And who is the wife who always follows her husband and is the medium of progeny? It is speech because it always follows the mind. Mind and speech in mutual union represent the pair, the husband and wife, and bring forth the progeny of *prana* in manifestation. It will be said later on that earth is the body of speech, heaven is the body of mind, and through their union the vital force, i.e., *prana* was born, who has water for its body. It implies that one should not desire for earthly objects such as wife, wealth, etc., but should realise his identity with the cosmic mind and express himself as cosmic vital force, through cosmic speech, even as a man expresses himself through his wife in the form of an offspring. Just as heaven, earth and water pervade the whole universe, even so the cosmic mind, speech and *prana* constitute the whole framework of creation in its entirety.

Similarly, eye is the human wealth and ear the divine wealth. It is because, from the eye arises the perception of all forms, i.e., it supports all forms; and from the ear arises the sound, which is the material for all names, i.e., it supports all names. (This topic will be discussed by the *sruti* in the forthcoming section elaborately). Body indeed is his *karma* which he longs for to accomplish. It is because, the general activity in the body is the source of all particular actions. Body supports all actions, for it is the common factor in all actions. Again, the body although one, is the support for all, the mind, speech, *prana,* eye and ear. Hence, it is said that this sacrifice is fivefold, i.e., comprising five factors, viz., mind, speech, *prana,* eye and ear. Similarly animals, as well as men and the whole universe are fivefold, i.e., comprising mind, speech, *prana,* eye and the ear in their cosmic form.

This is the completeness of man. By knowing this, he no longer desires for wife, wealth, etc., which did not bestow completeness, satisfaction and fulfilment on him. He becomes identical with the entire universe. He, who attains identity with the whole comprising of above-mentioned five cosmic factors, becomes free from the sense of dissatisfaction and imperfection. He acts in tune with the cosmic plan and accomplishes all *karmas,* by virtue of his omnipotence, as has already been stated in (*mantra* 15 of) this section. This is brought about by meditation.

Summary

This fourth section of the opening chapter of the Upanishad deals with the very important subject of creation of the universe. It is a very difficult subject to grasp by those of extroverted mind. For, the very word 'creation' when applied to the phenomenon of this universe, has a special connotation. The word loses its ordinary meaning. The concept of three different things as the creator, the created and the act of creation, which we have with reference to the empirical matters, does not exist in the creation of the universe. Here, the created is not essentially different from the Creator. Even so, is the act of creation non-different from the Creator. The Creator does not stand outside his creation, but remains non-different from what he creates and his act of creation. Another fact to be remembered in this unique creation of the world by the Creator is that it is not an incident in the sense that it took place somewhere, at some time. It is not like the incidents recorded in human history. Time and space, speech, thought and action and everything that is imaginable by the human mind, are products of this mysterious creation.

Before creation, the Upanishad says that the supreme Self alone was. This Self, the Atman or Brahman – all these names have come into being only subsequently, after creation – the nameless, formless, we may call it the Being, alone was. And That alone is and That alone will be. But, we perceive a world of variety in the place of the non-dual Reality, the Absolute. Hence, we ask for a cause for this world. To satisfy us, the Upanishad states that the characteristics of the effect are potentially present in the cause, although the truth is that the supreme Atman cannot have anything other to It. Hence comes the concept of *purushavidha* – like a person – by the Seer of this Upanishad. This section is therefore known as *purushavidha brahmana.*

The *purusha* becomes conscious of himself. Besides this Self-consciousness, 'I am', there is nothing outside and therefore, there was no consciousness of object or objective consciousness. This first 'I' principle is not the ego-ridden consciousness which is adulterated and which is a reflection, as it were, of the pure 'I'. When the Reality is reflected on itself, it comes out first as the 'I', the subject. It is present in every being, even in an atom. Nothing can be more dear than this 'I', because it is a reflection of the original 'I', the *purushavidha.* This is an injunction for meditation on the *purusha.*

This *purusha,* who is not even one but non-dual, becomes the first cause. The Upanishad gives a picturesque description of this unique transformation of the Absolute into the first cause. It says that this single cause became of the size of a man and wife in embrace, two in one. The single underwent a split in itself and that became two. In spite of this two, the one remained as the one. Therefore, we have to understand that all the subsequent multiplicity also is without losing the original unity. In this creation of the universe, the first cause, the *purusha*, is not destroyed, nor depleted, not even touched or affected in the least, and yet He is present in every atom of His vast creation. This is the great mystery of creation, a mystery because human logic and reasoning cannot explain this apparent projection of the universal phenomena in the non-dual Absolute.

The desire in man is a psychological contradiction. This contradiction was perhaps in the original Being itself. Our desire for an object presupposes that the object of desire is outside, external and distinct from us. If it is external and different from us, how can we possess it and make it one with us? On the other hand, if we presume that the object is within us, why should we desire for it! The urge for reproduction, which is a part of the original cosmic urge, is to become two and at the same time to remain one, both simultaneously. For effecting indivisibility, divisibility is accepted. There is both pain and pleasure in desire and fulfilment, as with husband and wife perhaps. Everybody is only one half, and one half is always dissatisfied, for it wants to grab the other half and thus become the whole. The subject which is *manu*, the first man, is one half, and the object which is *satarupa,* the first woman, is the other half. In other words, when the one split into two, the split part which has now become the 'other' was in an embarrassed condition. Both are brother and sister, as it were, having come from the same one *purusha.* The consciousness of the one *purusha* is in both, even as the same blood flows in the brother and sister, and hence they have the same status. One is not superior to the other. But, the subject always wants to possess the object. And the object tries to escape by assuming another form. Now the subject also assumes that form, and there is always the commingling of both, and creation of the various species of living beings is the result.

The Upanishad wants to point out, through this allegorical description, that one who wants to get out of this *samsara,* should know that It is the *purusha* himself that is the subject, it is He himself the object, the desire and also fulfilment. This knowledge is the Saving Knowledge which will cut all desire at its root, which is otherwise irresistible.

After creating the world of pairs, the *purusha* created the heavenly gods such as *agni* from his mouth, *indra* and others from his arms, *vasus* and the like from his thighs and *pushan* and the rest from his feet. Every deity has been projected by the cosmic Being. Hence they are non-different from Him. We may consider them as the several limbs of the supreme Being. This supreme Self which is dearer than everything, is alone to be meditated upon and realised. It is this very same Self that is called by the name 'life' when It does the function of breathing, by the name 'speaker', 'hearer', 'seer', 'thinker', and 'doer', when It does the function of speaking, hearing, seeing, thinking, doing, respectively. All distinctions of agent, action and result are superimposed on the non-dual Reality due to primordial ignorance which terminates only through the knowledge of this Truth. All names and forms are the manifestation of the supreme Being, which was in an unmanifested condition before the projection of this phenomena. Just as the shape taken by a number of bricks is given the appellation 'a house', and the bricks even then remain as bricks, so is the case with this world of names and forms assumed by the supreme Self. This eternal non-dual Being may be said to have entered into every being in this world and remains filled from the top of the head up to the toes. So, touching any part of an object is really touching Him alone. Seeing any form or colour, is seeing Him verily. To differentiate one form from another is, therefore, a great mistake, a sin. All our suffering in this *samsara* is due to this sin of seeing differentiation and distinction where there is nothing of such kind, where everything is that non-dual Being. Every atom of His creation is He only. Therefore, anyone who clings to any particular name or form alone as the whole, commits a mistake. He is ignorant of the truth and he becomes an animal, a slave to the deity he worships under a limited name and form as external to himself. The Upanishad thus clarifies that great truth about the Reality that It is the Self of all beings, which will never admit objectification. But worship of cosmic deities in the early stages is necessary to propitiate them and get their help in the onward march, before one starts meditation on the Absolute.

It is also the dearest. All human love is a fraction, a distorted reflection of the love of the Self, the deepest core in every being. The Upanishad warns us that while the truth is like this, if anyone considers through ignorance that something else is dearer than the dearest Self, then that something is sure to perish. And therefore, one should meditate on the Self alone as dear and not any object other to it.

The Upanishad then gives the nature of this great knowledge by which one can know everything, possess everything by becoming everything. This knowledge, the knowledge of Brahman, always remains revealed and it is never obscured. For, the Absolute, which Brahman is, cannot be other than Brahman under any condition of space, time and causation. To say that one attains Brahman after realisation, would presuppose that one was something other than Brahman before. How can there be something other than the Absolute at any time! All difficulties and doubts crop up in 'understanding' and 'knowing' the Absolute. When such and other verbs are appended to the 'Absolute', they lose their ordinary grammatical sense. Such transitive verbs cannot have the Absolute as their 'object'. Even so, is the case of other adjectival words. No adjective can qualify the Absolute. Nouns, which are equated or placed in apposition with or used as synonyms, also lose their usual significance. Thus, whatever be the object or concept or name, when it contacts the Absolute, it is burned into ashes by the fire of knowledge of the Absolute, and what remains is the Absolute alone.

Continuing the story of creation, the Upanishad deals with the division of society into four main groups, depending on the predominant psyche of the individual. They are the spiritual group, the ruling group, the economical group and the labour group. This grouping is universal. It is not particular to any country or any period. It started with the creation of the world by the Creator. It is in the cosmic mind. This grouping, somehow happened to be given the unfortunate name of 'caste' in India, with a strong stigma attached to it. The four groups are the *brahmana, kshatriya, vaisya* and *sudra.* In the *satya-yuga,* the original condition, there was no grouping, as the principle of *dharma* was complete. It was the spontaneous nature of each and every individual. As externalisation of consciousness increased, identification with the body intensified in *treta-yuga* and the principle of *kshatram* manifested itself as *indra, varuna, soma, rudra, parjanya, yama, mrityu* and *isana* among gods. The knowledge of the *brahmana* was not able to control and *kshatram* was seated on the throne to rule and there was harmony with mutual dependence between the two. Knowledge and power worked hand in hand. Knowledge is the source of power. Power without knowledge is self-destructive. The urge for creation in the *purusha* then manifested itself as the principle of material wealth, the *vaisya,* having as their deities the eight *vasus*, the eleven *rudras,* the twelve *adityas,* the thirteen *visvedevas* and forty-nine *maruts.* World cannot exist without work or action and hence the fourth principle of *sudra,* with its presiding deity of *pushan,* the god of nourishment who nourishes all, manifested itself from the supreme Creator.

For the proper maintenance of the world that has manifested itself, the Creator then projected himself as the great principle of *dharma* which rules all the four social groups equally. This is the law of the world, the relentless law divine, the immanence of the creator himself in the created. In every part of the creation, the Creator is present. This great truth is the saving truth, which should be understood clearly and life lived on this understanding. All charity performed, merit earned, scriptures studied and *yoga* practised without the knowledge of this great truth is of no avail even as oblations offered on ashes do not produce any result. The universe we see is the Atman scintillating through every atom thereof. It is the glory of the Atman that we perceive with our senses. It is His hand that is working in every act that is done by any one, at any time, at any place.

One has to realise this truth through stages. None can jump to this stupendous height all of a sudden. The presence of one's own Self should be recognised in the various forms of creation. With this end are prescribed the *pancha mahayajnas,* the five great sacrifices which have to be performed daily. They are part of the life we lead. By worshipping and meditating on the cosmic deities, we can propitiate the gods and thus perform *deva-yajna.* Being in harmony with the thoughts of the sages of yore, through the study of the scriptures and disseminating that knowledge among others, is *rishi-yajna,* nowadays called *jnana-yajna.* The third is *pitr-yajna,* propitiating the forefathers by performing *sraaddhas,* charities and leading the householders' life and propagating progeny. Looking after the welfare of human beings, serving the sick and the needy with food, clothes, medicines, etc., is *manushya-yajna.* Extending this to the sub-human beings, is *bhuta-yajna.* The result that accrues to one who performs all these five sacrifices, is protection from all living beings from the celestials down to the ants and insects.

The proper performance of the five sacrifices prepares one for the next higher step in the ladder of spiritual progress, the sublimation of desires. Desires are mainly three,—for progeny, for wealth and for name and fame.

Every one has got these three desires. These have to be properly dealt with. Through wise means they have to be sublimated by one who aims at perfection. Even one of them can make a man miserable in life and the fate of one who is under the grip of all the three, as the majority of mankind is, can better be imagined. These natural impulses in man must be converted into spiritual energy.

Mind is the source of all desires. Speech follows the mind like a faithful servant. *prana* is the driving force behind all actions. These three are rooted in one's own consciousness. Ears and eyes which are responsible for sound or name, and form, the invisible and the visible, engage our attention. These five faculties viz., mind, speech, vital force, ear and eye, which are the main five avenues for action, should be integrated through meditation. The spiritual principle, the Consciousness, is the basic substratum for every action which effects contact between the subject and object. Meditation is enjoined on their unifying principle of Consciousness. This meditation effects fulfilment of all desires.

Thus Ends the Fourth Section Entitled
Purushavidha Brahmana in the First Chapter

SECTION V

SAPTANNA-BRAHMANA

यत्सप्तान्नानि मेधया तपसाजनयत्पिता ।
एकमस्यं साधारणम्, द्वे देवानभाजयत् ॥
त्रीण्यात्मनेऽकुरुत, पशुभ्य एकं प्रायच्छत् ।
तस्मिन्सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न ॥
कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदा ।
यो वैतामक्षितिं वेद सोऽन्नमत्ति प्रतीकेन ॥
स देवानपिगच्छति, स ऊर्जमुपजीवति ।
इति श्लोकाः ॥१ ॥

1. Of the seven (kinds of) foods, which the father produced by (the virtue of) knowledge and action, one of them was common (for all); two he divided among the gods; three (kinds of food) he kept for himself, (and) one he bestowed to the animals. All (beings) that which live and that which do not (live), are subsisting on that (food alone). These (foods), even though they are always eaten, why they do not get exhausted? Whoever knows that (cause for) inexhaustibility, he eats the food through mouth; he attains gods; he lives upon nectar. Thus are the verses.

This section is entirely devoted to the production of sevenfold food which sustains all life. It has been said in the previous section that the multiple creation was projected and different social orders were organised by the Creator himself. On what food does this projected creation exist? It is a fact that none can exist without a support for life. That very support is verily the food which maintains and sustains all His creation. It is through food that life exists here in this universe. Food is an essential factor for the accomplishment of all actions, and effecting progeny. As soon as the child is born, it needs food for its sustenance. If, however, no food is supplied, it is certain to die. Because food maintains life in the body as well as in the entire universe, it holds a place of importance next to creation.

Now, we must understand the nature of this food. Is it the grain that men and animals eat, or is it the part by which the celestial beings are satisfied and maintained? Or is it the milk with which the life is at first nourished? Here, we have to take into consideration everything, every type of food, which supports life in its different phases. We know grain, the gross food, is the support for the gross physical body. Milk is the prime nourisher of all, men and animals, when they are babes. There are still subtler types of foodstuffs, that support the life of subtler creations. These are, in this Upanishad, denoted by the term 'sacrifice' and 'oblation'. It is the common and popular view that gods are constituted of subtle elements, unlike the human beings and animals. They do not, therefore, need the gross food. They are satisfied by the subtler portions of the food offered to them in sacrifice. To make it more clear, we shall take the physical body and the sense-organs. Though it is the physical body that eats the food and digests and assimilates it, the senses are satisfied. If no food is supplied to the gross body, the senses begin to wither and eventually die. Just as by supplying water to the root of a tree, different parts of the tree receive the nourishment, in a like manner, by supplying gross food to the physical body, the sense-organs receive their part of nourishment and live.

The food is an essential requirement for all beings to live. The Upanishad classifies them under seven headings, which cover up the entire range of foods. The classification of sevenfold food is hereunder:

First, the common food for all, second and third for gods, fourth for animals, and fifth, sixth and seventh for *prajapati.*

The production of these sevenfold food, which was effected by the Creator, will be dealt with elaborately in the following *mantras*, which may be said to be an explanation of this terse *mantra.* The universe which the ignorant man projects through ignorance, desire and action, as his object of enjoyment, is here divided into seven groups and given the epithet 'food', because it is an object of experience. Man is, therefore, said to be the father of the seven kinds of food.

'यत्सप्तान्नानि मेधया तपसाजनयत्पिता' इति मेधया हि तपसाजनयत्पिता। 'एकमस्य साधारणम्' इतीदमेवास्य तत्साधारणमन्नं यदिदमद्यते। स य एतदुपास्ते न स पाप्मनो व्यावर्तते, मिश्रं ह्येतत्। 'द्वे देवानभाजयत्' इति हुतं च प्रहुतं च, तस्माद्देवेभ्यो जुह्वति च प्र च जुह्वति; अथो आहुर्दर्शपूर्णमासाविति। तस्मान्नेष्टियाजुकः स्यात्। 'पशुभ्य एकं प्रायच्छत्' इति तत्पयः। पयो ह्येवाग्रे मनुष्याश्च पशवश्चोपजीवन्ति; तस्मात् कुमारं जातं घृतं वै वाग्रे प्रतिलेहयन्ति, स्तनं वानुधापयन्ति; अथ वत्सं जातमाहुरतृणाद इति। 'तस्मिन् सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न' इति

पयसि हीदं सर्वं प्रतिष्ठितं यच्च प्राणिति यच्च न । तद्यदिदमाहुः, संवत्सरं पयसा जुह्वदप पुनर्मृत्युं जयतीति, न तथा विद्यात्; यदहरेव जुहोति तदहः पुनर्मृत्युमपजयत्येवं विद्वान्, सर्वं हि देवेभ्योऽन्नाद्यं प्रयच्छति । 'कस्मात्तानि न क्षीयन्तेऽद्यमानानि सर्वदा' इति पुरुषो वा अक्षितिः, स हीदमन्नं पुनः पुनर्जनयते । 'यो वैतामक्षितिं वेद' इति पुरुषो वा अक्षितिः, स हीदमन्नं धिया धिया जनयते कर्मभिः; यद्धेतन्न कुर्यात्क्षीयेत ह; 'सोऽन्नमत्ति प्रतीकेन' इति मुखं प्रतीकम्, मुखेनेत्येतत् । 'स देवानपिगच्छति, स ऊर्जमुपजीवति' इति प्रशंसा ॥२ ॥

2. Of the seven (kinds of) food, which the father produced by (virtue of) knowledge and action, i.e., the father produced the food verily by knowledge and action, one of them was common (for all) i.e., whatsoever is eaten here, that alone is this common food. Whosoever worships this (food), he is not freed of evil, for this is common (food for all). Two he divided among the gods, i.e., (making of) offering (in the fire), and (making of) sacrifice. Therefore (one) sacrifices and makes offerings for the gods. But (some) say (it means) new moon and full moon (sacrifices). Therefore (one) should not be a sacrificer for material ends. One (food) he gave for animals. It is milk, for in the beginning men and animals live upon milk only. Therefore (they) make the new-born babe to lick ghee or to suckle the breast only, in the beginning and (they say) about the new-born calf 'it does not eat grass'. All (beings) which breathe, which do not, subsist on that (food) alone i.e., all this, whatsoever breathes or does not, lives upon milk. Therefore (some) say this: 'one overcomes further death by offering milk for (a period of) one year'. (But) it should not be understood in such a manner. (It is said) on whichever day, such a knower makes offering, on that day itself, he overcomes the death, for he offers all eatable food for the gods. Why these foods, even though they are always eaten, do not get exhausted, i.e., the man is verily inexhaustibility, for he produces this food again and again. Whoever knows that (cause for) inexhaustibility i.e., that man is verily inexhaustibility, for he produces this food through understanding and through works. If he did not do that, then

it would get exhausted. He eats the food through the mouth, mouth is the *pratika* (principal organ), (therefore) it means by the mouth. He attains gods, he lives upon nectar. Thus is the praise.

The seven kinds of food the father produced by virtue of knowledge and action. He effected this production through his *jnana-sakti* and *kriya-sakti.* By virtue of his knowledge, He knew that the creation must have something to live upon. He understood that something was essential which might nourish the entire creation and support it. As a result of such understanding or knowledge, He set himself to create that which He thought might support his creation. Hence, the *mantra* uses the two terms *medha* and *tapa,* denoting the above-said two processes involved in the production of food.

The division or classification of food is given. One food was common for all. Whatever is eaten here, that is the common food. This common food is verily the grains, corns, fruits and the like upon which all beings have their sustenance. It is common for all living beings, whether men or animals. All without any exception, eat food and thereby support their physical body.

This common food refers to the fruits of actions of every individual. Everyone enjoys the fruits of his actions which he has done in his past lives. In this case, one common law operates on all beings, and they enjoy the fruit of their individual actions referred to here as one common food. This common food which is the fruit of actions, is responsible for supporting the creation. In this sense, all beings without any exception, become the enjoyers, and the fruits of their actions become the one common food for their enjoyment. All naturally live upon this enjoyment and cherish these enjoyments more and more. These very enjoyments continue to live and they let live the creation, till at last they are completely annihilated by the Knowledge of the Supreme which fact the Upanishad later on declares while dealing on *brahma-vidya* in the subsequent chapters.

Further, those who apply themselves in enjoying these fruits and cherish a longing to enjoy them more and more, no doubt, maintain their existence, as it were. They are never released from evil. It is so because enjoyment nourishes craving, and craving produces further enjoyment, and the chain of craving and enjoyment, desire and action continues. The enjoyer has no scope for final salvation and freedom. The term *papa* which means sin or evil, as usual in such contexts, stands for sense-enjoyment which leads to further recurrence of birth and death. Enjoyment through the senses, of their respective objects, is common for all beings. Animals also enjoy through their senses. They enjoy pleasure and also suffer pain, as human beings do. Eating, sleeping, fear and excretion are common in both. Therefore, the *mantra* states that this food is common to both men and animals. If men who are endowed with the special privileges of discrimination, spiritual advancement and salvation, also just enjoy everything in common with animals and do not strive hard for spiritual progress, then they would never become free from the evil in the form of birth and death with all their pain and suffering.

Next come the two kinds of food provided for the gods. We have observed just now that gods are constituted of subtle elements, which are subtler than the gross elements out of which He projected the other grosser type of creation. Gods are shining ones. They do not have physical bodies, as human beings, animals and others have. They do not enjoy anything through their sense-organs. Still they partake of the enjoyments of every being. It is said sometimes that these gods do not eat through their mouth anything gross as we do, but are satisfied by merely looking at them. It is an age-old belief which is current even to this day, that gods live in the heaven which is full of pleasure, where they eat and enjoy what is offered to them in the sacrifice. The subtle essence of the gross offerings reaches them. Sometimes, when invoked, they come to the place of sacrifice and partake their share, of course, only the subtle essence of what is offered to them.

There is another view that the gods reside in the body itself, being the guardian deities of the individual organs. For example, hands have as their presiding and guardian deity, *indra.* Whatever enjoyment is acquired by the hands, goes to its deity *indra.* Likewise, all the other organs also have got their individual guardian deities who become the enjoyers of actions done by the respective organs. Hence, it is said that these gods are supported or rather maintained by the different organs.

But the popular belief, though a mystical one, is that gods are in heaven solely depending upon the offerings that are specially made for them, and upon those made in the sacrifices performed for their sake. In this way, they find their living and sustain their existence, and in turn, bless the sacrificer with appropriate rewards. Therefore, the text says that one sacrifices and makes offerings for the gods.

But some say that the terms *'huta'* and *'prahuta'* really mean 'New Moon' and 'Full Moon' sacrifices, respectively. These two sacrifices, enjoined by the scriptures to be performed on the new moon and full moon days, are of special value, as they form the model for all sacrifices of the types called *ishti,* which include a large number of offerings for achieving special ends. Hence, they should be performed for the sake of gods, without any selfish motive such as progeny, wealth and heaven, by the aspirants for liberation. The sacrificer who is a spiritual *sadhaka* should not, as a special rule, desire for son, wealth or heaven, but perform them in a selfless spirit. If he performs them for his material ends, then he will be under obligation to those gods who fulfil his wishes. He will be a slave to those gods, as animals are to men. And they will obstruct his becoming free by achieving salvation. Therefore, let him perform sacrifices and make offerings to the gods without any selfish motive and thus support their existence, and thereby command mastership over them.

The one food which the Creator gave for animals refers to milk given to all men and animals by the mother. The term 'animal' stands for human babies as well as the young ones of animals, because both receive their nourishment from milk alone. It is a custom to make the new-born babe lick ghee (clarified butter) which is a product of milk or to suckle the breast. And about the new-born calf indicative of the young ones of all animals, it is said that it does not eat grass, to denote that all of them subsist on milk.

That which breathes and which does not, verily subsists on milk. How can it be said that even inanimate things, like mountains and forests live upon milk? It is because milk here is taken to mean the primary cause. Milk is the essential offering in almost all the sacrifices. It is declared and established by *srutis* as well as *smritis* that the entire universe has been created as a result of the offerings made in the sacrifices. It is the result of previous action that is the cause of worldly existence. It is said that one overcomes further death by offering milk for a period of one year. It is also said that on the day on which one makes the milk-offering with the knowledge of this great truth of existence, he overcomes death. Such a knower need not continue to offer 360 or 720 oblations, at the rate of 1 or 2 oblations respectively, every day. Through this sacrifice and offering, one attains identity with the Creator and thus overcomes further death.

The above-mentioned view in the Upanishad is a mystical camouflage, and therefore, very difficult to comprehend. Perhaps it means that all beings, whether animate or inanimate, live upon some kind of food. Milk, in this case, should not be interpreted literally. Of course, in case of human babes and animals, it can be applied literally to mean milk itself. But, in other cases it should be taken to mean the source of existence. Water and air are milk for plants and trees. Heat and earth are milk for minerals, and so on. The term *paya* in the text, which literally means 'milk', at the same time stands for water and food in general. So then the entire creation is supported by nourishment which is milk among the men and animals, and earth, manure, water, air, heat and so on in the case of plants, minerals, etc. This passage is to be understood thus.

Therefore, it is not correct to say that merely by making offering of the milk in fire for a full year, one overcomes death. The statement should not be understood in its literal sense. He who knows its implication, the truth about food that brings about immortality, becomes identical with the Creator and thus overcomes death, for he offers all eatable foods to the gods. He does not consume to satisfy the cravings of his sense-organs like the animals and the ignorant.

The three foods, which the Creator kept for himself will be explained in the next *mantra,* because they do not belong to physical sphere to which the other four belong.

Now the question is, why and how these foods do not get exhausted, even though they are being constantly consumed by men, animals, gods and the Creator himself. Anything that is consumed must come to an end. This should have happened in the case of these foods also. The answer is that this man is verily the cause for its inexhaustibility. It is like this:

The impressions of all experiences, pleasurable and miserable, are embedded in each individual, in the *chitta,* the sub-conscious and unconscious levels of the mind. Owing to the force of stimuli, either from within or from without, these impressions rise up to the conscious level, expand and express themselves as speech and actions and give rise to further experiences. The individual mind is a storehouse of impressions, pre-dispositions and predilections even at the time of its birth within a physical frame. While enjoying the objects of senses during the life in one particular body, it gains many more impressions, and these are added to the store which it has inherited right through all its past lives. So long as these impressions are there, the individual will be bound to add many more to their store. Every sense-experience leaves back in the *chitta* a specific impression. The memory of a particular sense-experience springs from that impression which has thus been formed.

Just as a seed gives rise to a tree and a tree in turn brings forth seeds, even so, an impression gives rise to a craving and a craving in turn results in a fresh impression. A craving first results in enjoyment, the enjoyment produces an experience in the mind, that experience forms an impression, and that impression in turn causes again the craving for further enjoyment. Thus there is the cyclic chain of cause and effect. Hence, this inexhaustibility of food is explained with the help of the analogy of seed and tree.

Even though the individual dies, this so-called inexhaustibility of food continues. The unfulfilled desires in the form of thoughts and impressions of actions and enjoyments, follow the individual even after death. These are the variable *upadhis* that accompany the individual after death. They are variable, because the individual carries different kinds of sense-impressions, each time when he dies. In different incarnations, he stores up innumerable sense-impressions by virtue of his ceaseless experiences. These are the permanent *upadhis,* that accompany the individual after death. They are the five *jnanendriyas,* five *karmendriyas,* five *pranas,* the four-fold mind constituting the astral body and the *karana-sarira* which is the support for the astral body. In this way, the individual creates new venues of experience every time, in every incarnation, maintains the inexhaustibility of his experiences which are responsible for the continuity of his individuality. Therefore, the text says that the Creator produces this food through understanding and through works. If the impressions of the sense-enjoyments are obliterated by the acquisition of *brahma-jnana,* then the food on which the individuality is maintained would be exhausted, completely annihilated.

Now the process of eating is mentioned. He eats the food through this mouth. The term 'mouth' is to be taken in the sense of all organs of perception and experience. Just as one eats the ordinary food through one's mouth, even so, one experiences the different perceptions such as form, sound, smell and touch through the respective sense-organs. All objects are the food of the organs. Here, the 'mouth' stands for all organs of sense-perception.

In praise of this meditation, it is stated that he who knows thus attains the celestial worlds and lives on nectar.

'त्रीण्यात्मनेऽकुरुत' इति मनो वाचं पारणम्, तान्यात्मनेऽकुरुत; 'अन्यत्रमना अभूवम्, नादर्शम्,' 'अन्यत्रमना अभूवम्, नाश्रौषम्,' इति, मनसा ह्येव पश्यति, मनसा शृणोति। कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिर्ह्रीर्धीर्भीरित्येतत्सर्वं मन एव; तस्मादपि पृष्ठत उपस्पृष्टो मनसा विजानाति; यः कश्य शब्दो वागेव सा। एषा ह्यन्तमायत्ता, एषा हि न; प्राणोऽपानो व्यान उदानः समानेऽन इत्येतत्सर्वं प्राण एव; एतन्मयो वा अयमात्मा, वाङ्मयो मनोमयः प्राणमयः ॥३ ॥

3. He kept three (kinds of foods) for himself, the mind, speech and *prana*—these (three) he kept for himself. (So they say) 'I was absent-minded (therefore) did not see; I was absent-minded, (therefore) did not hear'. Verily, with the mind alone (one) sees, with the mind (one) hears. Desire, resolution or determination, doubt or uncertainty, faith and no-faith, steadiness and unsteadiness, modesty, intelligence and fear—all this is mind alone. Therefore, when touched even from behind, (one) knows by the mind. Whatever sound (is there) it (is) speech alone, for it extends up to the end. But it is not (subjected to revelation). *prana, apana, vyana, udana, samana* (and) *ana* all this is *prana* only. This body is composed of these—composed of speech, composed of mind (and) composed of *prana*.

The three kinds of food which the Creator kept for himself were mind, speech and the vital force.

Between the individual and the organs of sense, a connecting link is necessary. If we do not admit the mind, there would occur either perpetual perception or perpetual non-perception. There would be perpetual perception when there is a conjunction of the individual, the senses and the objects, the three constituting the factors of perception. If on the conjunction of these three causes, the effect does not follow, there would be perpetual non-perception. But, neither is the case. We have, therefore, to acknowledge the existence of an internal organ, on whose intervention and non-intervention, perception and non-perception respectively take place.

Moreover, sense-knowledge is the product of the connection between the mind and the sense-organs. That is why there is no simultaneity of knowledge of the impressions received through the various sense-organs. The text cites the instance of our saying: 'my mind was elsewhere and therefore I did not see; my mind was elsewhere and therefore I did not hear', and so on. The impossibility of the simultaneity of knowledge through various sense-organs, is an indication of the existence of mind which supports all types of cognitions. When your mind is wholly absorbed in deep study of some interesting book, you cannot hear even if a man shouts, because the mind is not there. When you seriously think of a problem, you can neither see, nor hear, nor feel. The senses, despite their existence, do not receive attention from the mind simultaneously. If the mind is once for all disconnected from the senses, then the individual activities will die, out of starvation. Therefore, to sustain the life in an individual as well as in the cosmic counterpart, mind is an indispensable factor. Mind underlies all cognitions. Without the mind no form of cognition could have existed, and eventually no creation could have been possible. Hence, the mind is considered as the food of the Creator. Through the cosmic mind alone, the Creator is able to effect cognition. If it were not so, and the mind were absent, then no perception, no cognition would have been rendered possible. Verily, says the text, with the mind alone one sees, with the mind alone one hears. In the same way, every possible sense-experience takes place with the mind alone. This internal organ which is called mind in the individual as well as in the cosmic Being, has different characteristics. They are desire, resolution or determination, doubt or uncertainty, faith and absence of faith, steadiness and unsteadiness, modesty, intelligence, fear, etc. All these are mind alone in its different modes of expression and cognition.

There is one more proof for the existence of the mind as the sole support of all cognitions and experiences. Even when the object does not come face to face before you as in the case when you are touched on your back by someone, you are able to discriminate, whether the touch is by the hand or by the knee or by something else. This is due to the mind only, because you are not seeing with your eyes the object which comes in contact with your skin at the back. If this discriminating factor called mind were not there, the skin could not have known anything by itself. Mind, therefore, is the support for all cognitions and responsible for all sense-perceptions.

Now that we have known about the mind and its part in the scheme of cognition and perception, let us analyse speech, which is the second support of creation. Speech is the power or medium of expression. It is the sole support for name, the first of the triple cause of creation, viz., name, form and action. Whatever sound there is here, whether articulate produced by the mouth or inarticulate like the sound of a drum or clouds, comes under speech. Speech underlies all forms of sound vibrations. It is the revealer of knowledge, and hence, it is said to be the cause of all types of revelations. "If there were no speech, then", says the Chhandogya Upanishad, "neither right nor wrong, neither good nor bad, neither pleasant nor unpleasant would be known and speech indeed makes all this known" (VII-ii-1). "Revelation of all knowledge has for its support the speech" – says this Upanishad in II-iv-11.

Speech is the expression of consciousness in the process of creation. Without it, creation would be empty, and life meaningless. The entire order of creation depends upon speech. Culture and civilisation flourish in the bosom of speech. It is not simply onomatopoeic or interjectional. It is divine and infinite. "Speech is what is expressed or revealed" – states another Upanishad. "When the sun has set and the moon also does not shine, when the fire blazes no more, what is that which illumines the being? Verily, it is speech that illumines" – states *mantra* IV-iii-5 of this Upanishad wherein a beautiful description about speech is given, which makes the present topic very clear. Again Yajnavalkya says to Janaka: "Verily, by speech, Your Majesty, a friend is recognised. By speech alone, Your Majesty, the *rigveda,* the *yajurveda,* the *samaveda,* the hymns of *atharvaveda, itihasas, puranas,* sciences, Upanishads, verses, aphorisms, explanations, commentaries, what is offered in sacrifice as oblation, food and drink, this world and the other, and all beings are known" IV-i-2. Speech is the only medium for the expression of thought. The two are, of course, thus correlated. Heyse and Max Mueller have supported this view with staunch arguments, like Bhartrihari who says: "no form of knowledge can be comprehended without the medium of speech". If we go deep into the mystic nature of speech, then we will find that this speech is not the ordinary speech we are engaged in our everyday life which is the grossest expression and goes by the name of *vaikhari.* There are two subtler forms called *madhyama* and *pasyanti.* Real speech is not even these two. It is *para* which is the subtlest and infinite. It is the primary cause of the entire creation. It is immanent in the entire creation, in the form of very subtle vibrations, the essence of the sum-total of which is the mystic-syllable OM, the *pranava.* The *pranava* is the main principle of sound or speech. The entire wealth of speech is the immanence of *pranava* which has expressed itself in the form of perceptible creation. And this *pranava* is the bosom for the space-time factor, and yet transcendent. This is what the Upanishad means by the term *vak* which is translated as speech. It will be said later on "Speech is indeed the supreme Being" (IV-i-2). So then speech supports the entire show of the cosmos, in the form of this expressed and revealed universe of umpteen names, but itself remains unrevealed. It is not subjected to revelation by another, just like a glowing lamp which illumines other things does not require to be illumined by any other lamp.

prana is the vital force which sustains all types of actions. It has no form of its own. It has been said (I-iii-22) that the vital force is equal to the size of a white-ant, equal to the size of a mosquito, equal to the size of an elephant, equal to the body of these three worlds, equal to this universe, etc. This clearly indicates that the vital force is all-pervading. It acquires the shape of the body it pervades.

prana represents the expression of the universe. Had there been no *prana,* how could all things in the creation exist and grow! It is verily *prana* which supports the entire manifestation, and therefore, it is considered to be the food of *prajapati,* the Creator. Just as one cannot live without food, even so, this manifested universe cannot exist in the absence of *prana.* This very *prana* is named differently, while functioning in different centres of the microcosm, the individual. *prana* is that vital force which is responsible for inhalation. It has its seat in the lungs. Its range of movement is towards the mouth and nostrils and therefrom it issues in front. *apana* is that vital force which is responsible for expiration. It moves downwards and out at the anus. It is situated in the anus region. It carries excrements and urine out of the body. *vyana* is that vital force which is responsible for circulation. It is diffused through the whole body and causes energetic actions. It regulates *prana* and *apana.* That vital force called *udana* is responsible for eructation. It is situated in the throat. It enters into the head and causes departure from the body. *samana* is that vital force which is responsible for digestion. It has its seat in the cavity of the navel. *ana* is that vital force which is the general form of these functions. It is responsible for all activities of the body. It is united with the common efforts of the body. This is the analysis of *prana* in its microcosmic aspect.

Its activities with reference to the macrocosm are given in the Prasna Upanishad III-8 and 9. It states that the sun rises externally as *prana;* the divinity which is in the earth is the out-breath, *apana;* that which is between the sun and the earth, viz., space is the equalising breath, *samana;* the wind is the diffused breath *vyana;* and luminosity is the up-breath, *udana. ana* is the energy responsible for all activities in the macrocosmic plane.

This body of the individual, as well as of the *virat* is composed of mind, speech and *prana.* The entire creation has for its support these three – the mind, speech and *prana.* As is the case with the microcosm, so with macrocosm too. The divine mind, the divine speech and the divine *prana* keep going the macrocosm. Likewise, the individual mind, the individual speech and the individual *prana* sustain life in the microcosm. So, these three are said to be the food of the Creator in the mystic terminology of the Upanishad.

The Upanishad now explains the aforesaid threefold forces which sustain the existence of every individual, in terms of the macrocosm. In *mantras* 4 to 10, the Upanishad identifies the mind, speech and the *prana* with the three worlds, three *vedas,* threefold beings, threefold progeny, and threefold knowledge. These are for purposes of meditation.

त्रयो लोक एत एव; वागेवायं लोकः, मनोऽन्तरिक्षलोकः प्राणोऽसौ
लोकः ॥४ ॥

4. These (three) indeed are the three worlds. Speech is

verily this world. Mind is the sky (and) *prana* is that world (heaven).

The mind, speech and *prana* are verily immanent in all the worlds. This world, the earth, is identical with speech. The sky is identical with the mind. And the heaven is identical with the *prana*. These three, i.e., mind, speech and *prana*, support, as it were, these three worlds. Through this meditation, the aspirant becomes one with the whole of the outer world. He is no more a separate entity, and the world is not distinct from and external to him, as it used to be before. The world is he and he is the world. This is the result of this meditation.

त्रयो वेदा एत एव; वागेबर्ग्वेदः मनो यजुर्वेदः प्राणः सामवेदः ॥५ ॥

5. These (three) indeed are the three *vedas.* Speech is verily *rigveda,* mind is *yajurveda* and *prana* is *samaveda.*

देवाः पितरो मनुष्या एत एव; वागेव देवाः, मनः पितरः, प्राणो मनुष्याः ॥६ ॥

6. These (are) verily the gods, the manes and the men. Speech indeed is the gods, mind the manes, and *prana* the men.

पिता माता प्रजैत एव; मन एव पिता, वाङ्माता, प्राणः प्रजा ॥७ ॥

7. These indeed are the father, the mother (and) the offspring. Mind is the father, speech is the mother and *prana* is the offspring.

Again, these three – speech, mind and *prana* – are to be meditated as (i) the *rigveda, yajurveda* and *samaveda,* (ii) gods, manes and men, and (iii) mother, father and the offspring, respectively.

rigveda is the source of all *mantras* and speech is their expression, and therefore, they are identical. *yajurveda* is the extract from *rigveda* and the relation between the two is similar to the relation between the speech and the mind. Hence, the mind is identical with the *yajurveda. samaveda* is the essence of the *rigveda* set in tune, and it is more difficult to understand even as *prana* is very inscrutable. Thus the three *vedas* have to be identified with the speech, mind and *prana* through meditation. The result of this meditation is possession of all knowledge which becomes one within him.

The second meditation is on the speech, mind and *prana* as identical with the denizens of the three worlds, the gods in the heavens, the manes in the intermediate region, and men in this world. This meditation sets in tune everything perceived through the organs, the mind and one's own being.

The third meditation on speech, mind and *prana* as mother, father, and progeny effects identification of oneself with the members of the family.

Thus, these three meditations do away with the distinctions of oneself from the knowledge outside, the inhabitants of the three worlds, and the family members, leaving nothing to remain outside one's Self. The existence of the 'Subject' to the exclusion of the 'object', is asserted through these meditations.

The above four *mantras,* 4, 5, 6 and 7 are meant to glorify the immanence of mind, speech and *prana* in the entire cosmos, in the universal knowledge, in the entire beings and in the entire scheme of creation. The Upanishad will say later on: 'all this is infinite', meaning these three forces constitute everything in this universe.

विज्ञातं विजिज्ञास्यमविज्ञातमेत एव; यत्किंच विज्ञातं वाचस्तद्रूपम्, वाग्घि
विज्ञाता; वागेनं तद्भूत्वावति ॥८ ॥

8. These indeed are (what is) known, (what is) to be known, and (what is) unknown. Whatever is known is of the nature of speech. For, speech is the knower. Speech protects him by becoming that.

This *mantra* makes a broad classification of the whole universe into three categories – the already known, that is yet to be known, and the unknown. The Upanishad says that whatever is already known, comprehended or enlightened, is to be identified with speech. Because, speech itself underlies all knowledge and all revelation. It is said elsewhere: "speech illuminates everything", and "speech is the only support for knowledge". More about speech has already been said in *mantra* 3 of this section.

One who knows the above-mentioned nature of speech, him speech protects, by becoming his support. Nothing in this known world stands as an obstruction before him. He himself becomes identified with the visible world.

यत्किंच विजिज्ञास्यं मनसस्तद्रूपम्, मनो हि विजिज्ञास्यम्; मन एवं तद्भूत्वावति ॥९ ॥

9. Whatever is to be known, is of the nature of the mind. For, mind is (what is) to be known. Mind protects him by becoming that.

In the same manner, whatever is to be known is to be identified with the mind. Because mind has a distinct characteristic which is the desire to know more and more. Mind is never satisfied with any amount of knowledge. Its nature is to know something more than it already knows. However, some hold that the mind has the nature of doubting about things yet to be known. Mind is not as easily understood as speech. So, it is identified with what is yet to be known, which remains vague and less clear than what is already known.

यत्किंचाविज्ञातं प्राणस्य तद्रूपम्, प्राणो ह्यविज्ञातः; प्राण एनं तद्भूत्वावति ॥१० ॥

10. Whatever is unknown is of the nature of *prana.* For, *prana* is unknown. *prana* protects him by becoming that.

prana, the vital force is unknown. It is extremely subtle and not comprehensible. And so is all that is unknown. This is the similarity for the purpose of meditation. Further, *prana* which is the same as *hiranyagarbha* in the cosmic aspect, is generally unknown by the individual mind. Hence it is identified with the unknown. He who meditates thus is protected by the cosmic *prana.*

तस्यै वाचः पृथिवी शरीरम्, ज्योतीरूपमयमग्निः; तद्यावत्येव वाक्, तावती पृथिवी, तावानयमग्निः ॥११ ॥

अथैतस्य मनसो द्यौः शरीरम्, ज्योतीरूपमसावादित्यः; तद्यावदेव मनः, तावती द्यौः, तावानसावादित्यः; तौ मिथुनं समैताम्, ततः प्राणोऽजायत; स इन्द्रः, स एषोऽसपत्नः, द्वितीयो वै सपत्नः; नास्य सपत्नो भवति य एवं वेद ॥१२ ॥

अथैतस्य प्राणस्यापः शरीरम्, ज्योतीरूपमसौ चन्द्रः; तद्यावदेव प्राणः, तावत्य आपः, तावानसौ चन्द्रः; त एते सर्व एव समाः; सर्वेऽनन्ताः; स यो हैतानन्तवत उपास्तेऽन्तवन्तं स लोकं जयति; अथ यो हैताननन्तानुपास्तेऽनन्तं स लोकं जयति ॥१३ ॥

11. (This) earth is the body of that speech. This fire (is its) luminous nature. Therefore, as far as the speech (extends), so far (is) the earth (and) so far (is) this fire.

12. Now, the heaven is the body of this mind. That sun is (its) luminous nature. Therefore, just as far as the mind (extends) so far (extends) the heaven (and) so far that sun. Both of them came to unite. From that (union) *prana* was born. It is the *indra.* It is without a rival; verily, a second (entity) is a rival. He has no rival, who knows thus.

13. Now, the waters (are) the body of this *prana.* That moon (is) its luminous nature. Therefore, just as far as the *prana* (extends) so far (extend) the waters, (and) so far that moon. Verily these are all alike. All are infinite. He who worships these as finite, conquers finite world. And, he who worships these as infinite, conquers infinite world.

One should meditate on earth as the body of speech, and on fire which is the presiding deity of speech as its luminous organ or content. Thus, the vocal organ of *hiranyagarbha* should be meditated upon as having two forms, one the body, the non-luminous effect, and the other, the organ, its luminous content. Similarly, Heaven is the non-luminous body of the mind and the sun its form or luminous organ. And water is the body of *prana* and the moon its form or luminous organ. The *prana* was born, as a result of union of speech with the mind, as fire and sun. This *prana* should be meditated as the secondless one throughout. All these, speech, mind and *prana* and their respective bodies and luminous organs extend only as far as the relative universe. As far as there are the speech, the mind and *prana,* so far are earth, heaven and waters, as also fire, sun and moon. All these are equal in extent and infinite. Each of these is infinite, for it pervades the whole universe in its aspect of the body and the elements. If one meditates upon these which are really not different from the universal *hiranyagarbha,* as finite in their aspects relating to either the body or the elements, then he is born as finite, a result commensurate with the meditation practised. On the other hand, one who meditates upon them as infinite wins the infinite world of *hiranyagarbha.*

स एष संवत्सरः प्रजापतिः षोडशकलः, तस्य रात्रय एव पञ्चदश कलाः,
ध्रुवैवास्य षोडशी कला; स रात्रिभिरेवा च पूर्यतेऽप च क्षीयते; सोऽमावास्यां
रात्रिमेतया षोडश्या कलया सर्वमिदं प्राणभृदनुप्रविश्य ततः प्रातर्जायते;
तस्मादेतां रात्रिं प्राणभृतः प्राणं न विच्छिन्द्यात्, अपि कृकलासस्य, एतस्या एव
देवताया अपचित्यै ॥१४ ॥

14. That *prajapati* (who is known as) the year, has sixteen *kalas.* Nights are alone its fifteen *kalas.* Its sixteenth *kala* is fixed. He waxes and wanes by nights. Penetrating into all these living beings, through this sixteenth *kala* on the new moon night, it is born therefrom in the morning. Therefore, in honour of this very deity, one should not cut off the life of any living being on this night, not even of a chameleon.

This *prajapati* who has speech, mind and *prana* as his food or support, is here described as the year or time-factor. He is composed of sixteen units (aspects), just as the lunar fortnights consist of sixteen digits, fifteen lunar days and one constant digit which does not fluctuate like the other fifteen. Out of these sixteen units of the Creator, the fifteen units represent the entire relative time factor (past, present and future), and the sixteenth unit represents Eternity which is the invariable concomitance.

Just as the lunar days and nights increase and decrease by the waxing and waning of the moon, in the same way the entire time-principle which represents *prajapati,* is fluctuating. But, there is that constant unit, like the new-moon night which neither waxes nor wanes and which is a link between the threefold divisions of time, permeating the entire body of time.

In the *vajasaneyi samhita, prajapati* is referred to as having sixteen units (aspects). The same *prajapati* is here said to have sixteen parts. To explain it further, the Upanishadic seer presents us the analogy of lunar days which increase during bright fortnight by virtue of the moon's waxing, and decrease during dark fortnight, leaving the fixed unit on the new-moon night.

This wonderful conception of sixteen-foldness of the Creator has found a prominent place in other Upanishads also. In the sixth chapter of the Prasnopanishad, the Person with sixteen units has been discussed in detail. In the seventh section of the 6th chapter of the Chhandogya Upanishad, this sixteen-foldness is adduced to a man who is His most distinct manifestation.

This sixteen-foldness of the Creator which is also known as the microcosm, merges back into the macrocosm, the Creator, when the knowledge of the Supreme dawns. Here, *prajapati* represents the macrocosm and its sixteen-foldness is parallel to the microcosm, this creation consisting of time, space and their other invariable concomitants.

The fifteen parts of *prajapati* undergo fluctuation, increase and decrease in this creation, but the sixteenth unit is the fixed and constant one which permeates the entire creation and at the same time is transcendent. It is a link which is the unitary basis of the manifold world and its entire phenomena. Through this constant and eternal aspect, the universe is projected again and again at the beginning of every cycle, just as the lunar day is born after the total waning of the moon on the new-moon night and emerges in the next morning.

Therefore, in honour of this deity *prajapati,* who is compared with the moon here, no one should cut off the life of any living being on this night. No one should kill any living creature here in this world, not even a chameleon which is considered generally as quite vicious and inauspicious. Just as one should not cause any death on the new-moon night, not even of a very vicious creature, in the same way causing death to any creature is forbidden for all, at all times. There is no exception, whatsoever, because the entire manifold universe consisting of time and other factors, is permeated by the sixteenth, eternal aspect of *prajapati.*

यो वै स संवत्सरः प्रजापतिः षोडशकलः, अयमेव स योऽयमेवंवित्पुरुषः तस्य वित्तमेव पञ्चदश कलाः, आत्मैवास्य षोडशी कला, स वित्तेनैवा च पूर्यतेऽप च क्षीयते; तदेतन्नभ्यं यदयमात्मा, प्रधिर्वित्तम्; तस्माद्यद्यपि सर्वज्यानिं जीयते, आत्मना चेज्जीवति, प्रधिनागादित्येवाहुः ॥१५ ॥

15. That *prajapati* who is (known as) *samvatsara* and is possessed of sixteen *kalas,* is indeed this person who knows this. Wealth indeed is his fifteen *kalas.* The body is verily his sixteenth *kala.* Verily by (virtue of) wealth he waxes as well as wanes. That which is this body is (like) the nave of a wheel. Wealth is (like) the periphery. Therefore, even though (one) suffers wholesale loss, if the body lives, they say: '(He) is only deprived of (periphery-like) outfit'.

Now, that *prajapati* who is identified with time and whose fifteen parts are these manifold universes and the constant part is eternity, is here in the microcosm, this person who has identified himself with *prajapati* through the knowledge of the above-mentioned relation between the eternal and non-eternal.

And this person who is human in form consists of sixteen parts, as has been said in the Chhandogya Upanishad, and also in the Prasna Upanishad. Even here within the body is that person from whom they say the sixteen parts arise. So, the *prajapati* is sixteenfold, and so is this human person also.

What are the fifteen parts of this human person which fluctuate like the lunar days, i.e., increase and decrease, and which is the constant and unfluctuating unit? The text says that wealth indeed is his fifteen parts and this body is the sixteenth part. This wealth is cattle, money, property and such other possessions of man by which he is able to perform actions and accomplish his desires in this earth. These possessions of man sometimes increase and sometimes decrease. There is a regular fluctuation in the nature of these earthly possessions. The sixteenth part of the individual is non-fluctuating, because it is the unitary ground for all actions and accomplishments in this earth.

This is again explained through the analogy of a wheel. This analogy occurs in more than one Upanishad (See Mun. Up. II-ii-6, Pra. Up. II-6, Chh. Up. VII-xv-1, Kau. Up. III-8, and Sv. Up. I-4). This body, which is the fixed unit, corresponds to the nave of a wheel, and the wealth to its periphery (felloe). Therefore, even though one is deprived of the material wealth and suffers the loss of all his earthly possessions, if his body is alive, safe and sound, it is said that he has lost only his outfit. That is to say, if the man is alive, he will again make good the loss that he has suffered, just as the carpenter fits up the periphery easily, if the nave is in tact.

This is the completeness of man. With this completeness, he performs fivefold actions and sacrifices, effects progeny and accomplishes wealth and possession, vide *mantra* I-iv-17. The next *mantra* deals with those mediums by which one conquers the different phases of this universe.

अथ त्रयो वाव लोकाः — मनुष्यलोकः पितृलोको देवलोक इति; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः, नान्येन कर्मणा; कर्मणा पितृलोकः, विद्यया देवलोकः; देवलोको वै लोकानां श्रेष्ठः, तस्माद्विद्यां प्रशंसन्ति ॥१६ ॥

16. Now, worlds are three only—the world of men, the world of manes, the world of gods. This world of men is attainable through a son and not by any other *karma.* The world of manes (is attainable) by *karma.* The world of gods (is attainable) by knowledge. Of (all) the worlds the world of gods is the best. Therefore (they) praise knowledge.

It has been observed by the seers that there are three worlds where beings flourish and live in three different levels of consciousness. They are the worlds of men, this physical world; of manes where the forefathers reside; and of gods where celestials live. The world of men can be attained through progeny as the next *mantra* explains, because the son alone becomes the means of accomplishing all *karmas* which the father has been unable to perform. A dutiful son earns name and fame for the father. Even after death, his name is remembered through progeny. Therefore, all wish for a son who would take charge of their duties and perform them and thus keep up the family's greatness. The father transmits the duties to the son for the same purpose. It is further said that this world is attained through no other means but through son alone, which means that the completion of actions is accomplished by the son only and not through the father's performance of *karmas* or meditation.

The world of forefathers is to be attained through *karma* alone, and not through son, nor through meditation. It has been already said: 'Insofar as he offers libations to the manes and raises progeny, he becomes their support' (I-iv-16), which means that by performing rites and sacrifices, he attains to the world of the manes, after death. There he enjoys the merits of his *karmas* and on their exhaustion, he takes another body in this world.

Similarly, the world of the shining ones, the gods, is attainable through knowledge, understanding and meditation, and by no other means such as progeny or sacrifice. It is so, because this world of gods is very subtle. It cannot be acquired by material and gross instruments or means such as the son and rituals. Those who are able to meditate and understand the subtle meaning of the scriptures and practise meditation, attain to the world of gods and become identified with those shining ones, by virtue of their purity and knowledge. The scriptures speak of seven worlds of the celestials, *bhuh, bhuvah, svah, mahah, janah, tapah,* and *satya,* of which the first three are said to be mortal and the last four divine. “Not by progeny, nor through rituals, nor again through wealth, but by renunciation alone is immortality attained”, is the bold declaration of the Mahanarayana Upanishad. As one rises to the higher realms of Consciousness, which are symbolised by these worlds, one approaches one’s own Self nearer and nearer and actions become lesser and lesser. These higher realms are reached through meditation after understanding the truth about the nature of oneself, the world and the divine.

As regards the world of men which is attainable through progeny, the text says:

अथातः संप्रत्तिः – यदा प्रैष्यन्मन्यतेऽथ पुत्रमाह, त्वं ब्रह्म, त्वं यज्ञः, त्वं लोक इति; स पुत्रः प्रत्याह, अहं ब्रह्म, अहं यज्ञः, अहं लोक इति; यद्वै किंचानूक्तं तस्य सर्वस्य ब्रह्मेत्येकता । ये वै के च यज्ञास्तेषां सर्वेषां यज्ञ इत्येकता; ये वै के च लोकास्तेषां सर्वेषां लोक इत्येकता; एतावद्वा इदं सर्वम्; एतन्मा सर्वं सन्नयमितोऽभुनजदिति, तस्मान् पुत्रमनुशिष्टं लोक्यमाहुः, तस्मादेनमनुशासति; स यदैवंविदस्माल्लोकात्प्रैति, अथैभिरेव प्राणैः सह पुत्रमाविशति । स यद्यनेन किंचिदक्ष्णयाऽकृतं भवति, तस्मादेनं सर्वस्मात्पुत्रो मुञ्चति, तस्मात्पुत्रो नाम; स पुत्रेणैवास्मिल्लोके प्रतितिष्ठति, अथैनमेते दैवाः प्राणा अमृता आविशन्ति ॥१७ ॥

17. Now, therefore, handing over (of the duties). When (the father) thinks he is to die (he) then says to the son: “you are Brahman, you are the sacrifice, you are the world”. (Having heard this) that son repeats: “I am Brahman, I am the sacrifice, I am the world”. (Then the father once again instructs him) “Whatever has been read, all that is identified with (the word) ‘Brahman’, whatever sacrifices (there are) all those are identified with (the word) ‘sacrifice’, whatever worlds (there are), all those are identified with (the word) ‘world’. Just this much is all this. He will protect me from this, by being all this.” Therefore, an instructed son is said to be

useful in attaining the world. Therefore (father) instructs him. When such a knower departs from this world, then he, together with these very organs, enters (into) the son. If anything is undone by him through negligence, this son liberates him from all that. Therefore, a son is so called. He continues to exist in this world through the son alone. These divine and immortal organs enter (in) him.

A similar type of description occurs in the Kaushitaki Upanishad, *mantra* II-10, where the father about to die, calls his son and transmits to him, his speech, breath, eye, ear, taste, *karmas,* pleasure and pain, bliss, delight and procreation, departure, mind, intelligence and lastly, if perchance he becomes unable to speak, his *prana,* and thus shifts or hands over his entire being to his son, in order to complete the undone and the incomplete *karmas* which have been left off for some reason or the other. Here, the father when he feels that he is about to die, calls his son and tells him thus: "You are Brahman, you are the sacrifice, you are the world", and the son in turn replies: "I am Brahman, I am sacrifice and I am the world". Then, the father explains to him the import of these triplets thus: "Whatever has already been read by me or remains to be read, belongs to you, because with the word 'Brahman' all studies are identified. Whatever sacrifices I have already performed, or remain yet to be performed, belong to you, because with the word 'sacrifice' all sacrifices are identified. Whatever worlds I have already won or remain yet to be won by me, belong to you, because with the word 'world' all the worlds are identified." This is a ritual combined with contemplation called *samprattih* in this *mantra.*

The father thus transfers all his studies, sacrifices and worlds to his son and entrusts him with the duty of continuing and completing them himself. Then the Upanishad says: "Just this much is all this", meaning study, sacrifice and attaining the worlds—these are the only duties that the son takes charge of for their accomplishment. By transferring these threefold duties to the son and by his taking charge of them, the father is freed of all sorts of earthly and unearthly obligations which he owes to sages, forefathers and gods, in the form of study, sacrifice and meditation. Therefore, the son who is thoroughly instructed, becomes a medium in attaining all the three worlds.

When the father departs, he enters into the son, says the *mantra*. He together with his entire organs, the speech, mind and *prana* becomes identified with his son. In this case, if anything that has remained undone by the father through some reason or the other and which might tie him to this earth, the son fulfils that unaccomplished task and liberates his father from those obligations. It is said that the father who has no son and who dies with his duties unfulfilled, attains the hell, known as *put*. Because a son delivers his father from that hell called *put*, he is called *putra*. Through discharging the appointed and unfulfilled duties, the son helps the departed spirit of his father to attain a higher world than would otherwise be possible, and hence is a son called *putra*. The relation that exists between the father and the son is a spiritual one. In this way, the father, even after his death, continues to live in the world in the body of his son and attains the world of men. This is the case with ordinary people who do not practise meditation. But in the case of those who practise meditation, these divine and immortal organs, speech, mind and vital force permeate him. He becomes identical with *hiranyagarbha* and is no longer bound to the earthly ties. This result reveals that this ritual-cum-meditation is a spiritual one, unlike others which yield only temporal results.

How does this identification take place? The process is mentioned in the following three *mantras*.

पृथिव्यै चैनमग्नेश्च दैवी वागाविशति; सा वै दैवी वाग्यया यद्यदेव वदति तत्तद्भवति ॥१८ ॥

18. From the earth and fire the divine speech enters (into) him. That indeed is the divine speech by which whatever (he) says, all that happens.

From the earth and fire, which are the body and nature of speech respectively, the divine speech enters into this father, who has been freed of all earthly ties by his able and instructed son. His vocal organ, having been disconnected from all evils, becomes identical with the cosmic speech, just as a river becomes merged in the ocean, or the light of a lamp merges with the light outside when the obstruction placed before it is removed. This divine speech is of cosmic form, and therefore, a highly potential one. It has been rendered pure by the removal of individuality, attachment, falsehood, etc. Through this purified speech, whatever is said comes to happen, because it is infallible and irresistible. This is to show the all-powerful nature of the cosmic speech and the glory of one who identifies with it through this meditation.

दिवश्चैनमादित्याच्च दैवं मन आविशति; तद्वै दैवं मनो येनानन्द्येव भवति, अथो न शोचति ॥१९ ॥

19. From the heaven and the sun, the divine mind enters (into) him. That indeed is the divine mind by which (one) becomes joyful and henceforth grieves not.

Similarly, from sky and earth which are the body and nature of the mind respectively, the divine mind enters into the father, and his finite mind becomes identical with the cosmic mind which is capable of instilling joy in him, and therefore, all grief leaves him. This is to show the all-powerful nature of the cosmic mind and the glorious result that accrues to one who practises this meditation.

अद्भ्यश्चैनं चन्द्रमसश्च दैवः प्राण आविशति; स वै दैवः प्राणो यः संचरंश्चासंचरंश्च न व्यथते, अथो न रिष्यति, स एवंवित्सर्वेषां भूतानामात्मा भवति; यथैषा देवतैवं सः; यथैतां देवतां सर्वाणि भूतान्यवन्ति, एवं हैवंविदं सर्वाणि भूतान्यवन्ति । यदु किंचेमाः प्रजाः शोचन्ति, अमैवासां तद्भवति, पुण्यमेवामुं गच्छति, न ह वै देवान् पापं गच्छति ॥२० ॥

20. The divine *prana* from water and the moon enters (into) him. He indeed is the divine *prana* who moving and not

moving does neither suffer nor perish. He, such a knower becomes the soul of all beings. Just as this deity is, so is he (too). Just as all beings worship that deity, so also all beings worship such a knower. Whatever these beings grieve, that (grief) indeed remains with them. Good alone goes to him, sin indeed does not go to the gods.

Likewise, from water and moon, the divine *prana* enters into the father and his mortal vital breath becomes unified with the cosmic *prana*. The cosmic *prana* does neither suffer nor perish because it is infinite in nature. Whether it is permeating individually or collectively, or is stationary in insentient objects or moving in sentient beings, it is not affected by their material nature. We have observed before that this vital force is taintless and is never affected by the evils of the objects which it is permeating.

Now, whoever knows this, understands well about these threefold division of the food in its cosmic nature, and identifies himself with it, naturally becomes the Self of all beings. He becomes their speech, mind and vital force. Just as this deity, the cosmic *prana* is, so is he also, because of the fact of his union with the cosmic *prana*. He attains the state of *hiranyagarbha*. Therefore, all beings worship and take care of this man who has become identified with the cosmic *prana*, even as they would worship the cosmic *prana* which is none other than *hiranyagarbha*.

But, by becoming the Self of all, will he not be tainted or affected by their evils and sorrows? The answer is 'no'. Because, he has disidentified himself from all limited objects and the senses. Sorrow or joy emerges as a consequence of the relation or contact between the senses and their respective objects and the attachment arising therefrom. When this attachment is destroyed, and the Self is one with the cosmic Being, then there remains in him not even an iota of the notion of identity with the objects and the agency of enjoyment and suffering. Once he has identified himself with the unlimited and the infinite One, the notion of limitation and finiteness cannot exist. Hence, he who has attained oneness with the infinite, cosmic Being, can never grieve, even though he has become identified with the all. It is to convey this idea that the text says that when these beings grieve, that grief remains with them alone and does not go to this sage who has identified with the cosmic Self. And that which is good and free from all evils and attachment, only goes to him, because he is the source of all that is good in this universe. Sin indeed does not go to gods, because they have destroyed it by virtue of their good actions here in this earth. They have destroyed individuality and separateness which are the root causes of all sin. Therefore sin cannot go to them.

अथातो व्रतमीमांसा; प्रजापतिर्ह कर्माणि ससृजे, तानि सृष्टान्यन्योन्येनास्पर्धन्त—वदिष्याम्येवाहमिति वाग्दध्रे, द्रक्ष्याम्यहमिति चक्षुः श्रोष्याम्यहमिति श्रोत्रम्, एवमन्यानि कर्माणि यथाकर्म; तानि मृत्युः श्रमो भूत्वोपयेमे, तान्याप्नोत्, तान्याप्त्वा मृत्युरवारुन्ध; तस्माच्छ्राम्यत्येव वाक्, श्राम्यति चक्षुः, श्राम्यति श्रोत्रम्; अथेममेव नाप्नोद्योऽयं मध्यमः प्राणः; तानि ज्ञातुं दध्रिरे। अयं वै नः श्रेष्ठो यः संचरंश्चासंचरंश्च न व्यथते, अथो न रिष्यति, हन्तास्यैव सर्वे रूपमसामेति; त एतस्यैव सर्वे रूपमभवन्, तस्मादेत एतेनाख्यायन्ते प्राणा इति; तेन ह वाव तत्कुलमाचक्षते यस्मिन्कुले भवति य एवं वेद; य उ हैवंविदा स्पर्धतेऽनुशुष्यति, अनुशुष्य हैवान्ततो म्रियत इत्यध्यात्मम् ॥२१ ॥

21. Now, therefore the analysis of duties. *prajapati,* verily created (the organs of) actions. They, after having been created, rivalled with each other. 'I alone shall speak'—thus the speech determined its function. 'I shall see'—thus the eye (determined); 'I shall hear'—thus the ear (determined). Likewise, the other (organs of) actions (determined) according to (their) actions. Death seized them, having become exhaustion (and) made them his own. Having made them his own, death arrested (them). Therefore, indeed, speech gets exhausted, the eye gets exhausted, the ear gets exhausted. But, that which is the central *prana*—(death) indeed did not make his own. Those (organs) determined to know (him). "This is verily the best among us, which moving or not moving, neither suffers nor perishes. Well, then let all

of us become of his nature alone. (Thinking) thus all of them became of his nature alone. Therefore they are known by this (name) *prana*". After him indeed that family is called, in which family such a knower is born. Whosoever rivals with such a knower, dries up. After becoming dried up, certainly, in the end he dies. This is pertaining to this body (the physical sphere).

It was said in the last *mantra* that the *prana* neither suffers nor perishes. In this *mantra,* the glory and greatness of the *prana* is extolled through an illustration which is self-explanatory. However, we will summarise it in a few lines: *prajapati* created the organs of action. They vied with each other. Each one of them wanted to establish his own superiority over the others. The eye wanted to boast of its superiority, because it did the most important function of seeing, which no other organ could do and which underlies all gross perceptions. The ear boasted of its power of audition. The rest boasted of their respective functions. But, when death in the form of tiresomeness seized them, they could function no more. It was only *prana* whom death could not arrest, because it has no individuality and separateness like the organs but functions equally through all the organs in all beings. Thereby, the senses realised that it was *prana* alone that is their support, but for whom all of them would die out. They started to function in unison with *prana.* Consequently, they adopted the nature of that *prana* in them. Therefore, they function under the mastership of *prana.* They are called *pranas,* because *prana* alone is responsible for their respective functions.

अथाधिदैवतम्—ज्वलिष्याम्येवाहमित्यग्निर्दध्रे, तप्स्याम्यहमित्यादित्यः, भास्याम्यहमिति चन्द्रमाः, एवमन्या देवता यथादैवतम्; स यथैषां प्राणानां मध्यमः प्राणः, एवमेतासां देवतानां वायुः; निम्लोचन्ति ह्यन्या देवताः, न वायुः; सैषानस्तमिता देवता यद्वायुः ॥२२ ॥

22. Now as regards the cosmic sphere—'I alone shall burn'—thus the fire determined. 'I shall heat'—thus the sun (determined). 'I shall shine'—thus the moon (determined).

Likewise the other gods (determined) according to their cosmic nature. As is the *prana* the chief among these organs, so is the air among these deities. For, other gods decline, not the air. The air is that deity which does not set.

In the previous *mantra,* the glory of *prana* was extolled in relation to its activities in the individual body, the physical sphere. This *mantra* speaks about its activities in the cosmic sphere. It can be summarised in this way: *prajapati* created the gods. They vied with each other. Each wanted to establish his superiority over the other gods. Fire boasted that he alone could burn everything. The sun said that he alone could emit heat and light to the world. The moon said that she alone could shine at night. In this way, each of the gods boasted of their respective abilities which the other gods do not possess. But, when they sank down by the blows of death and could function no more, it was only *vayu,* cosmic *prana,* that could remain unaffected. It never ceases to function. As the *prana* continued to function despite the death of the organs in the individual body, even so, *vayu* in the universal counterpart, continued functioning despite the cessation of the activities of fire, sun and other gods. The other gods do decline, but *vayu* does not. It is the cosmic *prana* or *hiranyagarbha.* The same fact is revealed through another interesting story in the Kenopanishad, the story of the *yaksha* and the celestials, *indra, agni* and *vayu.* These stories reveal the great truth that none in this relative world, the world of space, time and causation, be he the lord of the three worlds like *indra,* can even hope to approach the unconditioned Absolute. How can the personal see the Impersonal! The related can never experience the Unrelated. The universal represented by the celestials, is only the counterpart of the individual, and cannot have access to the Absolute. Both should vanish. If *indra* and other gods had shed their personality, both the individual and the universal, then the *yaksha* would have remained. But that did not happen. *indra* and other gods remained as they were, and therefore, they could not know the Absolute. The whole universe functions under the command, as it were, of the Supreme. It is all a mystery to a non-discriminating mind which depends on the individual intellect detached from its universal, the cosmic counterpart. By meditation on the cosmic *prana,* which is the same as the cosmic speech, the cosmic mind and the cosmic intellect, the individual gets merged in it, and thus becomes one with the whole universe.

अथैष श्लोको भवति—'यतश्चोदेति सूर्यः, अस्तं यत्र च गच्छति' इति प्राणाद्वा एष उदेति, प्राणेऽस्तमेति; 'तं देवाश्चक्रिरे धर्मम्, स एवाद्य, स उ श्वः' इति। यद्वा एतेऽमुर्ह्यध्रियन्त तदेवाप्यद्य कुर्वन्ति। तस्मादेकमेव व्रतं चरेत्, प्राण्याच्चैवापान्याच्च, नेन्मा पाप्मा मृत्युराप्नुवदिति; यद्यु चरेत्समापिपयिषेत्, तेनो एतस्यै देवतायै सायुज्यं सलोकतां जयति ॥२३ ॥

॥इति प्रथमाध्यायस्य पञ्चमं ब्राह्मणम् ॥

23. Now there is this verse: Whence the sun rises, where does it set! Verily, from the *prana* it rises, in the *prana* it sets. The gods observed this law; that indeed is today, that also tomorrow. What they observed then, that only they observe even today. Therefore, one should follow only one duty. Let him only breathe and expel, lest the evil death catch hold of him. If one follows, let him strive to accomplish it. Thereby, one acquires union with (and) dwelling in the same world as that deity.

This verse deals with the same subject. There is another similar verse in the Kathopanishad also (II-i-9). This *mantra* says that verily from the *prana* the sun rises and into the *prana* he sets. *prana* or life-force is the basis of all activities like the rising and setting of the sun and the moon and the functions of all other deities. It has been already said that in the individual sphere of this body, the sense-organs owe their capacity to discharge their functions to the unfailing power of *prana,* and in the cosmic sphere all deities continue their function in an unbroken manner due to the cosmic *prana.* Here, the *mantra* gives the example of the sun and declares that it rises from the *prana* and sets therein. The *prana* is the unitary basis for all the activities and because it is eternal, it will remain same for ever, in the past, present and future.

Therefore, one should follow only the sacred duty just as the gods do, of identifying oneself with the cosmic vital energy. If one does not do it, but continues to be attached to the sense-organs and their objects, then death will arrest that one, as it did in the case of sense-organs and the gods. So, one says with an apprehension: 'I shall observe only that cosmic Law which the gods have observed, lest I may be arrested by death'. Let one follow and observe this universal law and try one's level best to accomplish it through meditation on the cosmic *prana.* By the observance of this universal law, one becomes identified with *hiranyagarbha* and dwells in His world. He becomes the Self of all including the gods who perform his duties remaining as the presiding deities in the organs. This is the import of the *mantra.*

Summary

In this Section, called *saptanna brahmana,* dealing with seven kinds of food, the term 'food' stands for the objects of the senses. The whole universe is the food of *prana,* the cosmic vital force. The object may be said to be the food for the subject, because the former is eaten, as it were, i.e., experienced by the latter. The experiencer is the eater and that which is experienced or the eaten, the food. In this sense, the *prakriti* is to be considered as the food of the *purusha.* The supreme Creator, the divine Father has created the food, as it were, for His enjoyment. This world of subject and object, of the eater and the eaten, of the cause and effect, is created out of desire born of ignorance. It is divided into seven groups which give seven kinds of satisfaction. One is the common food for all, two are for the gods in the form of sacrifices, one for animals, and three for one's own self. All this is symbolic. As long as ignorance lasts, the external world of pleasure and pain would persist, and this is figuratively expressed by saying that even though all consume food, it never gets exhausted. Only through the knowledge of the real nature of this universe as an unreal projection of the cosmic mind, *hiranyagarbha,* this food of this universe would get exhausted.

The common food is meant for all. Therefore none should appropriate the food of another. The Upanishad here hints at the sound principle behind the prohibition of hoarding any article. It is a sin, because everything here belongs to all. No one has any special right to say that a particular object is 'mine', inasmuch as God has created it as the food of all. Hence, nature revolts against hoarding and misappropriation, and the result is suffering which is but the working of the universal law to restore equilibrium and balance.

The two kinds of food allotted to the gods are the two oblations offered in sacrifices. Here also, the motive behind the performance of sacrifices is very important. One should not perform sacrifices with selfish aims. Real sacrifices are those performed for purposes which transcend them.

The one food for animal is the milk. It is a well-known fact that calves and young ones of animals live on their mother's milk. Human babies are also included among the animals.

The last three kinds of food on which meditation is enjoined are the results of actions in the form of speech, mind and vital force, the principal factors in human life. In others words, they are the words spoken through the organ of speech, the thoughts thought of by the mind, and the actions performed by the *prana.* These three have their *adhyatmic, adhibhautic* and *adhidaivic* aspects. They relate to the physical, astral and celestial worlds. Through meditation, these three kinds of food constituting the whole life, have to be tuned with the outer world in its three aspects, the gross, the subtle and the divine.

This section enjoins meditation on these three, the speech, mind and *prana* as (1) earth, sky and heaven, constituting the physical world of objects, (2) *rigveda, yajurveda* and *samaveda,* forming the whole realm of knowledge, (3) the gods in the heavens, the manes in the intermediate region and the human beings in this world, (4) mother, father and child, constituting the family, and (5) what is known, what is yet to be known and what is unknown, respectively. We have here symbols for meditation on the world outside, the whole field of knowledge, the denizens of the worlds, the family members and all that is known, to be known and the unknown. Thus there is nothing left to stand outside one's speech, mind and vital force. These meditations help one to assert the existence of the 'Subject' to the exclusion of the objective world, by absorbing the whole of objectivity into one's Self which is the pure Subject itself. The individual 'I' has to become the cosmic 'I', by absorbing into it the whole of the universe in all its aspects without allowing anything to remain outside. The whole of creation in its gross and subtle forms may be said to be brought in, in this meditation, enabling the individual to identify himself with the universal.

Having enjoined the meditation on the *adhibhautic* manifestations of speech, mind and *prana,* the Upanishad gives the meditation on the *adhidaivic* side. The earth and the terrestrial fire are to be meditated as the body and its content of speech; similarly heaven and the sun, as the body and its content of the mind; and water and moon as the body and content of *prana.* When speech is based on Truth, it becomes all-powerful. The mind gets immense power when it attaches itself to the one universal Consciousness. And so also the *prana* becomes invincible when it identifies with the Truth. These three lose their powers and become weak only when they are attached and limited by the individual, bodily condition. The result of meditation depends on the nature of meditation. If one meditates upon these as finite, one attains finite results, while if one meditates upon them as infinite, the result that accrues also would be infinite. In the case of one who practises meditation on the above lines, any one of the three, viz., speech, mind and *prana,* can do the functions of the other two, because such a one identifies himself with all the three which, in turn, become one with the whole universe.

Another meditation on the identity of the creative principle with the time factor is given next. The lunar month constituted of the sixteen days and nights of the bright and dark fortnights, representing the sixteen digits of the moon, is the symbol for meditation on the Creator, *prajapati,* having sixteen parts or digits. Of the fifteen days in each fortnight, each day has connection with one digit of the moon and one digit of the mind which is presided over by the deity of the moon. The influence of the moon on the mind can be felt by one who is not influenced by sense desires. All the sixteen digits are not generally manifest in all. Only a few are seen manifested in ordinary men, while in God-men and incarnations all the sixteen are fully manifest. While the fifteen come under the relative and temporal, the sixteenth is transcendent, represented by the invisible conjunction between the new moon and the next day, and that between the full moon and the succeeding day. The mind is, therefore, supposed to attain the sixteenth digit on the new-moon and full-moon nights which are considered to be of great significance for a religious and spiritual *sadhaka.* Incidentally, an instruction is given to the aspirants that on these two days, as a part of adoration and meditation on the sixteenth digit, one should not kill or even hurt any being, be it the most insignificant creature such as a lizard or a mosquito or a gnat.

A similar meditation given is on the sixteen digits constituting the Creator identified with the time principle, as identical with oneself. Wealth, cattle and all the rest that one possesses are the fifteen digits, and the Self is the sixteenth. The fifteen are temporal, transitory, coming under space and time, while the sixteenth is the eternal and transcendent. Though the 'fifteen' appears to be larger than the 'one' the sixteenth, the latter is like the axle in a wheel supporting the former which are similar to the spokes. The one is, therefore, definitely superior to the fifteen. While the spokes and the circumference of the wheel go on moving up and down, the nave is steady and motionless. So is the Atman changeless supporting the changing phenomena. When a man loses all his possession, he stands firm and unmoving because he rests on the Atman. One should meditate thus: "While everything of mine is transient, 'I' am verily the eternal Being". Through this meditation, one overcomes all greed and passion. The need for any possession itself vanishes.

After referring to the three worlds, the world of human beings, the world of the manes and the world of the gods, and the means of mastering them, through progeny, *karmas* and meditation respectively, the Upanishad describes the rite of transferring one's power to one's son or successor in the case of one who practises meditation on the three kinds of food, viz., the speech, mind and *prana* as identical with oneself. After transferring all his powers, his speech, mind and *prana* merge in the cosmic speech, the cosmic mind and the cosmic *prana* or *hiranyagarbha.* He identifies himself with all beings and all beings take care of him by helping him in all possible manner. But, no grief and sorrow of others touch him, for the simple reason that the feeling of individuality and separateness which is the cause of all grief and sorrow has been transcended by him.

The section concludes with a beautiful anecdote about the organs and the presiding deities, to prescribe a meditation on the cosmic *prana,* the chief among them. Each of the organ and the deities took a vow to confine itself to its own respective function. The eye went on seeing, the ear kept to its function of hearing, and so did all the other organs. Each of them asserted itself and wanted to establish its supremacy over the others, on the ground that they cannot do its function. The eye cannot hear, the ear cannot see and so are the incapacity of each of the organs with regard to the functions of others. Now, death in the form of tiresomeness possessed them. Death is the principle of cosmic law that operates in this universe, a harmoniser who restores the equilibrium whenever it is disturbed, also appearing as the punishing rod of the Lord to the wrong-doer. Thus affected by death, the organs stopped functioning. As the *prana* which has no individuality and separateness like the organs, being the universal force behind every activity in this world, both in the individual and the universal, death could not possess it and, therefore, went on functioning without stopping. Therefore, the organs identified themselves with the *prana* and became immortal even in this mortal body. Through this story, the Upanishad instructs that one should meditate thus: "All the organs in all beings, as well as their presiding deities are really a part and parcel of 'Me' and 'I' who is the *prana,* the Self of all, is the source of all their movements." The result of this meditation is identification with the cosmic *prana,* if the meditation is perfect, or the attainment of the world of *prana* if it is defective.

Thus Ends the Fifth Section Entitled
Saptanna-Brahmana in the First Chapter

SECTION VI

UKTHA-BRAHMANA

त्रयं वा इदम्—नाम रूपं कर्म; तेषां नाम्नां वागित्येतदेषामुक्थम्, अतो हि सर्वाणि नामान्युत्तिष्ठन्ति । एतदेषां साम, एतद्धि सर्वैर्नामभिः समम्; एतदेषां ब्रह्म, एतद्धि सर्वाणि नामानि बिभर्ति ॥१ ॥

1. This (world) is a triad—name, form (and) action. This speech is the *uktha,* the cause for these names, because from it all names spring forth. This (sound) is their *sama,* commonness, for it is common to all the names. It is their Brahman, for it supports all names.

This section explains the entire world as a threefold appearance of the one Cosmic Soul which is the unitary basis of all phenomena. This relative world in its entirety is analysed and it is found to be composed of only three things, the three factors of name, form and action.

So far, we have dealt with the creation in its manifold aspects. Now we shall see what this creation actually is. The spiritual analysis of this world starts from here. The Seer penetrates into the secret of the world and discusses its nature. He reduces it to the triad of name, form and action. This world, which is perceived by the senses, is not real. It is an effect of *avidya.* It is a triad, threefold, constituted by name, form and action which are being discussed. This world is full of forms, which have some name or other distinguishing them from each other. It has also some form of action to which every one normally reacts. One of the commonest things we do about an object is to give it a name. You pick up a thing and express its shape, colour and characteristics in terms of names. Things have no meaning, if they have no name and if they have no quality or action. So fundamental is the dependence of the world on name, form and action, that they have become the background of the manifold creation. Therefore, the text says that this world is a triad of name, form and action.

Among these three, name has for its cause speech which is mere sound. For, all names are spoken by the organ of speech. Sound is common in all names. Why is it said that sound is their common factor? It is because sound expresses all names, as the eye expresses all forms, and the body all actions. It conveys the idea that sound is the common property which underlies the expression of all names.

Speech is said to be Brahman for all names. Why is it their Brahman? The *mantra* gives a reason. Speech is their Brahman because it supports or sustains all names, all sounds. They owe their existence to speech or sound, and do not have any independent reality apart from it.

अथ रूपाणां चक्षुरित्येतदेषामुक्थम्; अतो हि सर्वाणि रूपान्युत्तिष्ठन्ति;

एतदेषां साम, एतद्धि सर्वै रूपैः समम्; एतदेषां ब्रह्म, एतद्धि सर्वाणि रूपाणि बिभर्ति ॥२ ॥

2. Now of forms. This eye is the *uktha,* the cause of these (forms), because from it all forms spring forth. This (eye) is their *sama,* commonness, for it is common to all forms. It is their Brahman, for it supports all forms.

Perception of particular forms is the second link in the chain which leads from stimulus to action. It is the experience of objects through the medium of the eye or the general form. As a rule, perception is dependent on the difference and multiplicity of objects. We may say that shape is the differentiating factor. Generally, a form is something which fills a certain part of your visual field and is defined by means of its difference from other objects or forms. This manifoldness and difference of objects around us seem so tangible and so concrete that we believe that the world exists just as we perceive it. Our visual experience mirrors what is outside the eye. Since all forms spring forth from or are caused by the eye, the organ of perception, we are told, is the common factor of all forms. No form can exist without the eye, as a person born blind whose optic nerve is destroyed, sees nothing. Hence, this eye is said to be the Brahman for all forms, because it is their support and sustenance.

अथ कर्मणामात्मेत्येतदेषामुक्थम्, अतो हि सर्वाणि कर्माण्युत्तिष्ठन्ति; एतदेषां साम, एतद्धि सर्वैः कर्मभिः समम्; एतदेषां ब्रह्म, एतद्धि सर्वाणि कर्माणि बिभर्ति; तदेतत्त्रयं सदेकमयमात्मा, आत्मो एकः सन्नेतत्त्रयम्; तदेतदमृतं सत्येन छन्नम्; प्राणो वा अमृतम्, नामरूपे सत्यम्, ताभ्यामयं प्राणश्छन्नः ॥३ ॥

॥इति प्रथमाध्यायस्य षष्ठं ब्राह्मणम् ॥

॥इति प्रथमोऽध्यायः ॥

3. Now of these actions. This body is the *uktha,* the cause of these (actions), because from it all actions spring forth. It is their *sama,* commonness, for it is common to all actions. It

is their Brahman, for it supports our actions. Despite their being three, they are one, this body. Again despite its being one, the body is this triad. That immortal is veiled by the *satya.* Verily, the *prana* is immortal. Names and forms are *satya.* This *prana* is veiled by those two (names and forms).

Similar to the name and form is the case of action. This body which is the medium for the performance of different actions, is their origin, for it stimulates all actions. Since all actions can be accomplished only through the body, it is their common factor. Just as the eye underlies all forms, the body underlies all actions. It will be proper to say that this body is only to accomplish certain actions which it is destined for. It is meant to experience the actions. Hence, it is their Brahman – the supporter and sustainer.

Though we know them as three different entities, as name, form and action, yet they are said to be body alone, because all bodies have in them this threefoldness. The physical and earthly existence can be divided into these parts. This is the idea.

Again, this body which is an aggregate of all senses, forms, attributes, elements, etc., is these three alone, viz., name, form and action.

That immortal *prana* of whom we have already explained in the last section, is veiled, as it were, by the gross body which is represented here by the word *satya. satya* is name and form. The idea is that name and form have limited, as it were, the cosmic *prana* in the individual body. Just as in the cosmos, the cosmic mental body of *hiranyagarbha* is covered or enwrapped, as it were, by the physical body of *virat,* in the same way, the individualised vital force in each body is veiled, as it were, by the physical body. Because of its functions therein through the several organs, it is distinguished by different names and forms. In this way, the entire cosmic life is individualised by these two, the name and form.

Summary

The import of this *brahmana* in short, is that this world is constituted of name, form and action having respectively sound, eye and body as the *uktha* (cause), *sama* (equalising force) and Brahman (the support). All names are permutations and combinations of speech. The expressed speech is the grossest form called *vaikhari,* its subtler forms being *madhyama, pasyanti* and *para* which are in the deeper layers of consciousness. *para* which may be compared to the *amatra* or *ardhamatra* of the *omkara,* is the transcendental form of speech or sound in general and it is the cause. As it is common in all languages, in all sounds and in all names, it is the equalising force. As it supports all names it is said to be Brahman. Similarly, for all particular forms, the eye or the general form is the cause, the equalising force and support. This general form contains all particular forms. It is like a block of granite containing all the different statues in it, for any statue can be carved out of that one piece of granite. This world is one of the particular forms carved out of the general form. The general form being present in all particular forms, it is the equalising force. Being the support for all particular forms it is also Brahman. So is the case of the body with reference to actions. It is the cause, the equalising force and support for all kinds of activity of all people. The cosmic body of the *virat* is the reservoir from which all particular forms of action are drawn out. He is the equalising factor, for he is the cosmic *prana* the main source of all activity. He is also Brahman, the conditioned Brahman, as He is the support of the whole universe, from whom the universe has come out, in whom it exists, and into whom it dissolves. The cosmos which is one only, appears as the three, – name, form and action. The subtle is hidden by the gross. All names, all forms and all actions are contained in this universal cosmic Being. The general is veiled by the particular. The supreme is covered by the world. Therefore, one sees the name and form and not the Being. It is like one seeing the waves, foam and bubbles on the surface of the ocean missing the vision of the great majestic ocean that lies beneath the surface. The Upanishad indirectly exhorts the aspirants to detach themselves from the sense-objects of this transient, phenomenal, perishable, unreal world of names, forms and actions and attach themselves to the eternal, never-changing, immortal Brahman, their own innermost Atman.

Thus Ends the Sixth Section Entitled Uktha-Brahmana in the First Chapter

HERE ENDS THE FIRST CHAPTER

CHAPTER II

SECTION I

AJATASATRU-BRAHMANA

In the foregoing chapter, the subject matter relating to the realm of ignorance has been explained and an attempt has been made to differentiate knowledge from ignorance.

What is ignorance? It is to hold that the Supreme Self is relative and is bound by the factors of time, space and causation, that it is born as individual beings, that it experiences pain and pleasure and the like through the body and mind, and that it perishes in the end. All this is in the realm of ignorance, whereas knowledge is the realisation of the unity underlying all this diversity of the world, through which one attains tranquil union with the Soul, the transcendental principle that is the essence of every being. This principle which is known by the term 'Brahman' with reference to the world, and the 'Atman' with reference to the individual, is the subject matter of knowledge.

The story introduced here to inculcate the knowledge of Brahman takes the form of a conversation between Gargya also called Balaki and Ajatasatru. Gargya (the son of Balaka), a very learned *brahmana,* hailing from the *gargya* family, who is said to have dwelt among the *usinaras, satvans, matsyas, kurus, panchalas, kasis* and *videhas,* and has obtained skill in eloquent speech, goes to Ajatasatru, the then king of Kasi, to teach him about Brahman. He approaches the king and puts before him, the *prima facie* view about Brahman in twelve definitions all of which relate to the conditioned Brahman, whereas the latter, king Ajatasatru, does not agree to his imperfect conception and presentation of the Reality, and gives his conclusive view at the end. Both of them proceed with a progressive definition and determination of the nature of Reality, through a discussion of the phenomena of waking, dreaming and deep sleep states, till at last the conversation ends with the final truth declared by the king that Brahman is his Self and the Self of all. Thus the discussion in the form of a conversation becomes highly illuminating and interesting, and presents the abstruse subject in a manner which is easily comprehensible. This dialogue appears in the Kaushitaki Upanishad also, with a few variations.

ॐ। दृप्तबालाकिर्हानूचानो गार्ग्य आस, स होवाचाजातशत्रुं काश्यम्,
ब्रह्म ते ब्रवाणीति; स होवाचाजातशत्रुः, सहस्रमेतस्यां वाचि दद्मः, जनको
जनक इति वै जना धावन्तीति ॥१ ॥

1. So goes the narrative (once upon a time) there was an eloquent speaker, proud Balaki by name, belonging to *gargya gotra.* He, it is said, (once) spoke to Ajatasatru, the king of Kasi: "(Your Majesty) I will speak to you regarding Brahman". Ajatasatru (having heard this) said: "For such a statement I offer you a thousand (cows); (why then) people run (saying) 'Janaka', 'Janaka'."

The story goes that, once upon a time, there was an eloquent speaker who was proud of his vast erudition. He hailed from *gargya* family. He was known by the name of Balaki, after his father's name, Balaka. It is said, once he went to the king of Kasi, by name Ajatasatru, and offered to teach him about Brahman. Hearing his intention, Ajatasatru said: "For such a mere promise, whether or not you be able to explain Brahman, I offer you a thousand cows. Why people run to Janaka, (a very learned and liberal king of those days) saying that Janaka is generous, and he is very much fond of hearing about the supreme Brahman. I liberally offer you a thousand cows for your mere proposal to teach me about that supreme Truth and I also agree to listen to your explanation".

स होवाच गार्ग्यः, य एवासावादित्ये पुरुष एतमेवाहं ब्रह्मोपास इति; स

होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, अतिष्ठाः सर्वेषां भूतानां मूर्धा राजेति वा अहमेतंमुपास इति; स य एतमेवमुपास्तेऽतिष्ठाः सर्वेषां भूतानां मूर्धा राजा भवति ॥२ ॥

2. That Gargya spoke: "(Your Majesty), verily that being who is in the sun, him alone, I hold (worship) as Brahman." (To this) he, Ajatasatru replied: "(Please) do not talk of him. I hold him only as pre-eminent, as the head of all beings and as resplendent; he who meditates on him thus, becomes pre-eminent, the head of all beings and resplendent."

That Gargya who was proud and eloquent, said to the king that he held that being who is in the sun, in the eye and in the heart in the form of the ego, the experiencer and agent, as Brahman, and that therefore he (the king) also should meditate upon that being as Brahman. When addressed thus, Ajatasatru stopped him by saying that he (Gargya) should not talk of that Person who is in the sun and elsewhere, because it was only a definition of conditioned Brahman, the experiencer and agent in this body, whom he (Ajatasatru) already knew very well.

Gargya might have a doubt that Ajatasatru only knew that Brahman explained by the former, but did not know His particular attributes and the results of meditation on them. In order to remove this doubt, the king narrated the attributes of that Brahman he meditated upon: 'I hold that Brahman as pre-eminent, all-surpassing, as the head holding sway over all beings, and as resplendent.' The king also meditated upon the sun, but not like Gargya. To Gargya, the sun was a conditioned form of Brahman. There is the unconditioned Reality behind the conditioned form of the sun, which is the Atman-Brahman. It is on this latter the king meditated. And about the results, following the meditation, the king said that he who meditates upon Him thus, becomes pre-eminent, the head of all beings and is endowed with resplendence. This result is in accordance with the *sruti* passage: 'One becomes exactly as one meditates upon Him'. Whoever meditates upon him as pre-eminent becomes pre-eminent; as head of all beings, becomes the head of all beings; and as resplendent, becomes resplendent.

The definition about the Person in the sun as Brahman, presented by Gargya was not completely accepted by Ajatasatru because it is partial and does not encompass the whole which Brahman is. Gargya now gives eleven other definitions in the following *mantras* from no. 3 to 13.

स होवाच गार्ग्यः, य एवासौ चन्द्रे पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, बृहन्पाण्डरवासाः सोमो राजेति वा अहमेतमुपास इति; स य एतमेवमुपास्तेऽहरहर्ह सुतः प्रसुतो भवति, नास्यान्नं क्षीयते ॥३ ॥

3. That Gargya said: (Your Majesty) that Being who is in the moon, verily Him I worship and meditate as Brahman. (To that) he, Ajatasatru, replied: "Do not talk of him. Verily I meditate on him as the great, as the white-robed one, as the *soma* creeper and as resplendent. For him who meditates on him thus, (the *soma*) is produced in abundance every day, his food does not get exhausted."

Having had a set back in the discussion about Brahman, Gargya said that he had practised *upasana* on that being who is in the moon and also in the individual mind as the doer and the experiencer, as Brahman.

Ajatasatru contradicted this view of Gargya on the simple ground that it was an imperfect and *prima facie* conception of the supreme Being. Because, the statement meant that Brahman is the experiencer of the results of action and the agent of all *karmas* in the body and elsewhere. Thus the Brahman conceived of by Gargya was conditioned and not the Absolute. Moreover, Ajatasatru himself was well aware of this kind of definition about the conditioned Brahman. He also knew all about the attributes which help one to meditate upon that Brahman and to acquire the corresponding results therefrom. Instead of the moon and the Person in the moon identified with the mind, the king was meditating on the cosmic *prana* behind the mind and the moon.

What are His attributes and what are the corresponding results arising therefrom? He is great in size because the conditioned Brahman or *hiranyagarbha* is the greatest amongst the manifested beings, as He is the first universal being from which these innumerable worlds have come out. He is described as dressed in white garment, symbolising purity. For, the moon which is identified with the vital force has got a watery body and water is also a symbol for purity. He is *soma,* the moon, as well as a drink-yielding creeper called by the name of *soma* that is an auxiliary in the sacrifices. He is resplendent and radiant as the moon is. These are the attributes of the Person who is in the moon. The results by meditating upon them, are production and reproduction of *soma,* the auxiliary in sacrifices, and also of food for all beings. 'The moon indeed is food' has been already said in *mantra* I-iv-6. The moon is considered to be the deity producing food and the soul of all food. His food becomes inexhaustible, who meditates upon him as above.

स होवाच गार्ग्यः, य एवासौ विद्युति पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, तेजस्वीति वा अहमेतमुपास इति; स य एतमेवमुपास्ते तेजस्वी ह भवति, तेजस्विनी हास्य प्रजा भवति ॥४ ॥

4. That Gargya spoke: "(Your Majesty), indeed that being who is in the lightning, I meditate as Brahman." (To that) Ajatasatru replied: "Do not talk of him. I meditate on him as brilliant. He who meditates on him thus, becomes brilliant. Brilliant indeed his progeny becomes."

Once again defeated by Ajatasatru, the learned Gargya shifts his definition to the person in the lightning and declares him to be Brahman of his meditation. Ajatasatru, in turn, stops him and reveals his superior knowledge of all attributes of the person in the lightning and also the result issuing by meditating upon them. This meditation of Gargya is defective inasmuch as it is limited. Lightning is only one form of luminosity drawn from that great reservoir of resplendence, the supreme Light of all lights. Lightning is sometimes compared to the flash of illumination of Brahman-Knowledge, as both destroy darkness, the one the darkness of the night, and the other, the darkness of nescience. That Person who is in lightning as well as in the skin and heart, is to be meditated upon as the Brilliant One, for brilliance due to power is His attribute.

Whosoever meditates upon this attribute of power and brilliance becomes identified with it and his progeny also attains the same result, viz., power and brilliance.

स होवाच गार्ग्यः, य एवायमाकाशे पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, पूर्णमप्रवर्तीति वा अहमेतमुपास इति; स य एतमेवमुपास्ते पूर्यते प्रजया पशुभिः, नास्यास्माल्लोकात्प्रजोद्वर्तते ॥५ ॥

5. That Gargya spoke: "(Your Majesty), indeed that being who is in the sky, him alone I meditate as Brahman." (To that) Ajatasatru replied: "Do not talk of him. Verily, I meditate on him as full and immovable. He who meditates thus, is filled with cattle and progeny (and) his progeny does not become extinct from this world."

Now the learned *brahmana* proclaims the Person in the ether as Brahman. By the Person in the ether, he means Brahman identified with the element ether, the subtlest among the five elements, as well as the ether within the heart of an individual, i.e., the space outside and the space within a person, and also the heart. A similar instruction is given in the Chhandogya Upanishad also (III-xii-7).

But, this definition of Brahman was already known to the wise king who also knew its two attributes, viz., fullness and immovability, and the results that accrue from the meditation, viz., abundance of cattle and progeny and their continuity without break. Both the ether in the atmosphere and that in the heart are limited, being the manifestation of the Supreme which is also referred to as 'ether' in the scriptures. The meditation should be on the latter, the Supreme.

स होवाच गार्ग्यः, य एवायं वायौ पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, इन्द्रो वैकुण्ठोऽपराजिता सेनेति वा अहमेतमुपास इति; स य एतमेवमुपास्ते जिष्णुर्हापराजिष्णुर्भवत्यन्यतस्त्यजायी ॥६ ॥

6. That Gargya said: " (Your Majesty), indeed that being who is in the air, I meditate on him alone as Brahman." (To that) Ajatasatru replied: "Do not talk of him. Verily, I meditate on him as *indra,* as irresistible, and as unconquerable army (of *maruts*). He, who meditates on him thus, becomes a conqueror, unconquerable and conqueror of enemies."

Then, about the being in the air or wind who is *prana,* the vital force in the individual body and the heart, the eloquent *brahmana* gives instructions for meditation as Brahman.

Ajatasatru already knew Him as having such attributes of sovereignty, irresistibility and invincibility as the air-gods, the forty-nine *maruts,* who are like an invincible army. He also knew the results of meditating upon these three attributes, as the attainment by the meditator, of sovereignty, irresistibility and invincibility over one's enemies. Here also, the king's instruction is to meditate on the universal *prana,* the cosmic Energy, and not on its limited manifestation in the body and the heart.

स होवाच गार्ग्यः, य एवायमग्नौ पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, विषासहिरिति वा अहमेतमुपास इति; स य एतमेवमुपास्ते विषासहिर्ह भवति, विषासहिर्हास्य प्रजा भवति ॥७ ॥

7. That Gargya spoke: "(Your Majesty), indeed, that being who is in the fire, him alone I meditate as Brahman." (To that) Ajatasatru replied: "Do not talk of him. Verily I meditate on him as tolerant. He who meditates on him thus, becomes tolerant. Verily his progeny becomes tolerant."

The person in the fire whom Gargya mentions is also in the organ of speech and the heart. He is limited and conditioned, and hence the king did not accept that too.

Tolerance is attributed to him, because fire consumes anything which is thrown into it by accepting it. It tolerates, as it were, everything given to it and never rejects anything. This unlimited tolerance is the characteristic of the supreme Subject in which all objects get themselves merged. He who meditates thus does not find anything intolerable in the world, and he has therefore no need to resist or oppose or refuse. All criticism and cavil cease in his case. His progeny also inherits this benefit of his meditation.

स होवाच गार्ग्यः, य एवायमप्सु पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, प्रतिरूप इति वा अहमेतमुपास इति; स य एतमेवमुपास्ते प्रतिरूपं हैवैनमुपगच्छति, नाप्रतिरूपम् अथो प्रतिरूपोऽस्माज्जायते ॥८ ॥

8. That Gargya spoke. "(Your Majesty), verily, that being, who is in water, him I meditate as Brahman." (To that) Ajatasatru replied: "Do not talk about him, I meditate on him verily as agreement (which is in accordance with and not contrary to the *srutis* and *smritis*). He, who meditates on him thus, only agreeable things go to him, never which is not agreeable. Also from him agreeable is born."

That being who is in water, in the semen of an individual and in the heart, is the person about whom Gargya speaks, i.e., the conditioned Brahman, not the Supreme One. The king, here also, suggests the highest form of meditation on the universal characteristics of agreeableness, for water is liked by everyone, as it is an unavoidable necessity to continue life.

स होवाच गार्ग्यः, य एवायमादर्शे पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, रोचिष्णुरिति वा अहमेतमुपास इति; स य एतमेवमुपास्ते रोचिष्णुर्ह भवति रोचिष्णुर्हास्य प्रजा भवति, अथो यैः सन्निगच्छति सर्वास्तानतिरोचते ॥९ ॥

9. That Gargya spoke: "(Your Majesty), indeed that Person,

who is in the mirror, him alone I meditate as Brahman." (To that) Ajatasatru replied: "Do not talk of him. I meditate on him only as resplendent. He who meditates on him thus becomes resplendent. His progeny becomes resplendent; also with whosoever he meets, he surpasses all of them in resplendence."

That being who is in the mirror, also in all shining objects, and in the intellect, is not the supreme Brahman, because he is characterised by resplendence which is his attribute. Moreover, he becomes the experiencer and the agent, through the corresponding objects and the intellect. It is a matter of common experience that every one enjoys at the reflection of his face in the mirror and never gets tired of seeing it. This simple fact is made use of by the Upanishad for meditation. It is sometimes called *darpana yoga, yoga* of the mirror. Because one likes one's own face, concentration becomes easy. If this is meant by Gargya, the king says that what is to be meditated is not the form in the mirror, nor the reflecting surface of the mirror, but the Principle behind both and which is different from both. In other words, it is the ultimate cause and not any effect that should be the object of meditation, which is the 'effulgence' behind the mirror, the reflection and the intellect. The result of meditation is similar. He becomes shining and effulgent. His progeny also becomes shining. Everyone will see oneself in the meditator. Himself and his progeny will outshine everybody else.

स होवाच गार्ग्यः, य एवायं यन्तं पश्चाच्छब्दोऽनूदेत्येतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, असुरिति वा अहमेतमुपास इति; स य एतमेवमुपास्ते सर्वं हैवास्मिँल्लोक आयुरेति नैनं पुरा कालात्प्राणो जहाति ॥१० ॥

10. That Gargya spoke: "(Your Majesty), verily, that sound which issues behind one who goes, that alone I meditate as Brahman." (To that) Ajatasatru replied: "Do not talk about him. I meditate on him as life alone. He who meditates on

him thus, indeed attains the full span of life in this world. His life does not leave him before the (appointed) time."

Gargya next instructs meditation on the sound which issues from behind a man as he walks. This sound is heard when one walks alone at night, in a solitary place when there is no other sound. It would be like someone closely following. This sound is produced by the thud of one's own feet on the earth. The object of meditation here according to the king, is the vital force which is the ultimate cause of the sound, and not the sound itself as Gargya had understood. The vital force which sustains the life in an individual also is not the ultimate supreme Brahman. It is only a manifestation of Brahman. The result of meditation on the life force is long life without any cause for premature death.

स होवाच गार्ग्यः, य एवायं दिक्षु पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, द्वितीयोऽनपग इति वा अहमेतमुपास इति; स य एतमेवमुपास्ते द्वितीयवान् ह भवति, नास्माद्गणश्छिद्यते ॥११ ॥

11. That Gargya spoke: "(Your Majesty), indeed that being who is in the quarters, him alone I meditate as Brahman." (Then) Ajatasatru replied: "Do not talk of him. Verily I meditate on him as twin gods inseparable. He who meditates on him thus becomes possessed of a second. His follower does not part from him."

Likewise, the person in the quarters, the twin-gods – the *asvins* – who are the tutelary deities of the quarters, in the ears, as well as in the heart of an individual, whom Gargya defines as Brahman to be meditated upon, is characterised as twins and inseparable. Here also, the meditation should be on the divinities and not on the name and form of the quarters. One should see the Real behind the unreal, the inseparable in the separables, the unchanging and the permanent in the ever-changing and the transient, which is the hidden principle behind the quarters, the ear and the mind. Meditation on this as Brahman brings in corresponding results. The meditator will be attended upon by companions and will not be deserted by them. He will become inseparable from everything.

स होवाच गार्ग्यः, य एवायं छायामयः पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, मृत्युरिति वा अहमेतमुपास इति; स य एतमेवमुपास्ते सर्वं हैवास्मिँल्लोक आयुरेति, नैनं कालान्मृत्युरागच्छति ॥१२ ॥

12. That Gargya spoke: "(Your Majesty), indeed that being who is possessed of shadow, him alone I meditate as Brahman." (To that) Ajatasatru replied: "Do not talk of him. Verily, I meditate on him only as death. He, who meditates on him thus, indeed attains the full span of life in this world. Death approaches him not before the (appointed) time."

When refuted again and again by the wise king Ajatasatru, Gargya proceeds to define another phenomenon for meditation as Brahman. He suggests the person in the shadow, in ignorance and in the heart. It is said that meditation on the shadow of an object can move the original object. Externally, it is darkness and internally it is individual ignorance. His attribute is death. But the king sees something else in the meditation. The shadow is unreal, while the original is real. So is this universe which is a shadow, a phenomenon while Brahman is Noumenon. All appearance is death and the shadow is a symbol of death, for by seeing the shadow of the world one loses sight of one's own Self which is the worst death. The result of this meditation is the same as that of meditation in the *mantra* 10 above, viz., completion of the full term of life, with the additional result that he will be free from suffering due to disease and the like.

स होवाच गार्ग्यः, य एवायमात्मनि पुरुष एतमेवाहं ब्रह्मोपास इति; स होवाचाजातशत्रुः, मा मैतस्मिन्संवदिष्ठाः, आत्मन्वीति वा अहमेतमुपास इति; स य एतमेवमुपास्त आत्मन्वी ह भवति, आत्मन्विनी हास्य प्रजा भवति; स ह तूष्णीमास गार्ग्यः ॥१३ ॥

13. That Gargya spoke: "(Your Majesty), verily that being who is in the self, him alone I meditate as Brahman." (To that) Ajatasatru replied: "Do not talk of him. I indeed meditate on him as one who is possessed of the self. He who meditates on him thus, becomes possessed of the self. His progeny becomes possessed of the self." (Then) Gargya became silent.

Now, Gargya places his trump card. He says he meditates on the selfhood of his personality as Brahman. The king points out that it is not the real self, being a partial manifestation. It is only an expression or a part of the real Self, the Self of even *hiranyagarbha.* The meditation on this real Self will result in the possession of the Supreme, which result will extend to his progeny also.

So far, Gargya has put forth his progressive definitions regarding the conditioned Brahman. When the king who was a knower of the supreme Brahman revealed that all these so far said by Gargya, were known to him already and that none of them is the correct and complete knowledge of the supreme Brahman, Gargya could say no more for he has not realised the Absolute, the unconditioned Brahman. So he remained silent.

स होवाचाजातशत्रुः, एतावन्नू ३ इति, एतावद्धीति; नैतावता विदितं भवतीति; स होवाच गार्ग्यः, उप त्वा यानीति ॥१४ ॥

14. Ajatasatru asked: "Do you know this much only?" (Gargya replied): "I know this much only". (Again Ajatasatru said): "By this much (of knowledge, Brahman) is not comprehended." (Then) said that Gargya: "Let me approach you (for more knowledge about Brahman)."

Gargya was not an ignorant person. He had practised meditation on the several progressive phases of Brahman, up to *hiranyagarbha,* the cosmic Being, the first manifestation of the Supreme. But, he has not known the Absolute which transcends all the manifested and the unmanifested. King Ajatasatru had realised that unconditioned Brahman. Therefore, he could not accept all these lower forms of meditation suggested by Gargya. He had practised all of them and transcended them. Gargya who was proud of his knowledge, now realised his ignorance about the supreme Brahman and being aware of the tradition that the supreme knowledge could not be imparted unless one is a regular disciple, he offered himself to be the disciple of the king and prayed for instruction on the supreme, unconditioned Brahman.

स होवाचाजातशत्रुः; प्रतिलोमं चैतद्यद्ब्राह्मणः क्षत्रियमुपेयात्, ब्रह्म मे वक्ष्यतीति, व्येव त्वा ज्ञपयिष्यामीति; तं पाणावादायोत्तस्थौ, तौ ह पुरुषं सुप्तमाजग्मतुः; तमेतैर्नामभिरामन्त्रयांचक्रे, बृहन् पाण्डरवासः सोम राजन्निति; स नोत्तस्थौ, तं पाणिनाऽऽपेषं बोधयांचकार, स होत्तस्थौ ॥१५ ॥

15. (Then) Ajatasatru said: "This is quite contrary to the custom in vogue, that a *brahmana* should approach a *kshatriya* (thinking) he will tell me about Brahman. (However) I will instruct you (about Brahman)". (Then Ajatasatru) got up, taking him by the hands, both came to a man who was sleeping. (He) called him by these names: "O great One, O clad in white garments, O radiant one, O Soma". He did not rise. (Then) he pushed him by the hand and roused. He got up.

Gargya who knew only the conditioned Brahman, approached Ajatasatru, as a suppliant pupil and prayed for the supreme instruction about that phase of Brahman which he was unaware of, and by knowing which the unconditioned Brahman could be known.

Though it was against the then prevailing custom, that *kshatriya* teacher should impart knowledge to a *brahmana* disciple, at the humble and sincere request of Gargya, the learned Ajatasatru agreed to instruct him on the supreme Brahman, the unconditioned One, presumably thinking that he could give the knowledge as a gift to the *brahmana,* which is allowed by the scriptures.

Then Ajatasatru took Gargya who had not yet recovered from the shock of his defeat, by his hands, and got up from his seat. Both of them went to a man who was fast asleep and the king addressed the sleeping man thus: "O great one, O thou in white garment, O Soma, O radiant One!" But the person did not wake up from his sleep, in spite of being loudly addressed thus. Then the king woke him up by pushing him with his hand.

स होवाचाजातशत्रुः, यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषः, क्वैष तदाभूत्, कुत एतदागादिति; तदु ह न मेने गार्ग्यः ॥१६ ॥

16. Ajatasatru said: "When this person was in deep sleep then where was this person who identified himself with the intellect; whence thus it came back?" This Gargya knew not.

After waking up the sleeping man, the king put two questions to Gargya: (i) where was the consciousness of this man while he was asleep? and (ii) from where did this consciousness come back when he woke up?

Gargya did not know, and therefore could not give the answer.

Seeing that Gargya could not answer the questions, Ajatasatru instructed him further. Gargya who posed himself as a knower of Brahman had now become a disciple to the king who, though a real knower of the supreme Truth, was so humble that at first he allowed Gargya to teach him, himself remaining as the student.

स होवाचाजातशत्रुः, यत्रैष एतत्सुप्तोऽभूद्य एष विज्ञानमयः पुरुषः, तदेषां प्राणानां विज्ञानेन विज्ञानमादाय य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते; तानि यदा गृह्णात्यथ हैतत्पुरुषः स्वपिति नामः; तद्गृहीत एव प्राणो भवति, गृहीता वाक्, गृहीतं चक्षुः, गृहीतं श्रोत्रम्, गृहीतं मनः ॥१७ ॥

17. That Ajatasatru said: When this person was asleep then this person consisting of consciousness (as it were), withdrawing the consciousness of these sense-organs by its consciousness, lies in that space within the heart. When (he) withdraws them, then that person is said to be asleep (merged in his own Self). Then verily the organ of smell is withdrawn, the organ of speech is withdrawn, the eye is withdrawn, the ear is withdrawn, (and) the mind is withdrawn.

As Gargya could not answer the two questions, the king himself gave the answer. The ultimate unity is in the Self who is creative, pervasive, supreme and universal. When the man was asleep, the consciousness in him together with the function of all the sense-organs, was resting in that place which is referred to as the space in the heart. This space within the heart is the place wherein resides the Consciousness during the time of deep sleep and wherefrom it operates through the sense-organs in the form of individual awareness, when one wakes up.

The space in the heart where the Consciousness dwells, as it were, is the unitary background for all sense-activities. The word *vijnanamaya* means that which is perceived through, by, and in the individual intellect and which perceives through the intellect. The heart is identical with Brahman. The word *hridayam* is derived from *hridi-ayam* (He here in the heart). The different channels of consciousness spring forth from the centre of the heart, and herein they are brought together when the consciousness withdraws its different and manifold operations. It is like the spokes fastened to the hub of a wheel and fixed with the felly. It is like an eternal effulgent lamp from which unending rays arise and extend above, below and in all directions in manifold forms. From this centre of the heart, the rays of consciousness go forth through innumerable channels and manifest themselves through the sense-organs as sense knowledge and objectify themselves in all names, forms and actions.

"Verily, He is the great, unborn, birthless Soul who is this (person) consisting of knowledge among the senses. In the space within the heart, lies the Ruler of all, the Lord of all, the King of all" (IV-iv-22). Moreover, this consciousness which is in an individual is really cosmic and infinite by nature. Although sometimes it is said that the individual consciousness has its cosmic counterpart in the universal consciousness, both are identical. If, however, one should doubt about their identity, the Seer of the Upanishad declares: If those who doubt about this truth ask him who knows this identity, there which should be searched out, and which should be understood as existing in this abode, the small lotus-like city of Brahman, the small space within that, the knower of the Truth should reply: 'As far as this world-space extends, so far, verily extends the space within the heart. Within it, indeed, are contained both heaven and earth, both fire and wind, both sun and moon, lightning and the stars; both what one possesses here and what one does not possess; in short everything here is contained within it' (Chh. Up. VIII-i-2 & 3). 'This space within the heart is same as the space which is all-pervading' (Chh. Up. III-xii-7). The creativity, pervasiveness, supremacy and universality of the supreme is in the Self which is the ultimate Reality.

When this consciousness withdraws the sense-perceptions, i.e., the functions of the senses, then the person falls asleep. The sense-consciousness is then unified with the self-consciousness and there is a mass of Bliss which the individual consciousness may be said to experience as it were. Eventually, the organ of speech, eye, ear, mind and the rest are withdrawn to their source. So, the answer to the first question is that during deep sleep, the individual consciousness of the sleeping man was unified with its source, the universal consciousness, which is identical with the homogeneous supreme Consciousness.

The answer to the second question is that the individual consciousness came back from the supreme Consciousness which is its ultimate source and where it stayed while the man was asleep.

Gargya knew only the cosmic *prana, hiranyagarbha,* the conditioned Brahman. Even this is beyond the ordinary human intellect, for this individual intellect has to be transcended to grasp what the Cosmic intellect is, which is the same as the cosmic *prana.* One must transcend *hiranyagarbha* – the universal counterpart also to reach the

Absolute which transcends everything here in all the three planes, – the physical, the subtle and also the causal, both in the individual and universal aspects. In deep sleep as every one knows, the individuality ceases. The scriptures and the sages tell us that along with the individuality, its other aspect, the universality, also ceases to be. It is a very reasonable and logical conclusion, for individuality and universality are mutually interdependent. Without the one the other cannot exist, and with the birth of either, the other would also come into existence. In deep sleep the Atman draws forth into itself all the five *kosas* in the individual, and together with them the whole universe also goes into the Atman. So, the Atman is said to rest in the Atman in its pristine purity, without communion with anything else, for nothing else exists. Therefore the scriptures often cite the state of deep sleep of which everyone has daily direct experience, as most approximate to the Absolute, to be reflected upon in the waking state.

It will be said later on in this Upanishad (IV-iii-19), that this space within the heart is like the nest of an eagle, where the eagle, after having flown around, becomes weary, folds its wings and hastens down to its nest for perfect rest. Even so, the individual self being tired of its experiences in the waking and dreaming states, hastens to the heart where it falls asleep leaving off all desires and dreams. This Upanishad in the subsequent *mantras,* from 20 to 30 of that section (IV-iii) gives an elaborate account of the state of dreamless deep sleep.

Having said about the withdrawal of sense-activities in deep sleep state and their unification in the ether of the heart, the central Consciousness in an individual, Ajatasatru proceeds to enumerate the individual experiences in the state of dream.

स यत्रैतत्स्वप्न्यया चरति ते हास्य लोकाः तदुतेव महाराजो भवति, उतेव महाब्राह्मणः, उतेवोच्चावचं निगच्छति; स यथा महाराजो जानपदान् गृहीत्वा

स्वे जनपदे यथाकामं परिवर्तेत, एवमेवैष एतत्प्राणान् गृहीत्वा स्वे शरीरे यथाकामं परिवर्तते ॥१८ ॥

18. When he moves in the dream state, these are his worlds; then he becomes, as it were, a great king or a great *brahmana,* or attains high and low states, as it were. Just as a great king, taking his citizens (with him) moves about in his city as he pleases, even so, this one, having withdrawn the sense-organs, moves about in his own body as he pleases.

When this man in sleep moves in the dream-state, he takes along with him the subtle impression of the material of this world. These are his mental creations, and not those his gross senses actually perceived in the waking state. The nature of the dream consciousness is closely connected with that experienced in the waking state. It thus forms the material, as it were, on which the soul acts. The whole process of dreaming is a review of what has been experienced in the waking state (Vide Pra. Up. IV-5). He projects from himself, by his own power, the various objects. He objectifies himself in his own sphere through his self-contained power.

Some may say that it is the same as his waking state, for whatever object he perceives when awake, the same alone he sees in the dream also. But this is not so, because there, in dream, the person is self-illumined. Whatever he perceives there in dream, none of them he brings with him from the waking state.

During dream-state, the consciousness moves, as it were, wherever it pleases, and projects from it whatever it desires. He becomes as though a great king, or a learned *brahmana,* or something else. He attains high and low states, as it were. Where there are no chariots, horses and roads, he projects them from himself (IV-iii-10). Whatever object has been seen, heard, experienced in the waking state, he, as though, sees, hears and experiences again in the dream state. Also, what has been seen and not seen, what has been heard and not heard, what has been experienced and not experienced, the real and the unreal, in short he sees all, he sees everything, himself being the all – says the Prasna Upanishad *mantra* cited above.

Just as a great king, explains Ajatasatru to Gargya, collects all his citizens, and with them moves about in his city and not outside, even so, this Self in the individual, withdraws the sense-organs from their objects experienced in the waking state, and moves about with the vital forces inside this body and not outside, as subjective consciousness, and enjoys pleasure and pain.

Scriptures like the *karika* of the Mandukya Upanishad, have established beyond any doubt, through logical reasoning, that there is really no difference between the waking and dreaming states, for in both there are the two factors, the non-apprehension of the Reality and the misapprehension of this world phenomena. A sage alone can fully grasp this truth as he has awakened from both the dream states and is in full apprehension of the Reality. This mind which is a mysterious something, which cannot stand the test of philosophical enquiry, is the cause of both the waking and dream states. That it is so for the ordinary dream state, is admitted by all. But when it is extended to the waking state also, the ordinary mind finds it difficult to agree. The scriptures say that this mind is like a mirror which shines not by itself but through borrowed light. When a mirror reflects the light of the midday sun, the mirror itself is not seen, for it assumes the very form of the light and shines as though it is sun itself, veiling its original dark, inert nature. Even so, the mind, due to its proximity to the Self, reflects the consciousness of the Self, and thereby, it appears as though it is conscious. So, ordinarily the mind is mistaken for the subject, while the fact is that it is an object like other objects.

अथ यदा सुषुप्तो भवति, यदा न कस्यचन वेद, हिता नाम नाड्यो द्वासप्ततिः सहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते, ताभिः प्रत्यवसृप्य पुरीतति

शेते; स यथा कुमारो वा महाराजो वा महाब्राह्मणो वातिघ्नीमानन्दस्य गत्वा शयीत, एवमेवैष एतच्छेते ॥१९ ॥

19. Again, when (this person) in fast asleep, when (he) knows nothing whatsoever (then) returning in the body with the seventy-two thousand nerves by name *hita* which proceed from the heart to all parts of the body, he sleeps. Just as a baby or a great king or a great *brahmana* having reached the summit of the bliss may sleep, even so, this (Self) thus sleeps.

When this person goes to deep sleep from the state of dream, he is profoundly calm, composed and serene and knows neither the waking nor dream world, has neither the objective nor the subjective perception. The Self becomes conscious of itself. There is no longer any gulf between subject and object. Normal consciousness of the Subject as I and the object as the world, is superseded for the time being, by the unitary consciousness of the Self. It is said that he has crept through those seventy-two thousand nerves named *hita* which proceed forth from the heart to every part of the body, and has rested in the heart.

These channels of the heart are filled with the finest essence, says the Chhandogya Upanishad (VIII-vi-1). The Kaushitaki Upanishad also states that from the heart these nerve channels spread forth to the pericardium, they are as minute as a hair sub-divided a thousandfold, they consist of minute essence, reddish brown, white, black, yellow and red and in these, one remains while asleep seeing no dream whatsoever (IV-19).

A more clear expression of this mystic phenomena is given in the Pra. Up. III-6. It states that in the heart, truly, is the Self; here there are those one hundred and one nerve currents, to each one of which belong a hundred smaller ones, and to each of these branches belong seventy-two thousand still subtler ones. Thus there are 727,210,201 nerve currents in the human body. The Chhandogya Upanishad *mantra* VIII-vi-6 also makes mention of these subtle nerve channels.

These subtle nerves, which branch off from the ether of the heart and spread throughout the body, keep the consciousness moving in all directions during the waking state. When the consciousness returns to the heart, the sense-intelligence is withdrawn, sense-experience is absorbed, these nerves contract, and finally the person falls asleep.

Sense-intelligence prompts the organs to work in various directions. In the waking state, it objectifies with the aid of sense-organs, moving along these nerve-channels to all parts of the microcosm, as well as the macrocosm. The individual Self pervades it with a reflection of its own consciousness. That is the state when the person keeps awake. And when the sense-intelligence contracts and unification with the consciousness takes place, the individual also contracts. That is the state when the person sleeps without dreaming. Where these seventy-two thousand nerves are brought together in the pericardium, like the spokes in the hub of a wheel, therein the person rests and is said to be in deep sleep.

All sense-functions become unified in the heart during sleep, and proceed therefrom when consciousness flows through these nerves in the waking state. It is like the rays of the setting sun becoming unified in the orb and going forth again when it rises. Everything becomes one in the heart which is the highest God. In this condition, just as a passionate man in the rapture of embrace by his dear wife, does not have any consciousness of the outer world, or his inner world of thoughts, even so, the individual spirit embraced by the Self, has no particular consciousness of the outer universe or the inner mental world. In that condition, the person does not hear, does not smell, does not see, does not taste, does not speak, does not take, does not enjoy, eject or move (Pra. Up. IV-2). At this juncture, he is said to be in the state of deep sleep. When he is overcome with sound sleep, then, here in this body, arises that happiness (Pra. Up. IV-6). A baby after being suckled by the mother lies on her lap and enjoys a degree of happiness. An emperor whose country is in peace, enjoys a similar degree of happiness. A learned and virtuous *brahmana,* due to his knowledge, also enjoys a degree of happiness. All these arise out of contentment and absence of desire. Even so, the individual Self remains in a state of Bliss in deep sleep, being in its own natural state, transcending the attributes of the waking and dreaming states. There is a fundamental change in the individual consciousness in deep sleep. It is the unconditioned state similar to *nirvikalpa-samadhi.* The wise, in giving expression to the actual condition in deep sleep, seem to differ, due to the incapacity of language to express that state, which is beyond all thought and word. Being unconditioned, there is no particular consciousness. But it is not an unconscious state, as it would appear to the ignorant in the waking state. All expression and discussion are done only in the waking state or in the dreaming state. These two states are, for all empirical purposes, considered to be the result of nescience. And hence, anything said or expressed in these two states could be stamped with the seal of ignorance. Therefore, it is said that in deep sleep where there is no experience of duality and no particular consciousness, there is ignorance, for one does not 'know' then that he is experiencing the non-dual state of bliss. This is the view, of course, expressed while remaining under the influence of duality. But, when one knows that the absence of particular consciousness is due to the absence of duality and not due to the absence of consciousness, then one would leave off the former view and come to the conclusion that in deep sleep one is in the state of pure, unmoded Consciousness. And this conclusion would be followed at its heels by the next most surprising but saving knowledge that even in the waking and dreaming states, one is really in that same pure state of unmoded Consciousness. The experiences of the presence of duality in the waking and dream states and of the absence of duality in the deep sleep state are mere passing shadows over the infinite, indivisible sky of one's own Atman, and even these shadows are also the expressions of that supreme Brahman, the Absolute.

Thus, Ajatasatru enumerated to Gargya the different phases of consciousness—gross sense-consciousness in the waking state, subtle mental consciousness in the dream state, Self-consciousness in dreamless sleep state,—through which the supreme Soul seems to be active and non-active, even when there is really no multiplicity or duality.

Now, the king explains in a metaphorical language, the projection of the world from the supreme Consciousness, which though appears as manifold, is really the non-dual ultimate Absolute. It is the substratum for the manifold world which the individual experiences in the three states.

स यथोर्णनाभिस्तन्तुनोच्चरेत्, यथाग्नेः क्षुद्रा विस्फुलिङ्गा व्युच्चरन्ति, एवमेवास्मादात्मनः सर्वे प्राणाः सर्वे लोकाः, सर्वे देवाः, सर्वाणि भूतानि व्युच्चरन्ति; तस्योपनिषत्—सत्यस्य सत्यमिति; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥२० ॥

॥इति द्वितीयाध्यायस्य प्रथमं ब्राह्मणम् ॥

20. Just as a spider may move about on its web, or small sparks come forth from the fire, even so all sense-organs, all worlds, all gods, all beings come forth from this Atman (and It moves about on it, as if it were a web). Its secret name is 'The Truth of truth'. The *pranas* are truth. This is their Truth.

This consciousness moves in every individual, in the sun, moon and stars and in the entire cosmos, as a spider moves on its web made up of the thread which it has emitted from its own body. Just as herbs arise on the earth, and the hairs of the head and body grow from a living person, so the entire phenomena arise from this Self. The Self seems to be manifesting and projecting Himself through the person in the sun, moon, wind and others enumerated by Gargya, which are not different from one another, as it may appear because of names, forms and actions, the means and the end.

They are His diverse fields of operation and He is the common, all-pervasive and unitary factor in them. As the fire or the wind, though one, enters the world and assumes separate forms corresponding to the limiting adjuncts with which it comes in contact, so this one, inner Soul of all things—of the sun, moon, wind, etc.,—assumes different forms according to the form of each being which It projects. (Kath. Up. II-ii-9 and 10). "He warms as *agni,* He is the sun, He is the bountiful rain, He is *indra,* He is the wind, He is the earth, matter, the celestials, being and non-being, and He is Immortal" (Pra. Up. II-5). This universal Self should be recognised as one's own Self. Again, all selves, manifold as they seem to be, should be realised as one unitary, universal Self, immanent and yet transcendent.

The source of the entire world, of the human person, of the cosmic elements, of all forms of existence, of all activity of the organs of all beings, is this supreme Self who is the inner Self of the man whom the wise Ajatasatru roused up from sleep, and of all types of phenomena narrated by the learned *brahmana,* Gargya. To make it further clear, the *mantra* gives another analogy, viz., of fire and sparks. As small sparks come forth by thousands from a blazing fire and issue forth in all directions, even so the entire creation—sense-organs, all worlds, all gods, all beings—come forth from this supreme Self and into It they again merge. All these move about, as it were, in this vast creation like a spider in its own web.

After stating all about the individual Self in relation to the cosmic Self, the wise king declared the secret name of this Being so far discussed. It is Truth of truth. It is the Self of the individual and of the world. The individual Self is the same as the supreme Self. This unitary Self is immanent in all things of this world. It is their pervasive reality. The multi-projection of the universe is not something which is different from Him, but is his immanence. The individual Self of a person which projects forth itself through the venues of perception, and sports itself in its own creation, as the spider projects its web and moves in it, is in essence identical with the cosmic Self. The individual consciousness, which appears to sleep in the man, again appears to wake up when he is roused, has its source and substratum in the supreme Self who is immanent as well as transcendent. Therefore, that causeless-Cause is the Truth of this truth, because this relative truth whose attribute is immanence, has its source in the supreme Self, the transcendental principle. This point will be elaborately dealt with in the forthcoming two sections.

No analogy can completely represent creation of this world phenomena by the Supreme Lord. The analogy of the spider and its web illustrates that the material of this world comes out of God and, therefore, the world is non-different and identical with God. The next analogy of fire and sparks proves that the created world is fundamentally of the same nature of God, even as sparks and fire are essentially of the same nature. Everything in creation is, therefore, non-different in essence from the Supreme. The empirical reality of this waking world, and the illusory reality of the dream world have the Absolute Reality at their bottom, but for which they could not have existence. While commenting on this *mantra, Acharya* Sankara has cited a very interesting and instructive parable to establish the identity of the individual self and the Supreme Self and to prove that no change or modification really takes place when the individual self appears to come out of the supreme Self, or when the world phenomena is projected from the Absolute. A certain prince who was somehow lost in childhood, was brought up by a hunter in the forest. He grew up into adolescence, all the while thinking that he was a hunter and following the hunter's profession. After the lapse of a number of years, someone who knew about the boy's royal birth, accidentally met him and informed him that he was the prince of the country. The boy immediately left his false notion of being a hunter, assumed his original royalty, went to his palace and assumed the sovereignty of the land. Did any change take place in the prince actually, while he was in the palace before he was lost, while he was in the forest leading the life of a hunter, and after he was crowned as a king subsequently? The prince was the prince all along. But the false notion that he was a hunter resulted in the temporary life of a forest hunter and the right knowledge of his real birth restored to him the kingship. Even so, this individual Self, nay the whole world, is really the Absolute, which knowledge somehow appears to be lost. This has resulted in the suffering of transmigratory existence, and when the right knowledge of the real nature of oneself and this world is known from one's preceptor and the scriptures, the individual regains, as it were, its lost Self sovereignty, the Absolute Existence. Just as the prince was a prince even when in the forest, the individual and the world are really the Absolute, even when they appear as such. Everything here is the Absolute always.

Summary

This section named after king Ajatasatru and therefore called *ajatasatru-brahmana,* instructs meditation on both the lower forms of the Reality as well as its higher forms. In other words, it gives the method of contemplation on *saguna* or the qualified, the conditioned Brahman and *nirguna* or the unqualified, the unconditioned Brahman. Leaving off the garb of the story, one gets here the very essence of all spiritual contemplation. The contemplation on the sun, moon, lightning, ether, air, fire, water, reflection in the mirror, the sound that is heard while walking alone, the directions or quarters, one's shadow, and the selfhood are dealt with, and their results are also enumerated. All the results are shown to be transient when the meditation is on a conditioned and limited object, be it the greatest. Starting from the sun and ending with the selfhood in its individual and universal aspects, the Upanishad gives twelve objects for meditation as Brahman. It is pointed out that in each case, the meditation should not be limited to the object, but should be on that Principle which is behind the object, which gives the object its very existence, which remains unseen when the object is present and continues to exist unseen even when the object ceases to exist. To put it in the metaphysical language, contemplation should be on the *asti, bhati* and *priya*—Existence, Consciousness and Bliss aspects of the object, and not on its *nama* and *rupa*—the name and form. It is not obligatory on the part of the spiritual aspirant to confine himself to one of these twelve objects alone. He can choose any other object of his liking. There is however a gradation in the objects mentioned in this section to help meditation. Starting from the gross, the objects mentioned become more and more subtle to approximate the Absolute which is the subtlest of all subtle and remains transcending the gross, subtle and the causal. The ultimate Truth is arrived at, through the analysis of the waking, dreaming and deep sleep states. After showing that the Self, which appears to be veiled by the mind and umpteen objects in the waking state, is self-resplendent in the dreaming state where the waking world ceases to exist, the Upanishad shows that It is still more self-resplendent in the deep sleep state because therein duality is completely absent. While the experience in the waking state is through the mind and the senses, that in the dreaming state is by the mind alone, all the sense organs and their objects having merged themselves in the mind, and that in the deep sleep is by the pure Consciousness freed of all limitations. What is there to experience in deep sleep, for duality has ceased to exist and even the subject of the waking and dreaming state appears to be non-existent! It is the Self experiencing the Self. It is experience in the mystical sense, and not in the ordinary empirical view, for there is no triad of the experiencer, the experienced and the experience. No language can express that supreme State.

Thus Ends the First Section Entitled Ajatasatru-Brahmana in the Second Chapter

SECTION II

SISU-BRAHMANA

यो ह वै शिशुं साधानं सप्रत्याधानं सस्थूणं सदामं वेद सप्त ह द्विषतो भ्रातृव्यानवरुणद्धि । अयं वाव शिशुर्योयं मध्यमः प्राणः, तस्येदमेवाधानम्, इदं प्रत्याधानम्, प्राणः स्थूणा, अन्नं दाम ॥१ ॥

1. Verily one, who knows, the new-born babe, with (its) abode, support, peg (and) rope, destroys seven hostile relatives. Verily, the *prana* in the body is this babe. This (body) alone (its) abode, this (head) is (its) special resort, energy is (its) peg, and food is (its) rope.

'I will teach you Brahman' – thus was introduced the topic in the previous section. And it has been declared in that section itself, through the story of Ajatasatru that He from whom the world has come forth, in whom it subsists and is dissolved at the end, is Brahman. This world, again, is produced from, maintained by and dissolved in the five great principles, viz., sky, air, fire, water and earth which are but name and form alone. And, this name and form are truth in the empirical realm. Brahman is the Truth of this truth. All this has been said so far.

The question 'why these elements are called truth', will be answered in the next section where the subject matter of discussion is about the gross and subtle nature of objects. The elements and the *prana* are truth on account of their being perceived by the senses and the mind either as gross or subtle in form. So the next two sections first determine the truth of the elements and then declare Brahman as the Truth of that truth. In the present section, the vital force is explained, its secret names are enumerated and its nature determined. The section commences with an illustration of a new-born babe, a calf, and explains the (subtle body) which is mainly constituted of the vital force with the help of that illustration.

He who knows the new-born calf together with its abode, special resort, peg and rope obtains this result. What is this result which he obtains? He destroys his seven hostile relatives. These seven hostile relatives refer to the seven orifices, two eyes, two ears, two nostrils and the mouth, through which objective perceptions take place. They are referred to as hostile relatives, because appearing as though friendly, they divert one's vision away from the Self and attach it to sense-objects. They are extrovert by nature. "The Self-existent Lord made the tendency of the senses flow outward and therefore one beholds what is external, but not the internal Self" (Kath. Up. II-i-1). The senses run towards the objects and cling to them. "And the men of little intelligence *(baalah)* walk into the net of outspread death" (Kath. Up. II-i-2). Just as one's hostile relatives putting on a friendly garb, conspire to take one's life away, even so, these sense-organs as though helping him with all sense enjoyments, delude the individual, and entangle him in the network of desire and action, causing pain and sorrow, misery and anxiety, desperation and delusion which is practically extinction or death of the soul in the individual.

But, that individual who knows this new-born calf, the *prana,* the subtle body, dwelling in the midst of the body, to whom the sense-organs are attached, becomes free from the evil of sense-enjoyment. How? Because, it has been said in *mantra* I-v-21 that death did not take possession of the chief *prana,* and that seeing it unperturbed and unperished, the senses identified themselves with that *prana* and came to be known after it. Similarly, one who knows this central *prana,* explained here through the symbology of a calf, and who meditates upon it and identifies oneself with it, wards off the hostile attachment of the above-mentioned seven relatives in the form of the sense-organs and becomes free from death in the shape of sense-attachment, just as the senses themselves became free from death, by becoming identical with the chief *prana.*

The *prana* under discussion is compared to a new-born calf, because both cannot directly contact the sense-objects, like the sense-organs. The chief *prana* cannot go out like the senses, and hence, it is compared to the calf which also cannot move out of its abode. Senses are attached to their objects, while *prana* has no attachment to any particular object. The new-born calf and the *prana* are alike in nature, because their attitude to external objects is similar, being one of indifference.

A place or an abode is where something is placed or some one abides. The *prana* has this body for its abode, because it abides there. Hence, this body, the dwelling place of the vital force, is here likened to the abode of a new-born calf, because only when the *pranas* (sense-organs) are staying in the body, they function as channels of sense-perception, and not when they are absorbed as while in deep sleep. This has been made clear by Ajatasatru in the preceding section. When the eye, ear and other senses are withdrawn during deep and profound sleep, the individual consciousness is united in its source and is not perceived. It is only when the respective senses are active in different centres of this body, the individual consciousness is seen to experience objective perception. This has been proved by arousing the man by shaking his body with the hands.

The abode of the vital force has been determined and defined. Now its special resort is discussed. This special resort refers to the head with its seven orifices. It is said that *prana* has its special seat in particular parts of the head. So the head in the body is the special resort. When the man is about to die, the *prana* absorbs in it the various sense-organs which are centred in the brain.

The energy which is produced by food and which maintains life by means of respiration, is the peg to which this *prana* is tied to the body. The rope with which it is tied is the food which maintains the gross body and helps the subtle body, the aggregate of the inner organs, to live in it.

Food is the concatenating link which keeps the vital force fixed in the body, as a rope keeps the calf tied to a post.

By comparing food with the rope of the calf, the Upanishad refers to all perceptions or cognitions through all organs which sustain the individuality, either directly by themselves or indirectly. An object that is presented to an individual is the food of that individual. That which supports, maintains or preserves a thing is the food for that thing. In short, food is that which feeds and sustains individuality. It is said that individual consciousness exists in the midst of matter which is food. He is the enjoyer, because he enjoys the food of matter. Even this individual body is food for him. The enjoyer is the person who exists in the midst of matter or food. Matter or food is that which is enjoyed. Pleasure, pain, delusion – everything is food. There is no knowledge of the essence or quality of the source when it is not manifest. The manifest is food and the unmanifest also is food.

Further, the intellect and the other organs manifest themselves only to enable the conscious subject to experience the objects which are food. Food is experienced as an object when it is manifest, and as ignorance of that object when it is unmanifest as in deep sleep. Everything lives upon food. *prana* lives in the body upon food. The sun takes food for himself through his rays, fire blazes up with food – says another Upanishad.

The Seer in the Prasna Upanishad describes the creation of food and life – *rayi* and *prana* – as two aspects of the one creator. The whole universe is the effect of the interaction of food and life, matter and energy, which are again food and the eater of food, respectively. Life which is *prana* is the same as energy. Food is converted into energy, and hence energy which is *prana* is said to eat food.

"Sun is energy and moon is matter. All this is merely food, whatever seen or not seen" (Pra. Up. I-5). Here the sun is compared to the eater of food, the *prana,* whose food is the moon. Moon is controlled and enlivened by the light and energy of the sun. Hence, sun is said to be the eater of the moon which is his food. The whole universe is only a manifestation of food or matter and its eater which is *prana*. Accordingly, time, as controlled by the sun and as manifest in the forms of *uttarayana* and *dakshinayana,* the bright and dark fortnights, day and night, is described as constituting food and the eater of food, respectively, the bright half being the effect of sun's light and the dark half the effect of moon.

The food which is eaten, which is said to be sustaining life in the individual body, gets divided into three parts. "That which is the grossest becomes faeces; that which is medium, the flesh; and that which is subtlest, the mind. And, water which is drunk, also gets divided into three parts. That which is grossest becomes urine, that which is medium, blood, and that which is subtlest, the *prana*. Similarly, fire in its grossest form becomes bone, in the medium form becomes marrow, and in the subtlest form becomes speech"—says the Chhandogya Upanishad. Thus the food plays an important part in the scheme of individual life. When food is not eaten, the body decays and life leaves the body, just as the calf becomes free and goes away when its rope is loosened. After a fast for fifteen days, Svetaketu lost his memory and could not recite the *vedas*. Afterwards when he ate food, he regained his memory and recited the *vedas*. This is also stated in the Chhandogya Upanishad. This shows to what extent the body owes its existence to food and how it is able to sustain life within the body.

So, this body is said to be dwelling place of *prana*, this head is its special resort in the body, and energy of the individual is the post to which the *prana* is tethered by means of food.

तमेताः सप्ताक्षितय उपतिष्ठन्ते; तद्या इमा अक्षन् लोहिन्यो राजयस्ताभिरेनं रुद्रोऽन्वायत्तः; अथ या अक्षन्नापस्ताभिः पर्जन्यः; या कनीनका तयादित्यः; यत्कृष्णं तेनाग्निः; यच्छुक्लं तेनेन्द्रः; अधरयैनं वर्तन्या पृथिव्यन्वायत्ता, द्यौरुत्तरया; नास्यान्नं क्षीयते य एवं वेद ॥२ ॥

2. These seven imperishable beings stand near it. These red streaks which are in the eye, by them *rudra* is united to it. Then, what is water in the eye, by it *parjanya* (is united to it). (Likewise) that which is pupil (of the eye) by it the sun, that which is black (in the eye) by it, the fire, that which is white (in the eye) by it, *indra* (is united to it). The earth is united to it by the lower eyelash, the heaven (is united to it) by the upper (eyelash). Who knows thus, his food does not perish.

It has been explained in the preceding *mantra* how this body is the abode of *prana.* Now in the present *mantra* the Upanishad reveals the special abode of the *prana* where it manifests itself clearly when it is in the body.

The eye is the centre of perception. During the waking state outward cognition takes place mainly through this centre. *indra* by name is this person here in the right eye—says this Upanishad in *mantra* IV-ii-2. When *Vaisvanara,* the Self in the waking state, identifies himself with the enjoyment of gross objects, it is known by the name *indra.* Even though this self in the waking state pervades throughout the body and all the organs, it is specially manifest in the eye as the perceiver of objects. Hence, it is said to be the special abode of the vital force.

The seven imperishable beings who stand near this vital force in the eye are: (1) *rudra* to be identified through meditation with the red lines in the eye; (2) *parjanya* to be identified similarly through meditation with water in the eye; (3) the deity in the sun to be identified with the pupil in the eye; (4) the deity of fire to be identified with the black portion in the eye; (5) *indra* to be identified with the white portion in the eye; (6) the presiding deity in the earth to be identified with the lower eyelash in the eye; and (7) the deity in the heaven to be identified, in meditation, with the upper eyelash in the eye.

Thus the seven deities, *rudra, parjanya,* sun, fire, *indra,* earth and heaven are united with the vital force whose main centre of manifestation is the eye. The eye is the predominant among the senses which receive objective perceptions relating to the universe of the waking state.

He who knows that these seven gods always serve the vital force as its food, will have his food never exhausted. It is an eulogy on this meditation.

तदेष श्लोको भवति ।
अर्वाग्बिलश्चमस ऊर्ध्वबुध्नः,
तस्मिन्यशो निहितं विश्वरूपम् ।
तस्यासत ऋषयः सप्त तीरे,
वागष्टमी ब्रह्मणा संविदाना ॥ इति ॥

'अर्वाग्बिलश्चमस ऊर्ध्वबुध्नः' इतीदं तच्छिरः, एष ह्यर्वाग्बिलश्चमस ऊर्ध्वबुध्नः; 'तस्मिन्यशो निहितं विश्वरूपम्' इति प्राणा वै यशो विश्वरूपम्, प्राणानेतदाह; 'तस्यासत ऋषयः सप्त तीरे' इति प्राणा वा ऋषयः प्राणानेतदाह; 'वागष्टमी ब्रह्मणा संविदाना' इति वाग्घ्यष्टमी ब्रह्मणा संवित्ते ॥३ ॥

3. There is this verse on this subject: There is a bowl with its mouth below and its bottom above. In it is placed the cosmic knowledge. On the sides (of this bowl) seven seers sit. Speech is the eighth (which) is associated with the *veda.* The bowl with its mouth below and its bottom above is the head, for it is (like) a bowl with its opening below and bottom above. In it is placed all knowledge (because) the sense-organs who are the seers in it. Thus (the *mantra)* refers to the sense-organs. Seven seers sit by its sides, (refers to the seven deities of the organs in the head). The organ of speech is the eighth (which) is associated with the *veda,* for the speech is the eighth (with reference to the other seven), which utters the *vedas*.

On this subject, the Upanishad reproduces a *mantra* in verse form, from the *atharva-veda,* where the head is compared to a drinking bowl, with seven seers sitting on its sides in the form of two eyes, two ears, two nostrils and the tongue, with the eighth in the form of speech. The *mantra* itself explains its meaning and import. The bowl with its mouth below and its bottom above, corresponds to the head, since the head is bowl-shaped, has a hole below which is the mouth, and its bottom above refers to the skull which is above.

In it is placed all forms of knowledge. Even as the *soma* juice is contained in a bowl, just so all sense-organs which are the sources of all forms of knowledge, are located in the head. The vital force manifesting itself as the sense-organs, with its seven orifices, is the cause of all forms of knowledge, because through them alone perception takes place. Hence, the *mantra* refers to the sense-organs which are the instruments of the acts of touching, perceiving, hearing, tasting and smelling, as all knowledge. The seven seers are to be identified with the *pranas* which are of vibratory nature. Speech is the eighth which is associated with the *veda.* The tongue, being the organ of taste and also speech, counts as two. As the organ of taste, it has been included among the seven sages, and as the organ of speech it is said as the eighth sage. Vital force is the source of all sounds and the speech is, therefore, associated with it.

इमावेव गोतमभरद्वाजौ, अयमेव गोतमः, अयं भरद्वाजः; इमावेव विश्वामित्र-
जमदग्नी, अयमेव विश्वामित्रः, अयं जमदग्निः; इमावेव वसिष्ठकश्यपौ,
अयमेव वसिष्ठः, अयं कश्यपः; वागेवात्रिः, वाचा ह्यन्नमद्यते, अत्तिर्ह वै
नामैतद्यदत्रिरिति; सर्वस्यात्ता भवति, सर्वमस्यान्नं भवति य एवं वेद ॥४ ॥

॥इति द्वितीयाध्यायस्य द्वितीयं ब्राह्मणम् ॥

4. These two (ears) indeed are Gotama and Bharadvaja. The (right ear) indeed is Gotama, this (left one) is Bharadvaja. These two (eyes) indeed are Visvamitra and Jamadagni. This (right eye) indeed is Visvamitra, this (left one) is Jamadagni. These two (nostrils) indeed are Vasishtha and Kasyapa. This (right nostril) indeed is Vasishtha, this (left one) is Kasyapa. The mouth (tongue) indeed is Atri, because, by mouth food is eaten. Thus Atti indeed is the name, which is (known as) Atri. He who knows thus, becomes the eater of everything (and) everything becomes his food.

Now the names of the sages who sit by the side of that bowl in the form of this head, are mentioned. Pointing out to each of the organs one by one, the Guru explains to the disciple:

This right ear is Gotama and this left ear is Bharadvaja. This right eye is Visvamitra and this left eye is Jamadagni. This right nostril is Vasishtha and this left nostril is Kasyapa. This tongue is Atri. Here it is said that the derivation of the name Atri is from the word *Atti* (eats).

The head which is a storehouse of manifold knowledge through perception, hearing, smelling and tasting, has got seven orifices by which it acquires the knowledge of objects. The organs are to be identified with the seven great sages of yore, through meditation.

Summary

This section called *sisu-brahmana* describes meditation on *prana* through the analogy of a *sisu,* baby, the young one of a cow. *prana* is identified with the creative principle *hiranyagarbha.* Both the sentient and the insentient are included in it, the difference between the two being that in the former *prana* is manifest, while in the latter it remains unmanifest. The whole creation may be said to be the manifestation of this cosmic *prana* in different degrees, least in the so-called inert objects of the mineral kingdom, greater in the vegetable and animal kingdom, and still greater in the human beings, and in higher and higher degrees in the superhuman beings such as manes, celestials and others. It is manifest in some degree in all thoughts and actions, in the latent forces in inorganic substances which is known as chemical affinity, the power of cohesion, the gravitational pull among the heavenly bodies, as well as the forces that propel the motion of sub-atomic particles such as the electrons, protons, neutrons and the like. This *prana* residing in one's own body, is the object of meditation in this section. It manifests itself specially in the sense-organs and the motor organs. It is, as it were, tied to the energy in the system, by the food that one takes in through the several organs. One who knows this truth about the *prana,* that the two bodies—the gross and subtle, the four *kosas*—the physical, vital, mental and intellectual sheaths—as also their functions are the manifestation of this *prana,* is freed from the clutches of the senses and the mind which bind man to this earth.

In the second *mantra,* the Upanishad gives the seven secret names of *prana* manifesting itself especially in the eye. They are *rudra, parjanya, aditya, agni, indra, prithivi* and *dyau*. These gods who prevent decay, who are indestructible, worship the *prana* manifesting in the eye. These seven gods preside over the seven things connected with the eye, viz. the red streaks, the watery portion, the pupil, the dark iris, the white portion, the lower eyelash and the upper eyelash, respectively. One should meditate on these divinities as present in one's own eye, waiting upon the *prana.* All divinities take care of such a meditator who, through meditation, realises that the divine *prana* is that unifying factor, the support for all his limbs and organs together with their actions.

The last two *mantras* give another meditation on *prana.* Here, the seven orifices in one's own head, viz., the two ears, the two eyes, the two nostrils and the mouth (tongue) are to be contemplated as the abode of the seven sages, the *saptarishis,* Gotama and Bharadvaja, Visvamitra and Jamadagni, Vasishtha and Kasyapa, and Atri. The organ of speech which communicates with the *vedas* is to be meditated upon as the eighth sage. The entire manifested creation is to be meditated as located in the head. The seven sages and the *vedas* are not only outside, but they are inside the meditator also. They can be invoked at any time through contemplation on one's head as the seat of all power of knowledge. Similar meditations are given elsewhere also. For instance the Chhandogya Upanishad instructs *inter alia* the meditation on one's heart as containing all that is contained in the universe with its vast *akasa,* the sun and moon, all the stars and planets, and the innumerable solar systems. The scriptures put this great truth in the most simple manner when they say that the microcosm contains verily the macrocosm.

Thus Ends the Second Section Entitled Sisu-Brahmana in the Second Chapter

SECTION III

MURTA-AMURTA-BRAHMANA

द्वे वाव ब्रह्मणो रूपे—मूर्तं चैवामूर्तं च, मर्त्यं चामृतं च, स्थितं च यच्च, सच्च त्यच्च ॥१ ॥

1. Indeed, Brahman has two forms. (One) with form (gross), and (the other) formless (subtle); (one) mortal, and (the other) immortal; (one) limited, and (the other) unlimited; (one) perceptible, and (the other) imperceptible.

The present section is devoted to explain the nature of the five elements, which are designated as truth, and their effects, viz., the body and organs. After explaining and analysing their nature, the conclusion is stated through the aphoristic expression *neti-neti*—'not this, not this', a breath-taking expression which denies in the Absolute all possibility of definition in terms of human language. By this process of complete negation, the *sruti* intends to eliminate the aforesaid limiting adjuncts and reveal the real nature of Brahman.

Just as an object presents two different colours when viewed through two transparent glasses of different colours, even so, the supreme Reality seems to possess two different and contradictory attributes, on account of the limiting adjuncts superimposed upon It through ignorance. These two are grossness, perishability, finitude, and perceptibility on the one side, and subtlety, imperishability, infinity and imperceptibility on the other.

The above-mentioned characteristics imply the predication of four sets of two contradictory attributes to the one Reality. It would appear that such pairs of contradictory characteristics, superimposed on the one Reality, may lead one to confusion and perplexity, because any object which is gross, perishable, finite and perceptible cannot be at the same time subtle, imperishable, infinite and imperceptible, since each of the attributes of the first set nullifies and completely negates each mentioned in the second set taken in their serial order.

Then, are we to assume that both are true of Brahman according as they are or are not superimposed due to the limiting adjuncts, or have we to posit a hypothesis that only one in each group is true and the other false?

Both cannot be predicated of one and the same Brahman, because it is against experience. One and the same thing cannot have two contradictory natures at the same time. Brahman cannot, at the same time, have form and formlessness.

But, if Brahman is formless, then all scriptural texts, which treat of Brahman with form, would become meaningless and superfluous. It cannot happen, since scriptures have a purport all throughout. If it be said that Brahman has no form whatsoever, then the question arises, what these empirical forms are, about which the text is discussing and trying to assert the invalidity? The answer is this:

Scriptural texts which treat of Brahman with form have a purpose. The light of the sun has no form, but it appears to be big or small, according to the size of hole through which it passes into a room and is possessed of the quality and power of dispelling the darkness of the room. In like manner, Brahman which is formless, appears to be subjected to empirical conditions, viz., gross and subtle, perishable and imperishable, limited and unlimited, perceptible and imperceptible, due to the limiting adjuncts, viz., elements and their effects as is explained in the succeeding *mantras*. Just as the formless light of the sun assumes the corresponding form of the object which it contacts, so also Brahman appears as possessed of the qualities of the limiting adjuncts which are superimposed and with which it identifies itself.

This however does not contradict the view that Brahman, though apparently subjected to empirical conditions, does not possess opposite characteristics, since limiting adjuncts cannot constitute an attribute of a substance. However, empirical forms are posited to be identical with the Absolute, the formless Reality, for purposes of meditation. It is not merely to reflect upon the absolute Brahman and to have an intelligible apprehension that we postulate empirical reality, but also to reveal and establish the omniscience, omnipotence and omnipresence and other qualities of Brahman which bespeak of His immanence. We also reconcile the immanence and the transcendence of Brahman. When we say that Brahman is subtle, imperishable, infinite and imperceptible, at the same time gross, perishable, finite and perceptible, we look at Him from the empirical standpoint, and this is His accidental description *(tatastha-lakshana).* When we describe Him from the acosmic standpoint, we say He is *sat-chit-ananda*—Existence-Consciousness-Bliss—which is His essential description *(svarupa-lakshana).* Even though the conception of two infinities is an impossible feat, we have also to admit that Infinity cannot exclude the aggregate of the many finite realities from It. Ultimate Truth is inclusive of all and exclusive of none. Thus two propositions are significantly asserted with reference to the one Reality and both the propositions are certainly logically valid. Brahman, although essentially uniform and changeless, does participate, as it were, in the attributes and states of the body and the other limiting adjuncts which He pervades through and through and in which He abides. He grows with them, as it were, decreases with them, as it were. From the transcendental point of view, He is beyond subject-object distinctions and relative conditions, and all kinds of differences and, therefore, indeterminate. He forms the substratum for the empirical reality, and is also conceived as the subject confronting the object.

Therefore, the Upanishad says: Brahman has indeed two forms in relation to the body and organs which are the products of the five elements. What are those two forms? They are the gross and the subtle forms, perishable and imperishable forms, finite and infinite forms, perceptible and imperceptible forms. Thus the two forms have each four characteristics.

तदेतन्मूर्तं यदन्यद्वायोश्चान्तरिक्षाच्च; एतन्मर्त्यम्; एतत्स्थितम् एतत्सत्;
तस्यैतस्य मूर्तस्य, एतस्य मर्त्यस्य एतस्य स्थितस्य एतस्य सत एष रसो य एष
तपति, सतो ह्येष रसः ॥२ ॥

2. Whatever is different from air and ether, that is this one (earth, water and fire) with form (gross). This is mortal, this is limited, this is perceptible, of that with form, mortal, limited and perceptible one, this (sun) is the essence, that which shines, for this is the essence of the perceptible.

The entire creation is the result of the five fundamental, subtle elements, designated as truth in this section. The five elements are ether, air, fire, water and earth. From these five great principles, the five organs of action, the five organs of perception, the five *pranas,* thought and intelligence were produced. These seventeen principles constitute the subtle body of the microcosm, as well as of the macrocosm. The five sheaths which are produced from the five elements consist of food, vital air, mind, intelligence and bliss. The five subtle elements have their properties, viz., sound, touch, form, taste and smell. The property of ether is the transmission of sound. The properties of air are sound and touch. The properties of fire are sound, touch and form. The properties of water are sound, touch, form and taste. The properties of earth are sound, touch, form, taste and smell. In this series of five elements, the first two, i.e., ether and air, are formless. They are subtler than the remaining three which have form and which are grosser in nature, being perceptible to the sense-organs. Hence, in this context they are classified in two groups according to their gross and subtle nature.

The text says: Those which are different from ether and air, i.e., fire, water and earth, are possessed of gross forms This triad of gross elements is mortal, limited (finite) and perceptible to the sense organs, since it has form. We can see the fire, water and earth. The above-mentioned four attributes, viz., grossness, mortality, finitude, and perceptibility are interdependent and they do not contradict one another. Hence, anyone of these four attributes may represent the other three in relation to the three elements to which belong the four attributes.

That which shines, namely the sun, is the essence of these three elements. The sun, in fact, supports all forms. These three elements, viz., fire, water and earth, having three, four and five properties respectively, as mentioned above, have their essence in the sun which stands for the cosmic body. In this *mantra* the text refers to the physical shining orb of the sun which has a gross form, and not the deity which is residing in the sun and is the subtle principle therein. This is the essence of perception. It is the physical sun which illumines all forms and which is the quintessence of the three elements.

अथामूर्तम्—वायुश्चान्तरिक्षं च; एतदमृतम्, एतद्यत्, एतत्त्यत्; तस्यैतस्यामूर्तस्य, एतस्यामृतस्य, एतस्य यतः, एतस्य त्यस्यैष रसो य एष एतस्मिन्मण्डले पुरुषः, त्यस्य ह्येष रसः — इत्यधिदैवतम् ॥३ ॥

3. Now about the formless. (It is) air and ether. This is immortal, this is unlimited, this is imperceptible. Of this formless, immortal, unlimited and imperceptible, this is the essence,—that Being which is in this orb of the sun. Because this is the essence of the imperceptible. This is (with reference to) the divine realm.

As regards the subtle and formless, they are the air and the ether. Since these two are comparatively subtler in nature, they are said to be possessed of formlessness, immortality (relatively), infinitude and imperceptibility. Ether and air are not comprehended by the gross eyes. No form can be attributed to them. Formlessness, immortality, infinitude and imperceptibility are interdependent. Hence, any one of them may stand for all in relation to these two elements. One of these four attributes represents the remaining three also.

Just as the physical sun was considered to be the supporting ground for all forms, in the same way, the subtle body of *hiranyagarbha,* represented by the principle or being in the solar orb, i.e., the presiding deity in the sun, is the supporting ground for these two subtle elements, since they are the principal ingredients of the cosmic subtle body. Of course, the other three elements also are there, but they play only a subordinate part.

In the order of creation, these two subtle elements were the first to emanate from the undifferentiated principle, one after the other, in order to form the subtle body of *hiranyagarbha.* Hence, it is said to be their essence. Just as these two elements are imperceptible, in the same way, that being which is in the sun, is also imperceptible. Therefore, on account of the similarity between the imperceptibility of the being residing in the sun and that in the two elements, the text says that it is the essence of the imperceptible, for purposes of meditation.

This is with reference to the attributes of Brahman in relation with the cosmic phenomena, subtle as well as gross. Next the text deals with the individual self.

अथाध्यात्मम्—इदमेव मूर्तं यदन्यत्प्राणाच्च, यश्चायमन्तरात्मन्नाकाशः; एतन्मर्त्यम् एतत्स्थितम्, एतत्सत्; तस्यैतस्य मूर्तस्य, एतस्य मर्त्यस्य, एतस्य स्थितस्य, एतस्य सत एष रसो यच्चक्षुः, सतो ह्येष रसः ॥४ ॥

4. Now about the individual selves. The gross form is only

this, that which is different from the *prana* and from the ether in this body. This is mortal, this is finite, this is perceptible. Of this gross, of this mortal, of this finite, of this perceptible, this is the essence, that which is the eye, for, this is the essence of the perceptible.

The gross form of Brahman, in relation to the individual bodies, is corporeal earth, water and fire, since they are grosser in nature. This gross form is mortal, finite and perceptible. These three constitute the physical bodies of beings whether organic or inorganic. The essence or the support for this physical body is the eye, for by the eye alone the whole body assumes any value. And, according to the *sruti,* the eyes are the first that are formed in the embryo. In addition to that, the eye is the seat of phenomenal perception and its place in the microcosm is like that of the sun in the macrocosm. Therefore this is the essence of the perceptible.

अथामूर्तम्—प्राणश्च यश्चायमन्तरात्मन्नाकाशः; एतदमृतम्, एतद्यत्, एतत्त्यत्; तस्यैतस्यामूर्तस्य एतस्यामृतस्य, एतस्य यतः, एतस्य त्यस्यैष रसो योऽयं दक्षिणेऽक्षन्पुरुषः, त्यस्य ह्येष रसः ॥५ ॥

5. Now about the formless. That is the prana and the ether within this body. That is immortal, that is infinite, that is imperceptible. Of that formless, of that infinite, of that immortal, of that imperceptible, this is the essence—the principle which is in the right eye, because this is the essence of the imperceptible.

The subtle form of Brahman in the individual body is constituted of the two remaining elements, i.e., the vital air and the intracardiac space within the body. They are subtle in nature. They form the main ingredients in the composition of the subtle body.

The substance of this subtle, immortal, infinite and imperceptible form is that principle which resides in the right eye. This view is in accordance with other *sruti* passages which declare that the subtle body is specially manifest in the right eye. It is said that during waking state, perception takes place in the right eye first and then only it is circulated to other sense-organs. This right eye is the place where the principle in the subtle body specially manifests itself.

तस्य हैतस्य पुरुषस्य रूपम् । यथा माहारजनं वासः, यथा पाण्ड्वाविकम्, यथेन्द्रगोपः, यथाग्न्यर्चिः, यथा पुण्डरीकम्, यथा सकृद्विद्युत्तम्; सकृद्विद्युत्तेव ह वा अस्य श्रीर्भवति य एवं वेद; अथात आदेशः – नेति नेति, न ह्येतस्मादिति नेत्यन्यत्परमस्ति; अथ नामधेयम्—सत्यस्य सत्यमिति; प्राणा वै सत्यम्, तेषामेष सत्यम् ॥६ ॥

॥इति द्वितीयाध्यायस्य तृतीयं ब्राह्मणम् ॥

6. The form of this being (is described). (It is) like the saffron-coloured robe, like the grey-colour of sheep-wool, like *indragopa* insect (of deep red colour), just as fire-flame, just as white lotus, just as a sudden flash of lightning. He who knows thus, to him comes the glory like a sudden flash of lightning. Then, therefore, the definition (of Brahman)—not this, not this. For, there is no other higher (definition) than this 'not this'. Now (its) name is Truth of truth. The *prana is* truth, (and) this is their truth.

It has been said that there are two forms of Brahman, gross and subtle, mortal and immortal, finite and infinite, perceptible and imperceptible. The entire group of elements with their effects, the body and the senses, forms the phenomenal existence which is the empirical reality, subtle as well as gross, individual as well as cosmic, from the relative point of view. This is the ground for phenomenal existence. The entire apparent reality is the manifestation or effects of these elements and their further manifestation. This is the relative reality which we see, understand and posit to be the concrete structure of the manifold existence, due to the force of ignorance. This relative existence to us is truth. A little later, the text declares the basis and background for the empirical reality, in terms of the Truth of the truth which is the subject-matter under discussion.

This being who is the sum-total of all gross and subtle bodies in the form of *viraj* and *hiranyagarbha,* the pervasive principle in the microcosm and in the macrocosm, is the immanent principle in the entire creation, conditioned as it were, by the accidental qualities of omnipresence and the rest.

The form of this person consists of impressions of gross and subtle objects, due to the presentation of the objects to the mind. The variegated colours of gross and subtle impressions are metaphorically presented by the text. The form of this person is said to be like the saffron-coloured robe, like the grey colour of sheep wool, like the deep red colour of the insect called *indragopa,* like a fire flame, like a white lotus and like a sudden flash of lightning. These variegated colours and attributes of the said person are presented only as examples of the infinite variety of impressions. This person has infinite colours, forms and impressions. The examples cited are only a few of those numerous types of impressions all of which cannot be cited here for reasons obvious. Then the *sruti* negates every quality which is related to the empirical self and through this negation points out to the Truth. After having ascertained the absolute reality of Brahman as the basis for the empirical reality, the Upanishad negates all attributes, the limiting adjuncts, which are superimposed on Brahman due to ignorance. The Upanishad first described the two forms of Brahman, i.e., the gross constituting of earth, water and fire, and the subtle constituting of air and ether, and then denies the predication of every attribute in Brahman, because to predicate any attribute is to limit Brahman. The ultimate Reality cannot be described in any positive and determinate term. Every determination is limitation.

In some, there may arise a doubt whether the negation repeated twice in 'not this', 'not this' negates both the world as well as Brahman, or only one of them.

A few maintain the view that both are negated. This would result in a complete void. In this case, Brahman which becomes a non-entity, cannot be the basis for the empirical universe which is also false. We may negate Brahman because we have not seen it, but not the empirical reality which we experience through all the senses. But their argument is quite unreasonable, because the main purpose of the text is the establishment of the non-dual Brahman. And, if that Brahman itself is negated, it would contradict the intention of the sruti which has made a solemn promise to teach Brahman (vide *mantra* II-i-1) and certainly stultify the whole theme of this chapter.

If it be asked how by these negations Brahman is described, the answer is that it is indicated by the exclusion of all definitions which may be made with regard to the nature of Brahman. For, if He is defined, He will be limited as all definitions refer only to qualities which are superimposed upon Him. His nature can, in no manner, be determined except by denying any and every attribute to Him. To define Brahman is to deny Him. The negative predication, 'not this, not this' negates the entire limiting adjuncts which have been superimposed on Brahman and also all possible specifications which may be made about Him. It, however, does not negate Brahman Himself, who is the basis of all the unreal superimpositions in the forms of the gross and the subtle, as well as all distinguishing marks. It means that Brahman is transcendent, and hence different from all this manifested world, beyond gross and subtle bodies, beyond the elements, beyond all subtle impressions, and beyond all possible assumptions that can be made by the mind and the intellect. We, therefore, decide that the clause 'not this, not this' negates not absolutely everything, but only everything except Brahman.

Moreover, if everything is negated, we arrive at a point, where we have nothing but a non-entity. Hence, it is not so. What has been mentioned up to this is denied by the words, 'not this, not this'. And the *sruti* says something more than that. After predicating the negation, the text determines the ultimate Reality as the substratum for everything, as the

Truth of truth. This affirmation of existence of something higher than all empirical phenomena, asserts not a non-entity, but the essential Reality. It only denies the limitation of Brahman.

In short, this negative expression which denies every attempt to define the Absolute in terms of human language, affirms the transcendental Reality which is misunderstood by the ignorant from the empirical point of view as a non-entity. It is in reality the negation of diversity and the affirmation of transcendence. This Atman-Brahman is Consciousness-Absolute which defies all positive definitions and, hence, described as 'not this', 'not this'. The Upanishad itself says that there is no other and more appropriate description than this 'not this, not this'. In order to have some kind of intelligible conception of Brahman, empirical attributes are attributed to Him at first, and in the end all of them are completely negated, leaving the ultimate Reality in its pristine purity and sublime transcendence. All conceptual moulds break down under the weight of that Reality. All relative, particular and finite appearances merge in the highest Truth. The implication of the declaration of the Upanishad is that Brahman cannot be delimited by the pluralistic and dualistic attributes, qualities and actions known to human understanding. While trying to understand this *mantra,* we must construe it along with the positive attribute which explicitly affirms a super-phenomenal concept of Brahman as the Truth of truth, the highest and the only possible concept to indicate the nature of the supreme Being which is beyond the realm of speech and mind. The teaching is that Brahman is the non-dual basis of the dualistic relative reality. At the end, the *sruti* once again says: Its secret name is Truth of truth, because the sense-organs and the elements, in reality, constitute and make up the immanent form of the cosmic reality *(sa-prapancha)* and the acosmic Reality *(nish-prapancha)* is the Truth transcendental, the unbroken one essence, the *akhanda-eka-rasa.*

Summary

This section prescribes another meditation. The Universe constituted of the five elements, the earth, water, air, fire and ether, is divided into two broad divisions, the *murta* (with form) and *amurta* (without form). Brahman, the ultimate Reality has two aspects. One is gross, perishable, limited, and perceivable, consisting of the first three elements, the earth, water and fire, along with all their further ramifications and modifications in the form of the umpteen objects formed by the permutation and combination of the elements. The other aspect is subtle, imperishable, unlimited and unperceivable, consisting of the remaining two elements, the air and ether. These two elements are comparatively subtler than the other three. They may be said to be imperishable, unlimited and unperceivable compared to the other three elements. The physical sun is to be meditated as the essence of the three gross elements, as everything physical is reducible to the constituents of the solar orb. The divinity within the sun is the essence of the two subtle elements. This *purusha* is the subtle aspect. He is the eye, as it were, of the universe, the *virat-purusha.* So far, is the meditation on the *adhibhautic* and *adhidaivic* aspects, the macrocosmic counterpart of the Reality.

In the other counterpart, the microcosm, that *adhyatmic* aspect, the body is the gross, mortal, limited and defined part and the eye is the essence thereof. The body is constituted of the three gross elements. The eye is said to be the first organ to develop in the embryo when it is in the womb of the mother. It is, therefore, to be meditated as the quintessence of all the physical limbs in the body. The subtle body consisting of the three sheaths, the vital, mental and intellect sheaths, is the essence of the two elements, the air and ether. It is made up of the subtle impressions of the innumerable past lives. Even as the thread which goes to form the cloth, is called cloth, and cloth is thread alone, the past impressions alone are the subtle body, and vice versa, the subtle body is the past impressions alone. These subtle impressions are constituted of the three *gunas,* the *sattva, rajas* and *tamas* by their permutations and combinations. Three colours white, red and black are attributed to the three *gunas.* The impressions are, therefore, symbolically said to be of different colours, also a combination of these three main colours in different proportions. The essence of the subtle body is the *purusha* in the right eye, who is subtle, immortal, unlimited or infinite and imperceivable. One who meditates on the constituents of the gross and subtle body of oneself, as identical with the gross and subtle universe, in other words, one who contemplates on the identity and non-difference among the *adhyatmic, adhibhautic* and *adhidaivic* aspects of the creation and thus brings in harmony of the individual, the universal and the transcendental, becomes glorious and shines like the flash of lightning.

His glory which is the same as the glory of the Absolute is described in this section by negating all that is conceivable and not conceivable, through the terms '*neti neti*' 'not this, not this' or 'not thus, not thus'. When one negates all that is phenomenal, one is left with one's own Self, the Atman, which is the same as the Self in all, Brahman. Anything that speech can express and the mind can think is negated to arrive at this great supreme Truth. The Upanishad says that there is no other better way to describe the Truth, and this '*neti, neti*' method is the best. One who meditates thus, becomes That which is meditated upon. All pairs of opposites and the triads of experience are transcended. The three bodies, the physical, subtle and causal, and their essence, the *visva, taijasa* and *prajna* in the individual, together with *virat, hiranyagarbha* and *isvara* in the universal, are transcended and the meditator is established in the immortal, eternal, all-pervasive Consciousness, the *turiya.*

Thus Ends the Third Section Entitled Murta-Amurta-Brahmana in the Second Chapter

SECTION IV

MAITREYI-BRAHMANA

Till the end of the preceding section, the absolute unity of Brahman has been established, and all attributes predicated of It have been denied, and a further step towards the cosmic conception of Reality has been made. It is due to sheer ignorance on the part of the individual that he holds the sense-manifoldness as real, and makes a distinction between the empirical self and the transcendental Reality. The universe, with its fivefold categories of actor, action, rite, means and end, and the attainment of different planes of phenomenal existence, constitute for him, as it were, the only solid, practical and apprehensible reality. He holds that perception or cognition effected by the sense-organs is the only abiding and concrete factor. Progeny should be begotten, works should be accomplished and sense-happiness enjoyed here, rites should be performed and higher worlds attained after death for enjoying happiness—these become the guiding factors in his life. All this pertains to ignorance or absence of true knowledge, the knowledge about the true nature of the Absolute. The Upanishad has elaborately dealt with this subject in the first chapter.

Through a long and circuitous process, the Upanishad has negated the phenomenal universe and has proclaimed the non-difference of subject and object, the unity of the Atman with Brahman. From this, we have to understand that this unity alone is to be regarded as the supreme attainment. Therefore, after having known this much about the Atman, one should renounce all desires and give up running after worldly pursuits. When one has known the nature of Reality, the Self, and through reflection within identified oneself with It, then with what desire and for whose sake would one keep on clinging to the body?,—asks this Upanishad in *mantra* IV-iv-12. By entertaining desires for progeny and wealth here and the higher worlds after death, which constitute the entire range of desires, and by resorting to feverish activities for the fulfilment of those desires, one prevents oneself from attaining union with the desireless, infinite and blissful Atman. If we view impartially, we will find that these desires are the cause of the series of births and deaths of the individual, which bind him to the ever-revolving wheel of action and reaction.

It is not merely the metaphysical speculation and rational positivism of the ultimate development and unity of the phenomenal with the cosmic Reality that materialises into the union of the finite individual Self with the infinite supreme Self and effects freedom from the trammels of birth and death, desire and bondage, limitations and ignorance, but it is the result of the practical application of the Upanishadic Truth and strict adherence to that principle by means of renunciation of all finitude, — worldly ambitions, petty accomplishments, sense-attachments and similar other lower pursuits, — and finally being in tune with the absolute Reality, *sat-chit-ananda.* It is for this purpose, the *sruti* says that the aspirants lived the life of renunciates. Those great ones, after having abandoned all that is earthly, finite and perishable, disconnected themselves from the world of desires and attachments, lived the pure life of a mendicant and practised *yoga*, in the calm and serene atmosphere of the forest-environment, and finally attained union with the non-dual blissful Self. By tranquil contemplation, the *yogi* obliterates the seeds of both good and evil actions, and, after becoming one with the supreme Self, enjoys eternal Bliss.

To show that renunciation is a pre-requisite for the quest for Self-realisation, this section introduces the story of a famous ritualist and sage by name Yajnavalkya and one of his wives, Maitreyi, and emphasises the need for and the place of renunciation in the scheme of the knowledge of the Self.

In the course of his discourse, Yajnavalkya asserts the nature of the Absolute now and again. He reveals to Maitreyi that the real hearer, the seer, the understander, the knower, is beyond the category of intellectual apprehension and is divine in essence. This knowledge is the unifying factor which effects the identity of all diverse phenomena. The appearance of the sun and moon in water is a mere reflection and not real. Similarly the appearance of redness in a pure white crystal is a mere reflection from a red substance nearby and not real. Because on removing the water, the sun and the moon only remain and not their reflection, and on removing the red substance, the white crystal alone remains and not the red colour. Even so is this world phenomenon including the elements and the individual souls. It is a reflection of the one Self in ignorance, and not real, for on the annihilation of the ignorance through the knowledge of Brahman, the Self alone remains, and the whole of the world reflection is realised to be non-different from one's Self, the pure Consciousness.

Therefore, despite the attributing of hearership, knowership and the like to the Absolute, Yajnavalkya maintains uniformly the view of non-duality, all throughout, and warns Maitreyi of the complicated consequences of the dualistic conception in the famous *mantra*: "All reject one who considers the all as different from the Self." For, in reality, there is no differentiation of any kind apart from the non-dual Self; and that Self, says Yajnavalkya, is to be realised through hearing, reflection and meditation.

The aim of this section is to show that renunciation is indispensable for attaining the knowledge of Brahman, the Absolute, which is non-dual and which transcends all phenomena. The same conversation between Yajnavalkya and Maitreyi reoccurs in the 5th section of the 4th chapter also of this Upanishad, with slight variations in the *mantras*.

मैत्रेयीति होवाच याज्ञवल्क्यः, उद्यास्यन्वा अरेऽहमस्मात्स्थानादस्मि, हन्त तेऽनया कात्यायन्यान्तं करवाणीति ॥१ ॥

1. O Maitreyi, thus said Yajnavalkya, I am about to step out from this place (to become an anchorite). Let me make a final settlement (of my property) for you and that Katyayani.

Yajnavalkya, a famous ritualist and a sage, after having performed all the duties of an ideal householder, decided to renounce and become a *sannyasin.* He was vastly learned in spiritual science, as will be seen in this section as well as in the 3rd and 4th chapters of this Upanishad as well as other scriptures. What he wanted was to free himself from his household duties, which involve all and sundry kinds of ceremonies and rituals, and desires and their accomplishment, and to enter into the fourth order of *sannyasa* which is indispensable for deep meditation and direct realisation of the supreme Self. However much one may be learned in the spiritual science, unless he practises what he has learnt and realises his own Self, he cannot attain the supreme Goal. It is not the dry intellectual erudition that takes one to the ultimate Reality, but it is something more than that. It is for this reason that Yajnavalkya set himself to renounce all his earthly possessions and wander from place to place as a monk, a *parivrajaka.* Such a life would remind him of his aim all throughout. He will also be able to disseminate the soul-saving and sacred knowledge to the populace wherever he goes. This is considered to be one of the duties of a monk. Some say that Yajnavalkya abandoned his dear wives and children who were dependent on him in the forest, to seek his own personal welfare. They charge him with extreme selfishness, the narrow selfishness of a worldling, as he cared for his own salvation, and considered his wives and children as hindrance to the attainment of his selfish purpose. All this is perverted view of those who are completely ignorant of what the supreme state of Liberation is. His true ideal was that of the knower of Brahman, and his renunciation was the renunciation of the wise, *vidvat-sannyasa* in the scriptural parlance. It is to be borne in mind that he was quite unlike those who roam about here and there aimlessly, and do not at all mind leaving the world with the spiritual duty unfulfilled and their Self unrealised. The highest ideal of human life is nothing less than the realisation of the one, non-dual nature of the Reality, whose expression is this universe. It is this that prompted Yajnavalkya to renounce the world and embrace *sannyasa.* This great truth, the sane minds must accept and adhere to.

Deciding thus, he called his two wives and addressed the elder one, Maitreyi: "I propose to leave this place and embrace the order of *sannyasa.* Let me make a final settlement of my property, by dividing it between you and Katyayani, so that my relationship with both of you may end."

सा होवाच मैत्रेयी, यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात् कथं तेनामृता स्यामिति; नेति होवाच याज्ञवल्क्यः, यथैवोपकरणवतां जीवितं तथैव ते जीवितं स्यात्, अमृतत्वस्य तु नाशास्ति वित्तेनेति ॥२ ॥

2. Maitreyi said: "Sir, if now this whole earth filled with wealth were mine, would I be immortal thereby?" Yajnavalkya replied: "No, as is the life of those who are rich, even so would be your life. Certainly there is no hope of immortality through wealth."

Maitreyi, the first wife of Yajnavalkya, was spiritual-minded. She heard the declaration of her husband and thought: "Generally one does not abandon or renounce any of his possession, except when one has acquired something superior and more valuable than that which one already possesses. Now that my husband is intent upon renouncing all his property and is going to enter into the order of *sannyasa,* there must be assuredly something more significant, something more valuable which he must have acquired. What that thing could be, except the soul-redeeming sacred Knowledge, and an intense thirst for the ultimate Freedom." Having thought so, she put the following question to her husband: "Revered Sir, please tell me, if this whole earth filled with bounteous riches comes under by possession, would I become immortal thereby?"

Hearing from his wife such a question of great spiritual significance, Yajnavalkya replied that Immortality could never be acquired by means of riches, as all wealth only helps one to lead a so-called affluent life in this world, at best to attain heavenly enjoyments after death through the performance of ritualistic sacrifices. It is true that wealth and material prosperity are useful in worldly life. If you wish to perform rituals, sacrifices and ceremonies, and wish to enjoy a luxurious life in this world, you need wealth and property. In order to earn name and fame, you have to possess riches and amass wealth. But do all these give you satisfaction and peace? Do you feel contented and happy? No; on the other hand, wealth begets desire for more wealth. Fresh cravings and multiplied desires hover upon your mind. The more the riches, the more are the wants and much more is the feverishness to fulfil them. Where then is the happiness and contentment, peace and immortality! So, Yajnavalkya said that akin to the life of rich people would be the life of his wife also even if she was to possess the whole world with all its wealth. Her life would be full of wants and cravings, disappointments and dissatisfaction. There is not even the least hope for Immortality through wealth, since Immortality is the total cessation of all types of desires, and establishment in the state of 'perfect satisfaction' under all conditions.

Wealth co-exists with feverishness, begets cravings and dissatisfaction and finally destroys the mental and spiritual peace of the individual.

सा होवाच मैत्रेयी, येनाहं नामृता स्यां किमहं तेन कुर्याम्? यदेव भगवान्वेद तदेव मे ब्रूहीति ॥३ ॥

3. Maitreyi said: "What shall I do with that, through which I would not be immortal? What indeed, you know, O Lord, that alone tell me."

Having heard what her husband told her, Maitreyi asked: "Then what shall I do with that by which I could not become immortal? My spiritual aspiration will remain unfulfilled. On the other hand, my material wants will only grow more, cravings will play havoc in me, my peace will be disturbed and I shall be as miserable as other rich people are. Please therefore instruct me, my Lord, on that which you know, on that Immortality for which you are readily renouncing all wealth, property and the family and entering into the highest order of life."

स होवाच याज्ञवल्क्यः, प्रिया बतारे नः सती प्रियं भाषसे, एहि, आस्स्व, व्याख्यास्यामि ते, व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥४ ॥

4. Yajnavalkya said: "My dear, having been dear to me, you say (what is) dear (to me). Come, sit down. I shall explain to you. But, while I am expounding, do meditate (upon what I say)."

Noticing that Maitreyi is greatly interested to know about the means of attainment of Immortality, and seeing in her a qualified pupil endowed with the spirit of renunciation, tranquillity, patience, collectedness and competence of assimilating the instructions on the most difficult subject of *brahma-vidya*, Yajnavalkya promised to impart to her the sacred teachings about the supreme Self, whose nature is immortality, the subject matter of all the *vedas*.

Maitreyi being his own wife, Yajnavalkya does not formally initiate her. The supreme Knowledge can be imparted to every one possessing the necessary qualification prescribed in the scriptures, such as discrimination, dispassion, the six-fold virtues and ardent yearning for liberation, without any distinction of colour, creed or sex. However, Yajnavalkya tells Maitreyi to be keen and meditative, for this is the prerequisite for a student who wishes to hear the instructions on Brahman.

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा अरे क्षत्रस्य कामाय

क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि, आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥५ ॥

5. He said: "Verily, not for the love of the husband, my dear, is the husband dear (to his wife), but for the love of the Self, the husband is dear (to his wife). Verily, not for the love of the wife, my dear, is the wife dear (to her husband), but for the love of the Self, is the wife dear (to her husband). Verily, not for the love of the sons, my dear, are sons dear (to their parents), but for the love of the Self, are the sons dear (to their parents). Verily, not for the love of wealth, my dear, is wealth dear (to a rich man), but for the love of the Self, is wealth dear (to a rich man). Verily, not for the love of the *brahmana,* my dear, is a *brahmana* dear, but for the love of the Self is the *brahmana* dear. Verily, not for the love of the *kshatriya,* my dear, is *kshatriya* dear, but for the love of the Self, is the *kshatriya* dear. Verily, not for the love of the worlds my dear, are the worlds dear, but for the love of the Self, are the worlds dear. Verily, not for the love of gods, my dear, are the gods dear, but for the love of the Self, are gods dear. Verily, not for the love of the beings, my dear, are the beings dear, but for the love of the Self, are the beings dear. Verily, not for the love of all, my dear, is all dear, but for the love of the Self is all dear. O Maitreyi, verily, the Self should be seen; heard, reflected on, and meditated upon. Verily, through the realisation of the Self, by hearing, reflecting and meditating, this all becomes known."

It has already been said in *mantra* I-iv-8 that the Self is dearer than a son, dearer than wealth, dearer than all other objects. Here is an elaboration of that theme, showing that in truth, our love for the Self is the basis for our love of all other objects. One should understand this fact clearly. One should not, therefore, love objects due to desire for pleasure and for one's own sake. It must be well understood beyond doubt that all objects are united in Him, the Self, just as the diverse limbs are to the body. Empirical selfishness which is based on erroneous distinction between oneself and another, between one object and another object, is a mistake, since it cares only for one's own individual personality. Generally, we love others because we think that they give us pleasure and joy and remove some kind of dissatisfaction. For instance, we feed a starving beggar, because we cannot bear the sight of his starvation. So, in order to remove our own inner pain, we feed him and, thereby, get rid of our mental pain. This inner selfish motive lies at the bottom of the so-called humanitarian actions of almost all people, which they themselves are not aware of. Our actions are either motivated by an urge for subjective happiness, the happiness of our own selves, or impelled by selflessness which seeks objective happiness through the happiness of others. To cite an instance, a beggar knocks at our door at odd hours. He goes on knocking and crying, till at last we get bored up and give him something and thereby get rid of him. Now mark: this act of ours is motivated by a subtle selfishness. We gave him a few coins only to get ourselves freed from him. This is what is termed subjective happiness. Whereas, when we readily and willingly give food to a starving man, we ourselves feel happy and he also is freed of the pangs of hunger. This is objective happiness, since this act of ours tends to the happiness arising from the object, the starving man.

But, there is a superior kind of love, which knows no subject-object distinction. It is not that love which is directed for the sake of our psychological self. It is not that love which one directs for the sake of the physical body, or even one's life, nor is it that love which one has for a particular object of his choice and utility. This love is due to the underlying and all-encompassing Soul which is non-different from and inextricably identical with everything here. Husband, wife, son, wealth, *brahmana, kshatriya,* these different worlds, these celestial gods, these beings, all this, as also everything else not enumerated here, are the objects of love to the subject, for the mere fact of their mutual oneness and identity.

Hence, the text enumerates nine objects and includes everything else that has not been mentioned, by the use of the word 'all'. It brings to our mind that the Self is the primary object of love and that our love for other objects is secondary. So then, in this love, subject-object distinction falls flat, and the essential unity of the Self is comprehended, which is declared previously as the dearest of all.

Therefore, says Yajnavalkya to Maitreyi, this Self which is the primary object of love, should be realised by renouncing all mundane objects. It is said that one should renounce even the whole world for the sake of the Atman. By making the Self as the object of your realisation, you must get yourself initiated into and then instructed about It by a preceptor. After that, you must reflect upon those instructions which have been given to you by your preceptor and then meditate deeply on the conclusion arrived at as a result of hearing and reflection. Thus, by means of hearing, reflection and meditation you will realise the Self. These three constitute the main spiritual practice for a student of *jnana-yoga.* The whole edifice of *jnana-yoga,* and practice of *vedanta* rest upon these three strong pillars, viz., hearing the instructions on the Supreme from the teacher, reflection on which is thus heard, and deep meditation on the Truth arrived at through reflection *(sravana, manana* and *nididhyasana).* When the aspirant is well established in meditation, then the *vedantic* truth becomes vivid in his mind, and his individual consciousness merges in the supreme Experience. He is then said to have transcended empirical consciousness and become established in the Self. At such a stage, when he becomes identical with the Self which is the Whole, there remains nothing unknown to and uncomprehended by him. This entire relative universe of name, form and action, like the false perception of a snake in the rope, does not exist for him, distinct from the Self in the three periods of time. Hence, it is said that all this becomes known, in order to denote that this knowledge reveals to him the real nature of this relative universe of thought, emotion and action, and about which others in ignorance want explanations and proofs after investigation, and scoff at those who assert its non-existence apart from the Self.

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे देवाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥६ ॥

6. Yajnavalkya continued: "The *brahmana* rejects him who knows the *brahmana* as something other than the Self. The *kshatriya* rejects him who knows the *kshatriya* as something other than the Self. The worlds reject him who knows the worlds as something other than the Self. The gods reject him who knows the gods as something other than the Self. The beings reject him who knows the beings as something other than the Self. All reject him who knows all as something other than the Self. This *brahmana,* this *kshatriya,* these worlds, these gods, these beings, this all is this Self."

To those who consider the Self as something different from the object, to those who involve themselves in the duality of a knowing subject and knowable objects, Yajnavalkya sounds a note of warning and points out the serious consequence of such dualistic conception.

From the standpoint of the Absolute, there is no universe apart from the Self. Wherever the scriptures deal with a second entity, it is only to instruct the truth of non-difference. There is no difference whatsoever really.

The empirical reality is an appearance and not real, not the 'thing-in-itself'. It has been characterised to be mere names, verbal expressions (Chh. Up. VI-i-4). So then the ultimate Reality is not the subject with which a second entity called the object is inextricably united. But, It is That which underlies both the so-called subject and object. To be more plain, it is termed as the One-without-a-second. No doubt, It is the all-inclusive ground of the universe from our point of view *(sa-prapancha),* but from the Absolute standpoint, It is the Reality of which the universe is but an appearance *(nish-prapancha).*

On the other hand, those who assert that the Absolute and the universe are two realities, one different from the other, or that the universe is an evolute of the Absolute, or a part, are not aware of the real import of the scriptures. The view that the Self and the universe are both real, is a destructive and disastrous view which would make it impossible to bridge the gulf between the two, a prerequisite for the *advaitic* realisation of the Absolute.

Hence, those who postulate that a *brahmana,* a *kshatriya,* these worlds, these gods, these beings, and everything else are something different from the Self, will find themselves rejected by them. Their views should be considered as not fully developed, and therefore discarded by earnest aspirants. The fact is that there is only one Self without-a-second. The text has given here a few examples—*kshatriya* and *brahmana* castes, worlds, gods and beings of all types—and reviews them in the last sentence. This *brahmana,* the superior caste, this *kshatriya,* the warrior caste, these worlds, earth, heaven and the intermediate worlds, these gods, *agni, indra,* and others, these beings, the organic and inorganic, and everything else not mentioned here in the text, are not different from the Self. Those who assert the difference between the Self and the universe comprising all men, animals, worlds, gods and others, must be held as ignorant, and their doctrine of duality should be rejected, lest they may spread this contagion in the society and contaminate the hearts and minds of others who follow the true non-dual doctrine. If one is given to understand that the world is something different from the Self and that it exists as a separate entity, then he will grow worldly-minded seeking sense-pleasure and endeavouring for earthly riches and heavenly ambitions. For, the general tendency of all people is to yield to the gravitational pull of sense-enjoyment and petty mundane pleasures, as a result of which they see only what is external and not what is internal. The doctrine of and belief in the distinction between the Self and the universe, lead the individual to perceive the sense-universe only which is at once perceivable to the senses and not the Self who is beyond the reach of all perception and sense-experience. On the other hand, the knowledge of the unity of the Self and the universe, makes the individual speculative, rational and contemplative about that Reality which the senses and other finite instruments are unable to perceive, cognise and apprehend. By this speculation, by this quest, he ceases to be extroverted and sense-deluded, sees the entire world from a different level of consciousness when he beholds unity and secondlessness. He leaves off the world of joy and pain, heat and cold, birth and death and attains immortality. Reject duality and realise Unity—this is what the *mantra* says. Any thing in this world or the higher world shall leave you if you consider it as different from you, other to you, the Self.

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, दुन्दुभेस्तु ग्रहणेन—दुन्दुभ्याघातस्य वा—शब्दो गृहीतः ॥७ ॥

स यथा शङ्खस्य ध्मायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, शङ्खस्य तु ग्रहणेन—शङ्खध्मस्य वा—शब्दो गृहीतः ॥८ ॥

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, वीणायै तु ग्रहणेन—वीणावादस्य वा—शब्दो गृहीतः ॥९ ॥

7. Yajnavalkya continued: "It is like one not able to grasp

the external sounds of a drum which is being beaten, but by grasping the drum or strokes of beating, the sound is grasped;

8. "It is like one not able to grasp the external sounds of the conch-shell which is being blown, but by grasping the conch-shell or the blowings on the conch, the sound is grasped;

9. "It is like one not able to grasp the external sounds of a lute which is being played upon, but by grasping the lute or the playings upon the lute, the sound is grasped."

But then, an explanation may be demanded. How by knowing the Self, everything else becomes known? And moreover, if this all,—the universe of name, form and action, made up of elements and their compounds, the body, the senses and others—is Brahman and not something different from It, then why we are not able to acquire a fuller knowledge of It, and know everything thereby? Since Brahman is incomprehensible and imperceptible by the mind and the senses, whereas this perceptible universe can be known as it appears through our sense and mental experience, why not we accept the latter, the universe, as the object of our quest and knowledge? By analysing the gross components of a substance, we know easily the substance as a whole, and it is quite contrary to all accepted practice to start the analysis of a substance from its atomic ingredients, it being very difficult on account of their atomic subtlety. In the same way, we must know these varieties which are seemingly real, and are experienced by the senses. If all this is the Atman and not different from it, why is particular emphasis laid on the knowledge of the Atman, and this apparent reality which is inextricably united with the Atman, ridiculed? These three *mantras* give the answer to these questions of the materialist raised against the doctrine of the oneness and the non-dual nature of the Self.

One standing at a distance is not able to grasp or stop the external sounds of a drum produced therefrom, even though he hears them quite distinctly. But, by going to the place where the drum is being played upon and by stopping it or its strokes, by his hand, one is able to grasp the drum and stop the sound. Here, in this analogy, the drum stands for the supreme Self from whom different universes emanate like the different notes from the drum. Similar is the case with the sound produced by blowing a conch shell. Exactly in the same manner, by attaining the knowledge of the Absolute which is the totality of all fragmentary knowledge, one can grasp the basis or the cause for all that is to be known.

So is the case with the sound produced by a lute, cited as the third example. In a like manner, says Yajnavalkya to his wife Maitreyi, one can, by knowing the Self alone, obtain the full knowledge, and thereby, stop all diverse phenomena in the form of birth and death, pain and pleasure, and the like.

It is not enough, if we merely have a full knowledge of the sounds of the drum or the conch-shell or the lute, since we cannot stop any of them with that knowledge. Similarly, our knowledge of the universe which belongs to the lower category cannot grasp the subtle Reality which is the ultimate cause for this vast creation. If you wish to stop the sound of the drum, then go and catch hold of the drum or its strokes. Apply these comparisons to the knowledge and realisation of the Self, and the cessation of diversity and ignorance thereby. When the individual soul becomes identical with Brahman through direct realisation, like the grasping of the drum or its strokes in the analogy of the drum, the diversity ceases to exist, even as the sound of the drum stops by grasping it. The supreme Self is comprehended as the subject emanating in the form of the objective world, like the drum objectifying itself in the form of sounds emanating from it.

The underlying idea of these metaphors is that the knowledge of the phenomenal universe cannot confer upon us the full and complete knowledge. It is only by grasping the Reality, through direct realisation, we can know all about the universe which is like the strokes of the drum, or the sounds of the conch-shell or the notes of the lute. Even as by knowing gold, all objects made up of gold are known in their essence, even as by knowing clay all objects made up of clay are known in their essence, the names of objects being mere verbal expressions, so by knowing the Self, all worlds, all knowledge, and everything else become known in their essence, their names being mere verbal expressions, a mode of speech.

Just as the several strokes on the drum are not different from the drum from which they emanate, just as different sounds of the conch-shell are not distinct from the conch-shell from which they are produced, just as the various notes of the lute are essentially non-different from the lute in which they remain in an unmanifested state before it is played, even so this entire universe is not something apart from the supreme Self from which it has emanated. As sounds are non-existent apart from their cause, the drum and the like, so also the objective universe should be considered as non-existent apart from Brahman. The particular sounds of the drum are its expressions and are included in the drum. Likewise, the different degrees of phenomenal consciousness are to be taken as the expressions of the supreme Consciousness alone and are to be included in It, as non-different from It. Know the Self and you will know everything—this is the import of these *mantras.*

स यथार्द्रैधाग्नेरभ्याहितात्पृथग्धूमा विनिश्चरन्ति, एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानि; अस्यैवैतानि निःश्वसितानि ॥१० ॥

10. Yajnavalkya continued: "It is like the smoke (which) separately issues forth from a fire kindled with damp fuel, even so, verily, my dear, that which is *rigveda, yajurveda, samaveda, atharvaveda,* histories, ancient lores, sciences, Upanishads, verses, aphorisms, explanations, commentaries, all these are breathed out of this great Being."

Some may say: "You conceive this universe as a modification of Brahman and, therefore, different in nature and form, like a gold nugget converted into various ornaments differ in name and form from its cause, the gold nugget. In that case your doctrine falls into the category of *parinama-vada,* the theory of complete transformation, which involves a change to your changeless Brahman. Either the universe is a part of Brahman or identical with the whole of Brahman. If you say that the universe is a part of Brahman, then Brahman becomes possessed with parts or limbs and He would be liable to change and destruction like limited objects. And, if you say that the whole universe is identical with Brahman, that would mean that Brahman has wholly transformed into the universe, He is wholly reduced to the universe in the process of creation and nothing of Brahman would be left after creation. In both cases, Brahman would cease to be Brahman, the Absolute."

In addition to this, the following has been the subject matter of discussion by many schools of thought. They argue: If there is such a vast distinction between the universe which is considered as definable, and Brahman which is considered as undefinable, how then can one assert their identity, and call Brahman 'one-without-a-second' by such arguments suggested so far in defence and support of their sameness.

The reply is: Following the light shed by the *mantra* through the interesting analogy, we can exercise our reasoning, analyse and understand that the entire universe is not something distinguishable from its cause. The apparent gulf between the secondary, phenomenal reality of the universe, and the Absolute, is bridged by the declaration in this *mantra,* about the relation of identity between fire and smoke, the cause and effect.

Answering this very same question about the relation of the universe with the Absolute Reality, which is one of essential identity, the *sruti* declares 'Thou art That' (Chh. Up. VI-viii-7) and adopts a novel method altogether, to bridge this seeming gulf of difference between the definable and the undefinable. And here in this *mantra,* it is established through an analogy, that the universe is not a transformation of Brahman.

As the smoke (which also suggests embers and flames) separately issues forth from a fire ignited with damp fuel, in the same way, O Maitreyi, says Yajnavalkya, all this emanates out of this great Being. All this is like the breath of this infinite Reality, the supreme Self. Just as a man breathes, even so, this infinite Reality breathes out all this. What are those that are breathed out of this infinite Reality?

All that is in the form of knowledge which again is the cause for actual empirical perception, since the conception of universe has knowledge for its basis. And knowledge, which takes the form of universal appearance, is represented by the *vedas* and other scriptures, for they are the authorities on the subject. Just as the existence of a particular object is dependent upon the knowledge of that object, even so, the existence of this relative universe is dependent on the *vedas.*

The *rigveda, yajurveda, samaveda* and *atharvangirasa (atharvaveda),* are the four diversions of the one *veda.* By *itihasa* is meant historical dialogues such as those between Urvasi and Pururavas and the like. *puranas* are ancient lores furnishing such valuable information, as for example, 'This universe was in the beginning unmanifest'. The term *vidya* in this *mantra* refers to sciences dealing with music, dancing and such other arts. Upanishads mean secret and sacred doctrines pertaining to the nature of the universe and the Absolute. *sloka* meaning verses, refer to the *mantras* occurring in the *brahmanas* which are regarded as authoritative references. *sutrani,* aphorisms, are those passages which present the truths in the *vedas* in a nut-shell, such as the *badarayana sutras* on *vedanta, jaiminiya sutras* on *karma-kanda,* and so on. *anu-vyakhyani* are explanations referring to those portions which treat of *mantra* and aphorisms in a simpler way. *vyakhyani* are commentaries or corroborative statements of aphorisms and *mantras* which deal with them thoroughly.

These mentioned above represent in themselves all forms of knowledge and authority which give us a thorough idea about the universe and the supreme Soul and their relation with each other, which is one of complete identity without any trace of distinction. Thus, they cover the entire range of universal knowledge and sum up in themselves the whole concept of relative existence.

Even as breaths come out of man naturally and without any thought or effort on his part, so do these eternally existing forms of knowledge issue spontaneously out of the supreme Self. It is like the smoke, embers and flames spontaneously issuing forth from fire.

Hence, this universe prior to its manifestation, was Brahman only. And even after origination, when it is differentiated, as it were, by name, form and action, it is to be accepted as not distinct from its original substance, viz., Brahman. It is said in the next *mantra* that at the time of dissolution it again becomes one with Brahman. Before origination, the universe was but Brahman, and after dissolution it is one with Brahman. Naturally, in the intermediate state of its apparent existence, it must be reasonably accepted to be nothing apart from Brahman. It is as in the case of foam and bubble which are identical with water at all periods of time, despite the illusory and seemingly different name and form that we superimpose upon water.

Therefore, this universe should be rationally accepted to be the expression of the supreme Being, neither different from Him nor an evolute of Him, nor even a conscious or unconscious part of Him. By realising so, one will not behold duality or plurality, or diversity of any kind. Duality is unreal and unity is real—is the doctrine revealed by this *mantra*.

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां स्पर्शानां त्वगेकायनम्, एवं सर्वेषां गन्धानाम् नासिके एकायनम्, एवं सर्वेषां रसानां जिह्वैकायनम्, एवं सर्वेषां रूपाणां चक्षुरेकायनम्, एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्, एवं सर्वेषां संकल्पानां मन एकायनम्, एवं सर्वेषां विद्यानां हृदयमेकायनम्, एवं सर्वेषां कर्मणां हस्तावेकायनम्, एवं सर्वेषामान्दानामुपस्थ एकायनम्, एवं सर्वेषां विसर्गाणां पायुरेकायनम्, एवं सर्वेषामध्वनां पादावेकायनम्, एवं सर्वेषां वेदानां वागेकायनम् ॥११ ॥

11. Yajnavalkya continued: "It is as the sea is the only abode of all waters, as the skin is the only abode of all touches, as the nostrils are the only abode of all odours, as the tongue is the only abode of all tastes, as the eye is the only abode of all forms, as the ear is the only abode of all sounds, as the mind is the only abode of all deliberations, as the intellect is the only abode of all knowledge, as the hands are the only abode of all actions, as the generative organ is the only abode of all pleasures, as the anus is the only abode of all excretions, as the feet are the only abode of all motions, as the speech is the only abode of all *vedas*."

At the time of dissolution, the universe which is the expression of the Absolute, merges as it were, in its cause. This is here illustrated through thirteen examples. The Self is pictured as the abode of all sense-activities. These examples illustrate that not only before creation and during continuance, but also at the time of dissolution and after, the universe is nothing but Brahman, just as foam and waves are nothing but water.

Sound, touch, form, taste and smell are the manifestations of the five organs of knowledge, viz., ear, skin, eye, palate and nostril, respectively. Speech, motion, action, excretion and enjoyment are the expressions of five organs of action, viz., the organ of speech, feet, hands, anus and the generative organ, respectively. Thought and knowledge are the expressions of the mind and the intellect respectively. The five organs of knowledge, the five organs of action, the mind and the intellect are the abodes for their respective expressions. According to the text, the skin is the only abode of all sorts of touches, the nostril is the only abode of all kinds of odours, and similarly all the remaining organs are the only abodes of their respective objects. Just as the ocean is the only abode of all waters and the above-mentioned twelve organs are the only abodes of their objects, even so, the Self is the only abode of all phenomena. Again, as these sense-activities are only expressions and not something different from their organs, so is the universe an expression and not something apart and distinguishable from the Self which is its abode, as it were.

स यथा सैन्धवखिल्य उदके प्रास्त उदकमेवानुविलीयेत, न हास्योद्ग्रहणायेव स्यात्, यतो यतस्त्वाददीत लवणमेव, एवं वा अर इदं महद्भूतमनन्तमपारं विज्ञानघन एव। एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु विनश्यति, न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥१२॥

12. "It is as a piece of salt when thrown into the water is dissolved into the water only, one would not be able to pick it up at all; but from whencesoever one might take (and taste it would be) salty only. So, my dear, verily this infinite, unlimited great Being is indeed a solid mass of Consciousness. Having sprung forth from these elements, with them verily (Its separate existence) is destroyed. Having departed there is no (particular) consciousness. This, my dear, I say"—thus spoke Yajnavalkya.

This identity which has been discussed in the previous *mantras* is further explained through the analogy of salt and water. A lump of salt thrown in water dissolves in it and one is not able to pick up the salt from the water. But from whichever part one might take a few drops and sip, they will taste saline. This is the analogy to illustrate the great truth. Here, the empirical self stands in comparison with a lump of salt. Even as the lump has no inner or outer aspect being salt throughout, so also, the individual consciousness has no inner or outer aspect. It is essentially one homogeneous unit all throughout. When the individual consciousness is merged in the totality of its source, the Absolute, it loses its individuality and separateness like the lump of salt dropped in water. Consequently, the concept of the division as the subject and object falls in the category of erroneous judgment, since the so-called solid empirical reality is only a matter of words, a simple name. The truth is only the Absolute which is infinite, unlimited, a mass of consciousness in which the empirical reality is merged, like the lump of salt in water.

Having sprung forth from these elements, appearing as the body and organs, the Absolute appears as an individualised entity. But, as soon as these elements are annihilated through the knowledge of the Self, the individual existence is also destroyed. It is like the reflection of the sun being destroyed when the reflecting medium is removed, or as a lump of salt losing its individuality when it is dissolved in water. When the differences created by ignorance are gone, the universe becomes one with the Absolute, a solid mass of Consciousness which is infinite, unlimited and non-dual. Having been freed from phenomenal consciousness and such other limiting adjuncts, the individual soul loses its particular consciousness which relates to the body, senses and the mind, and exists as a homogeneous mass of knowledge – so said Yajnavalkya to his wife Maitreyi.

सा होवाच मैत्रेयी, अत्रैव मा भगवानमूमुहत्, न प्रेत्य संज्ञास्तीति; स होवाच न वा अरेऽहं मोहं ब्रवीमि, अलं वा अर इदं विज्ञानाय ॥१३ ॥

13. Maitreyi said: "Just here (by telling) 'having departed there is no consciousness,' my Lord, (you have) bewildered me." He said: "My dear, I verily speak nothing bewildering. I say, my dear, this indeed is sufficient for knowing."

Having heard thus from her husband, Maitreyi was confused and could not understand the correct implication of the final statement of Yajnavalkya on the subject, who said that the individual having departed from here, has no consciousness. She therefore sought further explanation of the statement. The epithet 'Consciousness', has been used to signify the Pure Consciousness and the individual consciousness as well. Yajnavalkya said that the great Being who is infinite and unlimited is a mass of Consciousness, but when the individual soul realises its identity and frees itself from the fetters of the body and senses, it loses consciousness. Maitreyi demanded reconciliation of these two apparently contradictory statements.

Yajnavalkya had used the latter term 'consciousness' to denote and characterise particular and individual consciousness which Maitreyi could not grasp. When Yajnavalkya said that having departed from here, there is no consciousness, he meant that after the death of individuality, there is no consciousness of individuality. Individuality presupposes duality and duality always co-exists with individuality, and it is an essentiality for all objective consciousness. This is what sage Yajnavalkya meant. On the other hand, the great Reality is Knowledge itself, the transcendental Consciousness freed of all objectivity and also subjectivity. It has no particular consciousness, except when It, due to ignorance, appears as identified with the body and organs. When the individuality of the self which is superimposed by ignorance, is destroyed by the knowledge of the Self, the individual consciousness, the false perception of the phenomena, is as it were destroyed. But nevertheless, the supreme Consciousness which is the transcendental Brahman remains unchanged. even as the sun remains as it is, in spite of the disappearance of its reflection in water when the water is dried up.

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति, तदितर इतरं पश्यति, तदितर इतरं शृणोति, तदितर इतरमभिवदति, तदितर इतरं मनुते, तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्मैवाभूत्तत्केन कं जिघ्रेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत, तत्केन कं विजानीयात् ? येनेदं सर्वं विजानाति तं केन विजानीयात् ? विज्ञातारमरे केन विजानीयादिति ॥१४ ॥

॥इति द्वितीयाध्यायस्य चतुर्थं ब्राह्मणम् ॥

14. (Yajnavalkya continued:) "For, where there is duality, as it were, there one smells another, there one sees another, there one hears another, there one speaks with another, there one thinks of another, there one knows another. Where, of course, everything has become his Self alone, there whereby and what would (one) smell; there whereby and what would (one) see; there whereby and what would (one) hear, there whereby and whom would (one) speak with, there whereby and what would (one) think of, there whereby and whom would (one) know? Whereby would one know Him by whom one knows all this? My dear, whereby would one know the Knower?"

More about the absence of particular consciousness, after attaining oneness with the supreme Consciousness is given in this *mantra.*

In order to see another, smell another, hear another, and so forth, duality has necessarily to be presupposed. In this context, when Yajnavalkya says that there is duality, *as it were,* it is very clear that he is not prepared to accept duality at any cost and under any condition even in the present state of our consciousness. Moreover, the Absolute Self requires the negation of all dualistic predications, and therefore, it cannot be known at all, like knowing other objects, for knowledge of an object presupposes an object of knowledge, besides the one who is the knower of the object and also the act of knowing. And when there is only one subject, devoid of a second, then who is to know whom and with what? Can fire burn the fire itself, when there is no more fuel left within its bosom? The answer is an emphatic 'no'. This then is the answer to the question about the unknowability of the Self. The Self is unknowable, not because it is unknown, but because it is the basis of all knowledge, nay, knowledge *per se.* It cannot be known as objects are known. Therefore, the Self, who is the knowing subject and who is devoid of the knowable object and the process of knowing, does not fall in the category of knowledge known to human thought and reasoning. The Self, the eternal Subject, does not know Itself as an object other to It. Thus the hearer, the seer, the understander, the knower, are unheard, unseen and ununderstood, since they are the one self within, in essence Divine and Absolute, one-without-a-second. Hence, Yajnavalkya puts this great truth in the form of a question, the answer to which is obvious. Where everything has become the Immutable Intelligence, the Witness, whose expression alone makes all phenomenal consciousness possible, there, through what instrument, the subject would smell, see, hear, speak, think of and know the subject, when the instruments of perception and knowledge themselves fall within the category of objects which have lost their objectivity and become one with the non-dual subject? Is He not 'other than the known and above the unknown' (Ke. Up. I-3), 'that from which words and mind turn back, not being able to attain It' (Tai. Up. II-4)! Our words and thoughts are relevant to the realm of plurality and they fail when they try to approach the Supreme Self, since in that Realm there is a complete cessation of the triad of seer, seeing and sight; knower, knowing and knowable, and so on. Everything merges in the One and the non-dual. This is what Yajnavalkya meant by saying *na pretya samjnasti iti* that there is no consciousness after death, 'death' referring to the cessation of duality and 'consciousness' to objective knowledge. Thus the sage asserted through reasoning that there is no objective knowledge after the cessation of duality.

Summary

This section *maitreyi-brahmana* called after the name of the wife of sage Yajnavalkya, the recipient of *brahma-vidya,* containing the most sublime instructions on the Atman, is the quintessence of the whole Upanishad. It is the crest jewel in the crown of Upanishadic literature. Here, we have an ideal couple, a husband-preceptor and a wife-disciple, the former a *srotriya-brahmanishtha-guru,* a teacher who is a master of the Scriptures and also established in the Supreme

Brahman, and the latter an *adhikari-sishya,* a disciple possessing the fourfold qualifications prescribed for an ideal student of Atma-vidya. Leaving off the garb of the story, we get at the outset, a glimpse of the nature of dispassion an aspirant should have, before he approaches his spiritual teacher. This whole world filled with all wealth is to be treated as mere straw by the seeker after the supreme Truth, for it is of no use to him in his march towards the Goal. This is an echo of the scriptural definition of *vairagya,* dispassion, which states that it is the complete absence of desire for the pleasures of this world as well as the heavenly worlds. To the possessor of the necessary qualifications, the teacher prescribes first, hearing of the truth from him, then reflection on what is heard, and lastly deep meditation, *sravana, manana* and *nididhyasana* as they are termed in *vedantic* parlance.

The instructions given in this section are from the two standpoints of the transcendental and the immanent. The *svarupa-lakshana,* the description of the essential nature of the Absolute, is first given, which is followed by the *tatastha-lakshana,* relative characteristics which help to understand the Truth and to have a firm conviction about It. The homogeneous, blissful, eternal nature of the Atman is beautifully brought out through the usual *anvaya* and *vyatireka* methods. A wife who considers her husband as her own Self enjoys all happiness. And when she starts treating him as different from her Self, she gets a kick from him. This is the case with every object in this world. The one Self is present in the umpteen objects and the recognition of this truth is productive of eternal happiness which is the essential nature of the Self. The source of all joy is the Atman, and not the objects outside as is wrongly conceived by the non-discriminative mind. It is the mistaken notion that persons like husband, wife, son and other relatives, objects like dainty dishes, sweet smelling flowers and garlands, are the sources of joy, and the resultant effort to possess them at all costs, that are the wombs of all pain and sorrow. Every object is a source of joy as long as it remains non-different from the Atman, and the very same object turns into the cause of misery, the moment it is separated from the Self and treated as an external entity to be possessed and enjoyed. The reason is simple. The love for an object is really the love for that which is eternal in that object, the Self, and we wrongly think that it is for the temporal name and form. So long as the selfhood of objects is not recognised, the expected happiness and satisfaction never comes, and it shall never come. That which is admitted to be external through ignorance, can, by the very reason of our own mistaken thought, never be possessed really. It shall always remain external. All external objects are sure to leave one, by the very nature of their externality. What is one's own really, the Self, that alone can never leave one. It is the dearest of all, being one's own Self. It is the Atman that masquerades as these objects and beings.

This universe is really the supreme Self even now when it appears as though external to oneself, which fact is established through three analogies of a drum, a conch and a lute and the sounds produced by them. Whatever is perceived by the senses and the mind is an effect, and an effect cannot be known unless the cause is known. All effects have a series of causes, so much so, the universe may be said to be a circular chain of never-ending links of cause and effect. We may say that these links are the finite parts, as it were, of the infinite universe. These finite objects themselves are a mystery which the limited, individualised intellect of man cannot fathom. The incapacity of the senses to pierce the name and form of an object and perceive the 'subject' within the object, its Self, creates a false impression on the mind that objects are separated by space and time. The space which man in his ignorance thinks as empty is as concrete and substantial as any other object, being a manifestation of the Atman, like other objects. It is one of the elements which go to constitute the universe. Even as the different notes of musical instruments are the effects of the principle of general sound which is their ultimate cause, and the latter is the substratum on which the former make their appearance, so is the Atman the substratum on which the world appearance rests. As the different notes are only expressions of the general sound, even so, the universe is the expression of the Atman alone.

Next, this section of the Upanishad establishes through the illustration of fire and smoke, that the world has emanated from the Atman. As smoke naturally arises from fire ignited with wet fuel, without any effort on the part of any of the factors involved, so the phenomenal world emanates from the Supreme effortlessly. All knowledge is breathed out of this great Being. Creation is as effortless and natural to the Absolute as breathing is to living beings. As fire does not change its nature due to the loss of smoke, even so, the non-dual Absolute does not change its essential nature by the creation of this vast universe. The effect carries with it the characteristics of the cause. So the universe that is the effect of the infinite Brahman is also said to be infinite. *purnamadah purnamidam*—That Brahman is infinite and this creation is also infinite—is the statement of this Upanishad in *mantra* V-i-1. But, due to ignorance of the true nature of the Absolute, if one considers the world as separate and external to the Atman, then it is unreal, as unreal as the pot that is a manifestation of clay, and non-existent like the waters of a mirage.

Having thus proved that the world is essentially the supreme Brahman, even now when it appears as the world, and that it was Brahman before creation, this section of the Upanishad, through a series of illustrations, confirms that the world remains as Brahman, after dissolution also. All effects merge in their respective causes. This is the law of nature, a divine law that holds good at all times. All waters are traceable to its source, the ocean. So are all the forms of touch, smell, colour, taste and sound, as also the function of the motor organs and of the mind and the intellect, traced to their respective organs in the body. Following the process of merging the effect into its cause, the sound, to cite one instance only, is merged into the ear, which in its turn is identified with the mind. The mind again is dissolved into its cause, the intellect, and the intellect into *mahat* or *hiranyagarbha, hiranyagarbha* into *isvara* and *isvara* into the Absolute, the ultimate cause of everything. This ultimate Supreme, the causeless Cause, can be attained through meditation starting with any object in this world. When through such meditation, one's mind merges in the ultimate cause, there comes the flood of illumination like the lightning. One now perceives only the Absolute in every object seen or unseen, heard or unheard, smelt or not smelt, tasted or not tasted, touched or not touched, thought of or not thought of. One experiences, in a mysterious manner, the truth of the *vedic* dictum *sarvam-khalvidam-brahma* – all this is certainly the Absolute.

That the whole universe is a mass of Consciousness is shown through the analogy of salt and water. A lump of salt that is dissolved in water which is its source (salt being taken from sea water) though not visible to the eyes, is present in every drop of that water, which fact is easily known through tasting. The lump of salt has lost its individuality and separateness alone. The salt is not lost completely, but has become one with its cause. As in this illustration, the individual self which has been separated, as it were, from the supreme Self, through identification with the limiting adjuncts of the aggregate of this body and thus became a mortal, subject to birth and death with all their concomitant pain and pleasure, loses its separate existence, when it contacts with its source, the Absolute, through meditation, and becomes one with that undecaying, immortal, fearless, pure, homogeneous Reality. The universe which is a projection of the mind of the individual due to delusion, also dissolves and loses its distinctness. Individual or particular consciousness no more exists, as the cause thereof which is the limiting adjunct projected by ignorance is destroyed through the knowledge Absolute.

At this point, a doubt is raised as to how consciousness which is indestructible and non-dual can be said to be destroyed along with the destruction of the limiting adjuncts. There is no room for any such doubt which arises in one's own mind due to want of clarity of knowledge. The usual conception of knowledge is knowledge of '*something*' which comes and goes. It has birth and death. With the destruction of that 'something' along with the destruction of all duality, that particularised or objective knowledge also ceases to exist. When there is no 'something', there can be no knowledge of that 'something'. But, the Knowledge "there is no 'something' and therefore, there is no knowing of 'something' " still persists. This knowledge has no distractions. None can know or understand this Knowledge. When there is 'something' as it were, outside the eye, the latter can see that 'something'. So is the case with all the organs, including the mind and the intellect. When there is only Knowledge and no objects, what is there to know! The object of Knowledge has, as it were, merged into the Knowledge and become one with It, so that there is no more any object apart from Knowledge. Who is there to know the Knowledge which is now the Knower alone. Any attempt to posit a second knower to know this ultimate Knower would result in the logical fallacy of *regressus ad infinitum,* and therefore, should be avoided. Thus is established the absolute nature of the ultimate Reality which is expressed as Existence-Knowledge-Bliss-Absolute.

This particular aspect of the nature of the Absolute Plenum is continued in this Upanishad in mantras 23 to 32 of section iii of chapter IV.

**Thus Ends the Fourth Section Entitled
Maitreyi-Brahmana in the Second Chapter**

SECTION V

MADHU-BRAHMANA

It has been explained in the preceding section that this universe prior to its manifestation, was Brahman only, that even after manifestation as the apparently differentiated name and form, continues to be nothing distinct from Brahman, and that after dissolution also it remains as Brahman alone. In the present section, it is shown how this manifold universe with its divergent phenomena, is Brahman only on further grounds.

If the entire universe is an effect of the ultimate Cause, then how these different and various effects are correlated among themselves? Is their correlation like the relation that exists among the numerous leaves and the fruits in a tree which is their common cause? If it is so, then how can the effects in their varieties and multiplicities be said to help each other to form a single unit? Moreover, the effects have necessarily to part with their cause, which again adds weight to our question. For, we have never seen the effects of a tree, the leaves, flowers and fruits merging back into the tree, their cause. Then, if the universe with its gross and subtle elements, name, form and action, numerous organisms and varieties of substances, has the one Self for its genus, how can any one explain these varieties and manifoldness of the creation? If the whole creation has sprung from one source, the Self, then the former must have only one uniform nature. All objects of the world must be akin in their nature and action, name and form, just as the children born of human parents are human beings only, never cats and dogs. The fruits of a mango tree are mango fruits only, never apples or apricots. Hence, how can one accept that this universe with its numerous constituents and their different modes which do not at all have any resemblance among one another, has for its subsistence the one Self, and also that the whole universe dissolves back into the Self?

It has been stated that there is only one Self who is Absolute, and the entire manifested universe is His expression. This manifested relative universe is like a human body or the body of any other living being composed of various limbs, each of them responding to its respective action. Even though hands do nothing but their work such as grasping, giving, taking etc., eyes do nothing but perceiving, feet do nothing but moving the body, and similarly other limbs of the body do nothing but their respective duties, however, despite such kinds of existing dissimilarities among themselves and their functions, there exists, undoubtedly, perfect co-operation, correlation and mutual helpfulness among them. But for the eyes, one could not see and without the ear one could not hear. So, then, the eyes, ear and the other organs stand in co-operation and correlation with the body which is an aggregate of all the limbs. They are mutually helpful to each other. Even if one of the limbs stops functioning, the body feels its absence and ceases to do the duty of that particular organ.

Similarly, the entire creation, akin to a human body, is an aggregate of the five great principles, the subtle elements which again manifest themselves in the forms of gross and subtle bodies of beings, as also the cosmic bodies, all of which may be compared with the different limbs of a living being. Now, we are told in this section that all these innumerable manifestations are mutually helpful and co-operative, being the limbs in the body of *virat* or *hiranyagarbha.* Even as the foundation supports the pillars of a house, again the pillars in their turn support the roof, and all of them together go to make up the full structure of a house, just so, the multifold organisms, numerous modes of substances, the cosmic bodies and all other objects form the aggregate of this empirical universe which has the Self for its support, which exists in the Self and which in the end merges back in the Self.

The present section shows that there is a correlation among different parts of the universe and that they spring from the same cause, the Self, that they are of the same essence, the Self, and that they dissolve into the Self. It also explains how the objects of the universe, though they appear quite distinct in nature and are experienced as such, are rooted in the Self, even as a tree consisting of many leaves, stems, branches and flowers; is rooted in the earth. The section introduces the topic of *madhu-vidya*—honey-meditation. The bees collect the honey from various kinds of flowers and the honey serves them as nourishment. Even so, all beings are nourished by earth, water, fire and other elements, and all beings nourish the elements. Since each of the gross elements contains a definite proportion of the remaining elements also in addition to itself, there is no real difference among them, despite the variety and dissimilarity which appear to exist among them.

The term *madhu* in the present section is used to convey the sense of correlation, mutual co-operation and interdependence existing among the earth and other elements and all creatures, in their gross and subtle, and in their individual and cosmic forms. The terms earth, water, etc., occurring in this section, denote and represent the presiding deities therein. Even though the bodies of all creatures are composed of the five elements,—ether, air, fire, water and earth,—however, due to preponderance of the earth element, they are said to be composed of earth. The gross elements form the gross body, the subtle elements or principles constitute the astral or the subtle body, and the cosmic form of the elements goes to make up the cosmic bodies. The earth, water, fire, air and ether are helpful for the creatures to perform actions and enjoy the fruits thereof. So far as the performance of actions and enjoyment of their fruits are concerned, the sun and moon, the five elements, law and truth, directions, lightning, sound, beings and the cosmic body enumerated in this section assist all creatures, and all creatures, in their turn, are helpful for their existence. The Upanishad refers to the unconscious and gross form of the limiting adjuncts in the earth and the rest, as objects of enjoyment, but not the conscious and subtle principle in them. The enjoyer is their conscious and subjective aspect. Similarly, all creatures must be taken to be the objects of enjoyment in their gross form, and their conscious and subjective aspect the enjoyer. The gross body is an object of enjoyment to the subtle subject who enjoys it. Here, in this section, the body, semen, speech, breath, eye, ear, mind, skin, sound, heart, moral order, truthfulness and human being are considered in their gross forms, since they are chiefly composed of the earth principle which is grossest of all. Hence, their activities may be said to be limited to the physical sphere only. Thus, the co-relativity and non-difference between subject and object, gross and subtle, individual and cosmic, is established by declaring the interdependence, interaction and interrelation amongst them. The entire creation, being an effect of a single cause, is one only even in its varying stages. On account of certain apparent difference in their nature reported by the sense organs, we should not conclude that those varying effects have their respective individual causes, independent of one another, nor should we determine that the diversity, which marks the distinct existence of every object, presupposes duality or multiplicity, nor again should we hold that manifoldness and plurality really exist. Do not all organs of the body with all their respective and distinct marks and different functions, belong to a single entity? Yes, definitely. Similarly, all the objects of this universe should be included in the totality of the unitary Self. Just because the sun emits heat and moon cannot, fire burns and water cannot, mind thinks and ear cannot, what one organ can perform the other cannot, are we to assume that they are effects of different causes, or they are completely different and independent of each other? That would be like the absurd conclusion that numerous fruits and leaves of a tree, which are decidedly different and varying in quantity, quality, shape, etc., presuppose for their existence and cause not one seed, but many seeds. The truth is not so. The microcosm is interrelated with the macrocosm, the constituents of the earth are interdependent, the individual deities interact with the cosmic deities, and thus everything from *hiranyagarbha* down to the minutest particle of an invisible atom, is interlinked. Every object is related to every other object, even as each part of the body is inseparably connected with the other parts.

But, according to some, the present section is set forth for the purpose of meditation *(nididhyasana),* the passages preceding the illustration of drum, in the previous section are for hearing *(sravana),* and those passages following the illustration up to the end in the preceding section are meant for reflection *(manana).* The present section supports the previous proposition 'All this is the Self only', by setting forth the reasons, which are in accordance with the scriptural rules.

इयं पृथिवी सर्वेषां भूतानां मधु, अस्यै पृथिव्यै सर्वाणि भूतानि मधु; यश्चायमस्यां पृथिव्यां तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं शारीरस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम्. ॥१ ॥

1. This earth is the honey of all beings. All beings are the honey of this earth. (So also) that which is this shining, immortal person in this earth, and which is this shining immortal incorporeal being in this body, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

This *mantra* forms the basis upon which the whole theme elaborated in the present section rests. Herein is put up the fundamental concept of the unity of existence. The Upanishad has attempted to draw out this unity from the fact of the close interdependence and undeniable mutual correlation among the component aspects that go to make up this phenomenal existence as a whole. Here, the existence is inclusive of its two aspects, the conscious and the unconscious. And both of these aspects are again considered in their individual as well as cosmic standpoints.

Commencing thus, the first *mantra* posits the unity of the gross universe, the macrocosm, and the body of the individual, the microcosm. The five great elements in their permutation and combination, constitute the common factors behind both. Then, taking the conscious aspect, the *sruti* considers the mutual correlation of the cosmic Being, *isvara*, and the individual *jiva* dwelling in the body, and establishes the identity of the two. This is done by pointing out the mutual cause and effect relationship, based upon the analogy of the honey and the bee. In view of the previously established unity of cause and effect, this fact of identity is arrived at. Lastly, the over-all identity of this phenomenal existence and the Absolute Being out of whom all things have sprung, by whom all things are sustained, and into whom all things are ultimately unified, is declared.

This earth which is the grossest of all elements, is the support for all creatures, being helpful to them. By 'creatures' is meant all that moves and that moves not. Just as a bee-hive is the abode of very many bees, even so this earth is the abode of all beings, where they perform *karmas* and enjoy the fruits thereof. The earth being unconscious and gross, is the object of enjoyment for all creatures who are conscious and therefore, called the subjects who enjoy

Just as the earth is like honey to all creatures, even so, all creatures are honey or effect of this earth. All creatures are chiefly composed of earth, the other four elements being only the minor ingredients therein. All creatures have earth as their cause, because physical life springs from earth, of course with the admixture of water and other elements. These two, earth and creatures, are composite effects of each other. Thus from the view-point of cause and effect, they are mutually related and interdependent.

Similar is this person, i.e., the subtle body composed of seventeen principles, which shines with the light of consciousness and which, from the moment of release from mortal fetters, attains immortality. It is like honey to all creatures. It is because the subtle body is an essential factor in every creature. Even after the death or destruction of the physical body, the subtle body lives, and moves from one body to another. Till the subtle body attains final release by the knowledge of the Self, it causes fresh embodiments to creatures. When the subtle body attains freedom, further incarnations would not materialise. Keeping this point in view, the text refers to the subtle principle in every creature and indicates its inevitable nature of reincarnation and gives it the name *madhu.*

Just as the subtle principle is essential for all beings, even so, all beings are essential for this subtle principle. It has to be borne in mind that all creatures are essential, since they represent the field of reincarnation and action of this subtle principle. The subtle principle cannot become embodied, if there are no creatures, no beings. Hence, the beings sustain the reincarnation of the subtle principle in physical bodies. And so they are interrelated. We cannot see any creature without the subtle principle in it. In the same way, the subtle principle cannot incarnate and manifest itself in the absence of a physical medium. Therefore, the text says that that which is this shining immortal Person in the earth is the honey of all creatures, and all creatures are honey to Him. The *mantra* is abstruse, and only through meditation one can grasp its true import.

And about the physical being, who is identified with the subtle body, the text says that it is also the honey for all creatures, because all creatures have got bodies. There is no being as such, who is devoid of a body consisting of gross elements. There can be no being without a physical body and no physical body without a creature, a being. It is like a table and wood. The table is inseparably related with wood, and they are not two different objects. The physical being is inseparably connected with the creatures, and creatures are identical with the physical being. Thus, these two effects are composite and blended in each other.

These four – the earth, the beings, the subtle principle in the earth, and that in the beings, – stand as composite effects in relation to the Soul, though, for the time being, they are described as having mutual relation of cause and effect among themselves, each becoming the cause of the other in turn. Everything is a cause of certain effect, and effect of a certain cause. Every object in this universe is the effect of the supreme Cause. But, by itself it makes subject-object distinction on account of its relation with other objects. When a man experiences, he becomes the subject, and when he is experienced, he becomes an object. Thus both subject and object are blended in a single personality. Similar is the case with cause and effect also.

The seed is the cause of the tree and the tree in turn is the cause of the seed. Thus both cause and effect are blended in each. From this, we postulate that all objects which are effects of some causes and which in turn are causes for some effects, are essentially the effects of the ultimate, causeless Cause. This analogy of 'honey' brings home to us that all objects, despite their mutual cause and effect relationship, are nothing but the composite effects of the supreme Cause. The creatures, the earth, the consciousness in the creatures and the consciousness in the earth – these fourfold effects are blended in one cause, and are denoted by the honey-relationship, interblended, interrelated and interdependent.

But, this relationship is ascribed to them due to ignorance of the fact that they have one cause. And this cause is the Self who is, in this context, seen as fourfold.

The declaration in this *mantra* '*ayameva sah* – this is verily

That' reveals the essential nature of all objects. The fourfold division which represents the condition that exists in this phenomenal creation, is denoted by the word 'this' in this passage. And, this creation which is an effect of interaction among the above-mentioned fourfold entities, is none but that Self who is the essential, real, inner Consciousness denoted by the term 'That'. But declaring 'this is That', the essential and underlying Reality of the empirical universe is set forth, and we are reminded of the declaration in *mantra* II-iv-6 of this Upanishad where the Self is the subject matter of discussion and decision, and the term 'That' here refers to the Self about which it has been declared 'this all is this Self', therein.

Again, the four sentences – 'this is indeed that which is the Self', 'this is Immortal', 'this is Brahman', and 'this is the All' – remind us that this universe, represented by the said fourfold division, in essence, is the Self which is Brahman, the Immortal, the All. In the course of Yajnavalkya's instructions to his wife Maitreyi, it has been said that this Atman is to be realised through hearing, reflection and meditation. The same Atman is to be identified with the Self which is under discussion now. And that Immortal who has been referred to by Maitreyi and explained by Yajnavalkya, in the preceding section, is the same as this Immortal who is declared to be the ultimate Cause of this fourfold division. Similarly, Brahman who was dealt with in *murta-amurta brahmana* and was denied of all predications, by the declaration of 'not this, not this', is the same here, whom the present *mantra* reviews to be the ultimate causeless Cause of all interrelated cause and effects. Again, this ultimate Cause of the entire universe is the same through whose knowledge, the knowers of Brahman, such as Vamadeva, attained identity with all. Thus the terms 'Self', 'the Immortal', 'Brahman' and 'the All' are identical and they refer to the non-dual Reality. That ultimate Reality should be the cause behind the entire co-relativity which exists among the above-said fourfold division. Just as we superimpose a person on a distant stump on a moonlit night by erroneous perception, even so, the co-relativity among earth and the rest, is also a superimposition due to the ignorance about the Reality. The reality is Brahman. There is no duality, no separate entity other to It.

Thus, through the meditation on the vital connection that exists among earth, beings, the consciousness in the earth and the consciousness in the beings, we come to the conclusion that all the four are the Self and Self alone.

The succeeding thirteen *mantras* up to *mantra* 14 deal with similar meditations. In the place of the earth mentioned in this section, the remaining four elements, and other subtler and abstract as well as cosmic entities are taken up, discussed, and the same conclusion arrived at.

इमा आपः सर्वेषां भूतानां मधु, आसामपां सर्वाणि भूतानि मधु; यश्चायमास्वप्सु तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं रैतसस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥२ ॥

2. These waters are honey to all beings. All beings are honey to these waters. (So also) that which is this shining immortal person in these waters and also that which is this shining immortal person identified with the semen in this body, this indeed is that which is this Self, this is the Immortal, this is Brahman, this is All.

Water is now taken up for meditation. According to another *sruti,* the water has its special abode in the semen. It says: 'Water became semen and entered the virile member' (Ai. Up. II-4). In this present *mantra,* the fourfold divisions for contemplation are: the gross principle in water, that in the beings, the subtle principle in water, and that in the semen, which sustain and help each other. The gross form of water and the creatures are vitally connected. The subtle consciousness in the water and that in the creatures specially manifested in the semen are like honey to all beings and all beings are honey to them. All these are effects of the supreme Cause. Their essential nature is Brahman, the Self, the Immortal.

अयमग्निः सर्वेषां भूतानां मधु, अस्याग्नेः सर्वाणि भूतानि मधु; यश्चायमस्मिन्नग्नौ तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं वाङ्मयस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥३ ॥

3. This fire is the honey to all beings. All beings are honey to this fire. (So also) that which is this shining immortal person in this fire and also this shining immortal person identified with speech in this body, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

Likewise is fire. It has its special abode in the organ of speech in this body of man. It is said: 'Fire became speech and entered the mouth' (Ai. Up. II-4). Here, the meditation is on the identification of the gross form of fire, the beings, the consciousness in fire, and the consciousness in the beings specially manifest in the organ of speech. Each one of these is like honey to the other. All the four are correlated, and all the four are nothing but the Atman-Brahman.

अयं वायुः सर्वेषां भूतानां मधु, अस्य वायोः सर्वाणि भूतानि मधु; यश्चायमस्मिन्वायौ तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं प्राणस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥४ ॥

4. This air is honey of all beings. All beings are honey to this air. (So also) that which is this shining immortal person in this air and also this shining immortal person identified with the vital force in this body, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

Likewise is air. Air resides in the body as *prana,* the vital force, and enlivens it. So long there is *prana,* the body lives and moves, and in its absence, it falls dead and motionless. The element air is called honey, because it helps body by furnishing it with the necessary materials. This is the gross aspect of air. The subtle aspect is the consciousness in the air and in the *prana* in the body. 'Wind became breath and entered the nostrils'—says the Aitareya Upanishad (II-4). The gross form of air, the beings, the consciousness in the air, and the consciousness in the beings specially manifest as *prana,* are identical with the Atman.

अयमादित्यः सर्वेषां भूतानां मधु, अस्यादित्यस्य सर्वाणि भूतानि मधु; यश्चायमस्मिन्नादित्ये तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं चाक्षुषस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥५ ॥

5. This sun is honey to all beings. All beings are honey to this sun. (So also) that which is this shining immortal person in this sun and also this shining immortal person identified with the eye in this body, this is indeed that which is this Self, this is the Immortal, this is Brahman. this is All.

This visible and gross sun is meant here at the first instance. The subtle principle in the sun is denoted by the term the shining immortal person. In the body, the principle in the sun is identified with the consciousness in the eye. 'The sun became sight and entered the eyes' (Ai. Up. II-4). Meditation is prescribed on the identity of the gross form of the sun, the beings, the conscious principle in the sun, and that in the beings which manifests specially in the eye.

इमा दिशः सर्वेषां भूतानां मधु, आसां दिशां सर्वाणि भूतानि मधु; यश्चायमासु दिक्षु तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं श्रौत्रः प्रातिश्रुत्कस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥६ ॥

6. These quarters are honey to all beings. All beings are honey to these quarters. (So also) that which is this shining immortal person in these quarters and also this shining immortal person identified with the ears and every act of hearing, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

Similar is the meditation on the quarters and the beings, both in their gross and subtle aspects all of which are identical with the Atman. 'The quarters became the hearing and entered the ears' (Ai. Up. II-4). The presiding deities of the quarters are identified with the principle in the ears and every act of hearing, since it is specially manifest in them.

अयं चन्द्रः सर्वेषां भूतानां मधु, अस्य चन्द्रस्य सर्वाणि भूतानि मधु; यश्चायमस्मिंश्चन्द्रे तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं मानसस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥७॥

7. This moon is honey to all beings. All beings are honey to this moon. (So also) that which is this shining immortal person in this moon and also this shining immortal person identified with the mind in this body, this is indeed that which is this Self, this is the Immortal. this is Brahman, this is All.

The moon refers to the gross and visible moon. The shining immortal person refers to the subtle, conscious principle in the moon. Moon in its subtle conscious aspect is identified with the consciousness in the mind. 'Moon became mind and entered the heart' (Ai. Up. II-4).

इयं विद्युत्सर्वेषां भूतानां मधु, अस्यै विद्युतः सर्वाणि भूतानि मधु; यश्चायमस्यां विद्युति तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं तैजसस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥८॥

8. This lightning is honey to all beings. All beings are honey to this lightning. (So also) that which is this shining immortal person in this lightning and also this shining immortal person identified with light and heat in this body, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

The lightning refers to its gross and visible form and the shining immortal person refers to the subtle conscious principle indwelling the lightning. Lightning in its subtle form is identical with light and heat in the cosmic sphere, and with the organ of touch in the beings.

अयं स्तनयित्नुः सर्वेषां भूतानां मधु, अस्य स्तनयित्नोः सर्वाणि भूतानि मधु; यश्चायमस्मिन्स्तनयित्नौ तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं शाब्दः सौवरस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥९ ॥

9. This cloud is honey to all beings. All beings are honey to this cloud. (So also) that which is this shining immortal person in this cloud and also this shining immortal person identified with the sound and voice in this body, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

'This cloud' refers to the gross and visible form of the cloud. 'The shining immortal person' refers to the subtle principle in the cloud. Cloud in its subtle form is identified with sound generally and voice particularly.

अयमाकाशः सर्वेषां भूतानां मधु, अस्याकाशस्य सर्वाणि भूतानि मधु; यश्चायमस्मिन्नाकाशे तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं हृद्याकाशस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥१० ॥

10. This ether is honey to all beings. All beings are honey to this ether. (So also) that which is this shining immortal person in this ether and also this shining immortal person identified with the space in the heart in this body, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

'This ether' refers to the empty space which lies in between two objects, the atmospheric space. The shining immortal person refers to the subtle conscious principle in the ether. It is specially manifest in the space of the heart in beings.

अयं धर्मः सर्वेषां भूतानां मधु, अस्य धर्मस्य सर्वाणि भूतानि मधु; यश्चायमस्मिन्धर्मे तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं धार्मस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥११ ॥

11. This moral order is honey to all beings. All beings are honey to this moral order. (So also) that which is this shining immortal person in this moral order and also this shining immortal person in this body is moral order, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

Moral order is invisible, but nevertheless it can be seen in its effects. Although moral order is not directly visible to the senses and the mind, its existence is felt through its visible effects, the elements such as the earth and the rest. And because of the essential non-difference between cause and effect, it is stated here as though it is directly perceived.

This moral order, which controls the entire universe, and which is in accordance with the universal law, causes different elements to move according to definite law and presents different worlds, different beings, gods, and the like through their transformation and interaction.

This moral order is the embodiment of the principle of universal law and order which is called *rita.* The great cosmic activities are carried on according to this principle which is conceived as immutable and inviolable. The regularised course of action of every atom of the universe is directed by this moral order. The moral order invests the universe with sublimity, and its working with supreme justice. Thus the course of universal activity is ordained with justice and accuracy through the principle of *dharma.* The regularity in the particular positions, movement and behaviour of different phenomena such as earth, sky, fire, water, wind, sun, moon, lightning and others, is attributable to this moral order which manifests itself as all these entities and nourishes life in this vast universe.

This moral order is generally conceived to mean ‘vows’ or ‘conduct’, refraining from falsity, and agreement with divine merits in moral contexts. It, therefore, means virtue consisting of honesty, rectitude, fellow-feeling, charity, non-violence, truthfulness, sweet and agreeable speech, continence and control of senses, reverence, faith and austerities. Here, however, it must not be taken in a general sense of morality, but must mean to denote the cosmic order and divine ordinance. Although in a previous context (I-iv-14) truth and righteousness (moral order) have been spoken as identical, here, however, they are treated as separate, since their respective effects are distinct, visible and invisible. Moral order invisibly produces twofold effects which may be termed as general and particular. In its general or cosmic form, it causes action and regularised movement in the elements and cosmic bodies such as sun, moon and others. In its particular or physical form, it is responsible for the existence of the individual body and organs and decides the course of their movement and behaviour. It may very well be said that this moral order, in the cosmic realm, directs the aggregate of all heavenly bodies, and in the individual sphere directs the aggregate of the gross body and organs. Moral order and truth, though inseparable and identical, have different duties to perform. It is something like a person as the king and also as the father of his children, having twofold different duties to discharge and twofold personalities in different realms of his activities, though really he is only one. That general or cosmic form of moral order which directs the actions of elements, is described in this passage as the shining immortal principle. Its particular or individual form is identified with the shining immortal principle in the body that fashions the aggregate of the body and organs. All these are to be meditated upon as interdependent, correlated and vitally connected with each other, as the manifestation of the one, non-dual Atman.

इदं सत्यं सर्वेषां भूतानां मधु, अस्य सत्यस्य सर्वाणि भूतानि मधु; यश्चायमस्मिन्सत्ये तेजोमयोऽमृतमयः पुरुषः; यश्चायमध्यात्मं सात्यस्तेजोमयोऽमृतमयः पुरुषः; अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥१२ ॥

12. This truth is honey to all beings. All beings are honey

to this truth. (So also) that which is this shining immortal person in this truth and also this shining immortal person identified with the truth in this body, indeed this is that which is this Self, this is Immortal. this is Brahman, this is All.

Although it is said in *mantra* (I-iv-14) that that which is righteousness is Truth, and thereby, their non-difference is asserted, however the truth is set forth separately and is not held identical with righteousness from the viewpoint of effect and action.

It has been said in the preceding passage, that moral order is invisible and produces its effects in general and in particular, in its relations with the cosmos and the individual. Here, 'truth' may be defined as that which is visible in and agreeing with the moral order and conduct of thought, speech, and deed. The term 'truth' should not be restricted to 'non-falsity' in speech alone, as it is commonly understood. It represents the entire field of goodness and negation of vice such as absence of bad intentions, imprecation, calumniation, dishonesty, gambling, sensual enjoyment, adulteration, thieving, inflicting injury to life and other sins or vices. The term 'truth' sums up in it, the entire code of right conduct which, of course, varies in degree according to the standard of individual understanding and development. Thus, truth has an independent value for every individual, every object of this universe.

This truth also, like moral order, is twofold and produces its effects general and particular. The shining immortal principle in this truth is its general form which is responsible for the movement of gross elements and which is inherent in them. Its particular effect is inherent in the body and the organs and is responsible for their behaviour and movement.

All these, the truth, the beings, the principle in the truth, and the principle identified with the truth in the body are composite effects and thus interrelated. They are honey for each other. They are effects of each other and undeniably interdependent.

इदं मानुषं सर्वेषां भूतानां मधु, अस्य मानुषस्य सर्वाणि भूतानि मधु; यश्चायमस्मिन्मानुषे तेजोमयोऽमृतमयः पुरुषः, यश्चायमध्यात्मं मानुषस्तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥१३॥

13. This human being is honey to all beings. All beings are honey to this human being. (So also) that which is this shining immortal person in this human being and also this shining immortal person identified with the human being in this body, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

'This human being' mentioned here, includes all other beings belonging to every kind of organism. There is mutual relation of helpfulness which exists in all beings. All these are, therefore, correlated.

The beings are indicated as twofold with reference to the astral and the gross body. That which is subtle or astral is indicated by the term 'this shining, immortal person in this human being' and that which is gross by the term 'this shining immortal person identified with the human being in this body,' thus identifying both with the ultimate principle, the Atman.

All these, the sum-total of all species, the subtle principle abiding in them, their individual gross forms and all beings in general, are helpful to one another, since they are inseparable and non-different from the viewpoint of their ultimate cause and from the fact of their being effects of a common cause.

अयमात्मा सर्वेषां भूतानां मधु, अस्यात्मनः सर्वाणि भूतानि मधु; यश्चायमस्मिन्नात्मनि तेजोमयोऽमृतमयः पुरुषः, यश्चायमात्मा तेजोमयोऽमृतमयः पुरुषः, अयमेव स योऽयमात्मा; इदममृतम्, इदं ब्रह्म, इदं सर्वम् ॥१४॥

14. This self (cosmic body) is honey to all beings. All beings are honey to this Self (cosmic body). (So also) that which is this shining, immortal person in this self (cosmic

body) and also this shining immortal person in the (individual) self, this is indeed that which is this Self, this is the Immortal, this is Brahman, this is All.

'This self' in this *mantra* refers to the cosmic body which has been defined so far, beginning from the earth mentioned in the 1st *mantra* of this section and ending with the human being in the just preceding *mantra.* The aggregate of all bodies, devoid of all distinctions, is meant here by the expression 'this self'. It refers to *virat,* the sum-total of all gross bodies in the macrocosm.

'This shining immortal principle in the body' refers to the subtle principle which is in the cosmic body of *virat, hiranyagarbha,* the cosmic totality of all mind, the essence of the subtle. It was mentioned as being identical with the shining, immortal principle in the earth in *mantra* II-v-1, where the reference is only to one element, viz., the earth. The sum-total of all astral bodies is represented by *hiranyagarbha,* the inner principle in *virat,* the cosmic body, indicated in all the preceding passages through the expression 'this shining immortal person'.

'This shining immortal person in this individual self' refers to the *chidabhasa,* the individual consciousness which is an effect of or reflection through the gross and subtle bodies and a product of individualisation by the limiting adjuncts. It is self-luminous, and therefore, it is referred to as shining. It is eternal, and therefore, referred to as immortal.

स वा अयमात्मा सर्वेषां भूतानामधिपतिः, सर्वेषां भूतानां राजा; तद्यथा रथनाभौ च रथनेमौ चाराः सर्वे समर्पिताः, एवमेवास्मिन्नात्मनि सर्वाणि भूतानि, सर्वे देवाः, सर्वे लोकाः, सर्वे प्राणाः, सर्व एत आत्मानः समर्पिताः ॥१५ ॥

15. Verily, this Atman is the Ruler of all beings (and) the King of all beings. Just as all the spokes are held together in the hub and the felly of a chariot-wheel, even so all beings, all gods, all worlds, all organs, all these individual selves are held together in this Atman.

By setting forth the mutual cause and effect relationship based upon the analogy of honey, and establishing the unity of cause and effect, the discussion on the identity of the universe and the Absolute is concluded here. The attainment by one, of this identity, is not becoming something which one is not, but realising an existing fact, Brahman with which the Self is identical in essence. On account of ignorance, it appears to be distinct through the limiting adjuncts, but when true knowledge dawns, this ignorance is removed and the individual Self becomes free of all distinctions. This universe of the fourfold division of mutual cause and effect in the gross and subtle realms, so far described in this section, is merged in the true Self. It is realised that *hiranyagarbha, virat* and the reflected consciousness in the form of the individual and everything else, have always been the non-dual Brahman. How this apparent process of individualisation and unification takes place in the non-dual Absolute, has already been explained in the previous sections.

The present *mantra* says that this Self which is the underlying Reality of all diverse phenomena referred to so far in relation to the cosmic and the individual realms and in their gross and subtle forms, is the ruler and the king of all beings, the ruling king of all beings. He is independent of all duality, since the epithet 'all' excludes none and includes everything. Through the knowledge of Brahman, one attains ruling kingship of the universe.

Just as in a wheel, all spokes are held together in the hub and the felly, even so, all beings, from the cosmic *hiranyagarbha* down to the minutest invisible atom, all gods stated in different religious texts, all worlds such as this earth and others mentioned in the several mythologies, all organs of action and knowledge, all these individual selves subject to ignorance, limitation and bondage, also everything else other than those mentioned here, are fastened, as it were, to the supreme Self. They are nothing but the Self. This is the declaration on the over-all identity of this phenomenal existence and the Absolute Being from whom the creation has sprung up, by whom it is sustained and in whom it is unified, an existing, eternal fact which is realised at the dawn of Self-Knowledge.

Thus, from the first to the fifteenth *mantras* in this section, the knowledge of Brahman has been explained, and the question raised by Maitreyi in *mantra* II-iv-3, 'What you know certainly about Immortality, that alone tell me', has been answered here: 'the knowledge of the Self leads to Immortality'. Now, the Upanishad introduces four *mantras* with a view to eulogise the so-far-said secret and sacred 'honey-doctrine' which is capable of dispelling the ignorance and establishing the overall identity of the world and the Absolute. These *mantras* in aphoristic language refer to the well-known story connected with this secret knowledge. This story narrated elsewhere in a different context runs thus:

Sage Dadhyach was the disciple of Daiva Atharvana and was well-versed in the *atharva-veda* and also in *brahma-vidya.* Once, *indra* the king of the celestials went to the sage's *ashram,* in the disguise of a guest in order to get instructed on *brahma-vidya* by him. The sage at first refused to teach Indra, since the former knew that the latter was not qualified and fit to receive the instructions on the supreme Brahman. However, considering his obligation to the guest, the sage yielded to *indra's* suppliant request and started instructing him on the subject. In the course of his instructions, the sage while explaining the necessity of dispassion for a spiritual aspirant, strongly condemned sense enjoyments in the three worlds and depicted one who revels in sense objects as worse than a dog. Misunderstanding these remarks of the sage and taking them as a personal insult, *indra* got enraged. He could not tolerate the sage's observations that heavenly enjoyments are to be despised and rejected. *indra* did not kill the sage for fear of his curse and the sin that would result from killing a *brahmana,* a knower of Brahman.

Nevertheless, he warned the sage that if he ever happened to teach the knowledge of Brahman to anyone else, he would strike his head off.

Once the two *asvins,* the physicians of the celestials, approached the sage for getting instructed into *brahma-vidya.* When they were informed by the sage of the dire consequences that would follow if he imparted the instructions, they promised to save him. They removed the sage's human head and fixed an equine head in its place. And the sage imparted *brahma-vidya* to the two *asvins* through the horse's head. When *indra* came to know of this, he went and struck off the sage's head. It was the horse's head that was separated and the asvins replaced it by his original human head which they had carefully preserved.

This shows the greatness of the knowledge of Brahman which is so difficult of attainment even by the gods and also that this knowledge should not be imparted to one who does not possess the necessary qualifications, such as, dispassion, serenity, control of the senses, discrimination and the like. Should this knowledge be given to an unqualified aspirant, one may rest assured that the instructions would be misunderstood and misused. The sensual and passionate people are afraid that through this knowledge, they will be compelled to forego their sense enjoyments. Unqualified students give an erroneous and misguiding connotation to this great Self-knowledge, by holding that this world is Brahman and, therefore, worthy of all enjoyments. They say: "This world is as real as Brahman. It is not false and non-existent. Hence it should not and could not be renounced, but should be enjoyed in its fulness. Renunciation is out of place." Further, they, citing the Upanishad, hold that the whole creation is like honey to all creatures and, therefore, an object of enjoyment, and that everything in this universe is to be enjoyed and not to be renounced. To those who hold such perverted view, this honey-doctrine or *brahma-vidya* does not reveal its real import but remains concealed by their own ignorance. Hence, it is said that this supreme Knowledge should be carefully preserved and should be given only to those who are spiritual-minded and who consider the Self alone as the over-all Reality. Never should this knowledge be imparted to those who seek for lower sense pleasures. To those who run for sensual happiness and indulge in gross enjoyments, dispassion and renunciation must be taught first by declaring the unreal and transient nature of the world and worldly pleasures. They must be told that the enjoyments of this world, even of the heaven, obtainable through wife and children, wealth and property, and ritualistic sacrifices, cannot confer Immortality. They will then cultivate distaste for earthly as well as heavenly pleasures and strive for attaining immortality by leaving all desire-motivated rites and *karmas*.

Thus *brahma-vidya* taught in the present section is extolled and praised, because it frees one from this mortal world and bestows Immortality. Take the instance of sage Yajnavalkya. Although he was like any other man, he gave up attachment to worldly objects and attained the knowledge of the Self.

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।

तद्वां नरा सनये दंस उग्र-
माविष्कृणोमि तन्यतुर्न वृष्टिम् ।
दध्यङ्ह यन्मध्वाथर्वणो वा-
मश्वस्य शीर्ष्णा प्र यदीमुवाच ॥इति ॥१६ ॥

16. This verily is that honey (doctrine) which Dadhyach versed in *atharva-veda* taught the *asvins*. Seeing that, the Seer spoke thus: O men, as thunder (reveals) the rain, (likewise) I make known that mighty and fearful deed you both (did) for your gain, which is (the doctrine of honey and) that which Dadhyach Atharvana declared to you through the head of a horse.

This *mantra* says that what has been said so far is that *madhu-vidya,* honey meditation which Dadhyach, versed in *atharva-veda,* taught the twin-gods, the *asvins,* in a different context dealing with the rite called *pravargya,* where it was only hinted, but not clearly expressed.

What he said there is reproduced here in this *mantra* and also in the following *mantras* 17 to 19.

The Seer said: O *asvins* in human form, just as thunder reveals the forthcoming rain, even so, I declare here that mighty and fearful deed of yours, the cutting off the head of Dadhyach and fixing in its place the equine head, which you did for gaining the knowledge of the Honey meditation, and which sage Dadhyach revealed to you through the head of the horse which you had fixed in place of his human head.

This *mantra* is eulogistic, even though it may seem condemning the action of the *asvins*. It reveals the glory of the Self-knowledge and the difficulty of its attainment.

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।

आथर्वणायाश्विना दधीचे-
ऽश्व्यं शिरः प्रत्यैरयतम् ।
स वां मधु प्रवोचदृतायन्
त्वाष्ट्रं यद्दस्रावपि कक्ष्यं वाम् ॥इति ॥१७ ॥

17. This verily is that honey (doctrine) which Dadhyach Atharvana taught the twin *asvins.* Seeing that, the Seer spoke thus: O *asvins*! (both of you) substituted an equine head on Dadhyach Atharvana. O Mighty ones! he, true to his promise, declared to you both, the honey (meditation) relating to the sun and (declared) to you (that) which is to be kept secret.

The sage, Kakshivat by name, seeing the deeds of the two *asvins,* speaks:

O *asvins,* both of you substituted an equine head on Dadhyach, in order to get instructed on the *madhu-vidya.* O Mighty *asvins*! The sage Dadhyach, true to his promise made to you when you approached him first for instructions, revealed to you both the doctrines. Those two doctrines are:

The first is that relating to the sun. It is enjoined in order to restore the head of *vishnu,* the deity identified with sacrifice, which he is said to have lost on account of his pride of superiority and excellence over other gods. In order to restore the head, the rite called *pravargya* was started. All the rites connected with *pravargya* sacrifice are for restoring the head of this *yajna-purusha,* the person identified with the sacrifice. The head of *vishnu* severed due to the mischievous conspiracy played by the other gods, became the sun. Hence, this rite is connected with the sun.

The second doctrine is relating to the Self, which is dealt with in the present section, in fact, throughout the whole chapter. This doctrine should be kept secret—this is the instruction of the Seer of this *mantra.* The reason for secrecy has already been stated.

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।

पुरश्चक्रे द्विपदः पुरश्चक्रे चतुष्पदः ।
पुरः स पक्षी भूत्वा पुरः पुरुष आविशत् ॥इति ॥

स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयः; नैनेन किंचनानावृतम्, नैनेन किंचनासंवृतम् ॥१८ ॥

18. This verily is that honey doctrine which Dadhyach Atharvana taught the two *asvins.* Seeing that, the Seer spoke thus: (He) created bodies with two feet, created bodies with four feet. Having become a bird first, that Person entered the bodies. This verily is the Person (who) dwelling in all bodies (is called) *purusha*. There is nothing which is not enveloped by Him. There is nothing which is not penetrated by Him.

Now, this *mantra* briefly declares the unity of the Self, and sums up the knowledge of the Self elaborately dealt with so far. The Seer reveals the unity of existence, the homogeneous nature of the Self in all beings. How is this meditation to be practised? This is being said:

He, the supreme Lord created the bodies in this universe, as described in the fourth section of the first chapter. He created human beings with two feet and animals with four feet. Having thus created different bodies comparable to citadels, the Lord entered into them as the subtle principle. 'Bird' in this *mantra* represents the subtle body, and 'bodies' stand for the gross bodies. On account of his dwelling in all bodies, He is designated as *purusha.* Since the *purusha* also fills or pervades all alike, He is identical with Brahman. To support this view, the *mantra* adds that there is nothing which is not enveloped by Him and that there is nothing which is not penetrated by Him. Everything is pervaded by Him from inside as well as from outside.

इदं वै तन्मधु दध्यङ्ङाथर्वणोऽश्विभ्यामुवाच । तदेतदृषिः पश्यन्नवोचत् ।

रूपं रूपं प्रतिरूपो बभूव,
तदस्य रूपं प्रतिचक्षणाय ।
इन्द्रो मायाभिः पुरुरूप ईयते,
युक्ता ह्यस्य हरयः शता दश ॥इति ॥

अयं वै हरयः अयं वै दश च सहस्राणि, बहूनि चानन्तानि च; तदेतद्ब्रह्मापूर्वमनपरमनन्तरमबाह्यम्, अयमात्मा ब्रह्म सर्वानुभूः; इत्यनुशासनम् ॥१९ ॥

॥इति द्वितीयाध्यायस्य पञ्चमं ब्राह्मणम् ॥

19. This verily is that honey (doctrine) which Dadhyach Atharvana taught the two *asvins.* Seeing that the Seer spoke thus: (He) became similar in form to each form. That form of His is for making Himself known. The supreme Being, through *maya,* appears manifold, for ten and hundreds of his organs are yoked (as horses to the chariot). He indeed is (these) organs. He indeed is ten and thousands, many and endless. He, Brahman, is without cause, effect, interior and exterior. This Self who is all-experiencing, is Brahman. Thus is the supreme instruction.

Now, the entire *madhu-vidya,* meditation on the identity of this phenomenal existence and the Absolute Being, set forth through various references to the close interdependence and mutual correlation among the component aspects that go to make up this phenomenal existence as a whole, is being concluded.

It has been stated in various contexts, how the supreme Being projected this phenomenal universe of names and forms. Whichever form He projected, He assumed the likeness of that form. He assumes the shape of an ant and resembles the ant. He assumes the form of an elephant and looks like an elephant. In short, He appears in accordance with all the limiting adjuncts.

And, this appearance which is due to the limiting adjuncts, the names and forms, is for visualisation, for the sake of meditation. Although He is formless, for realising Him through meditation and worship, He is to be visualised in some form or other, according to the taste and temperament of the aspirant, since the nameless and formless nature of Brahman is difficult of conception by the ordinary mind. This is the reason why He has put on the manifold appearances. Now the how of it is said: Through *maya*, His own illusory power, a false identification with one's own body, results in the false notions superimposed by ignorance, and the supreme Being appears manifold, although He is ever the same pure non-dual Consciousness in essence.

The nature of *maya* by which He appears as manifold, is briefly stated. Just as horses are yoked to a chariot, even so, the ten organs are yoked to the individual body which is compared to a chariot. Nay, hundreds of organs are yoked, because individual bodies are many, and to every one, ten organs of action and knowledge are yoked.

He indeed is these organs, and He indeed is the ten, thousand, many and endless numbers as well as objects. The large number of individual bodies, the senses and sense-objects are but the supreme Self. He seems to be possessing manifold forms and since there are infinite number of bodies, the *mantra* uses the term 'endless'.

But, it is due to ignorance, superimposition and false knowledge, that we hold the Self as something different from the organs, and wrongly believe that there are as many souls as there are individual bodies and organs. The organs always perceive the outer name and form, and are not accustomed to see the inner Truth. Hence arises this erroneous conception of many souls corresponding to the many bodies. With a view to avoid any misunderstanding of the import of the *sruti* passages, this concluding *mantra* of this section reconciles all apparent contradictions by saying that Brahman is without cause and effect, without interior and exterior, and thus transcends all duality.

Now the final declaration and conclusion of the theme of this section is stated: The Self who is the all-experiencer, the inner Self in all, is Brahman about whom the Upanishad in *mantra* II-i-1 promised to teach us in the words: 'I will teach you *Brahman'*, and by the knowledge of whom men thought that they would become the All as declared in *mantra* I-iv-9. This is the meditation known as *madhu-vidya,* the teaching of Upanishad which confers immortality.

Summary

Everything is dependent on everything else. The infinite number of objects and concepts of this universe are inextricably connected with one another, as the threads in a network. All this is verily nothing but the supreme Reality, the Atman-Brahman. This is, in short, the essence of the instruction in this section of the Upanishad called the *madhu-brahmana. madhu* is honey and honey is considered as the sweetest thing. The sweetest and the dearest to oneself is one's own Self, the Atman. Perhaps this may be one of the reasons to name this section as *madhu-brahmana,* the Atman, the honey of honey, being the subject matter directly dealt with in this section. We get here a sublime and magnificent description of the true nature of the universe and the Reality, its essence. Everything from the Creator *brahma* down to the so-called most insignificant beings like the worms and ants, as also that which we in our ignorance designate as insentient matter such as the rocks and mountains, is organically and vitally connected. To consider them as separate, unconnected entities, is the height of human folly, a sin which brings with it the suffering of this mortal existence. It is, therefore, wisely said by Masters that all this is Brahman. The so-called particular object does not really exist. When one touches an object, one touches the whole cosmos and when one sees something, it is not an isolated object one sees, but it is the whole universe. Everything here and everywhere is honey, the Atman, one's own Self that which one loves most, the Self of all.

The earth element contains all other elements which go to make up this universe and everything including beings, contains earth. The conscious luminous principle in the earth is the same that is present in all. These four, viz., the earth element, the beings including every object, the consciousness in the earth, and the consciousness in the beings and objects, are nothing but the Atman. This is the meditation prescribed in this section. One can substitute in the place of 'earth' any other element or heavenly bodies as the sun and the moon or the directions, lightning or sound or any abstract principle like law and truth, or all the beings and the cosmos. The realisation of the immanence of the Consciousness in this microcosm as well as the macrocosm, is the result of this meditation, wherein the subject and the object coalesce, the pairs of opposites disappear and the triads, like the seer, seen and the sight, the knower, the known and the knowledge, merge into the non-dual experience.

All pain and sorrow is due to our forgetting the ultimate cause that is present in all the effects, the individual objects or incidents. This forgetfulness is bondage. One should remember the cosmic entity as the essence of anything and everything, and the connecting link between any two objects, thoughts and ideas. The interconnection and interdependence in this universe are likened to those existing between the spokes of a wheel, its felly and the hub. The last *mantra* gives the conclusion, by saying that it is the supreme Being who appears, through his power of *maya*, as the umpteen beings and objects and concepts. This is the secret truth. To say that the world veils Him is ignorance, and to realise that the world reveals Him is knowledge. How does the world reveal Him? But for Him, how can the world exist! Existence is He. Creation is He and destruction is He. The creator is He and the created is He alone. He does not change by His creation. He is non-different from His creation which is not external to Him. This is the great mystery of God and His creation. The meditation on 'Honey' reveals this mystery, reconciles all apparent contradictions, resolves all problems, and brings about the supreme peace and bliss.

Thus Ends the Fifth Section Entitled
Madhu-Brahmana in the Second Chapter

SECTION VI

VAMSA-BRAHMANA

अथ वंशः । पौतिमाष्यो गौपवनात्, गौपवनः पौतिमाष्यात्, पौतिमाष्यौ गोपवनात्, गौपवनः कौशिकात्, कौशिकः कौण्डिन्यात्, कौण्डिन्यः शाण्डिल्यात्, शाण्डिल्यः कौशिकाच्च गौतमाच्च, गौतमः — ॥१ ॥

1. Now, the line of teachers (for the first two chapters contained in the *madhu-kanda*): Pautimashya (received this doctrine) from Goupavana, Goupavana from (another) Pautimashya, (this) Pautimashya from (another) Goupavana, (this) Goupavana from Kausika, Kausika from Kaundinya,

Kaundinya, from Sandilya, Sandilya from (another) Kausika and Goutama, Goutama from——

आग्निवेश्यात्, आग्निवेश्यः शाण्डिल्याच्चानभिम्लाताच्च, आनभिम्लात आनभिम्लातात्, आनभिम्लात आनभिम्लातात्, आनभिम्लातो गौतमात्, गौतमः सैतवप्राचीनयोग्याभ्याम्, सैतवप्राचीनयोग्यौ पाराशर्यात्, पाराशर्यो भारद्वाजात्, भारद्वाजो भारद्वाजाच्च गौतमाच्च, गौतमो भारद्वाजात्, भारद्वाजः पाराशर्यात्, पाराशर्यो बैजवापायनात्, बैजवापायनः कौशिकायनेः, कौशिकायनिः — ॥२ ॥

2. (Goutama) from Agnivesya, Agnivesya from (another) Sandilya and Anabhimlata, Anabhimlata from (another) Anabhimlata, (this) Anabhimlata (from still another) Anabhimlata, (this latter) Anabhimlata from (another) Goutama, (this) Goutama from Saitava and Prachinayogya, Saitava and Prachinayogya from Parasarya, Parasarya from Bharadvaja, Bharadvaja from (another) Bharadvaja and (another) Goutama, (this) Gautama from (still another) Bharadvaja, (this) Bharadvaja from (another) Parasarya, (this) Parasarya from Baijavapayana, Baijavapayana from Kausikayani, Kausikayani from——

घृतकौशिकात्, घृतकौशिकः पाराशर्यायणात्, पाराशर्यायणः पाराशर्यात्, पाराशर्यो जातूकर्ण्यात्, जातूकर्ण्य आसुरायणाच्च यास्काच्च, आसुरायणस्त्रैवणेः, त्रैवणिरौपजन्धनेः, औपजन्धनिरासुरेः, आसुरिर्भारद्वाजात्, भारद्वाज आत्रेयात्, आत्रेयो माण्टेः, माण्टिर्गौतमात्, गौतमो गौतमात्, गौतमो वात्स्यात्, वात्स्यः शाण्डिल्यात्, शाण्डिल्यः कैशोर्यात्काप्यात्, कैशोर्यः काप्यः कुमारहारितात्, कुमारहारितो गालवात्, गालवो विदर्भीकौण्डिन्यात्, विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवात्, वत्सनपाद्बाभ्रवः पथः सौभरात्, पन्थाः सौभरोऽयास्यादाङ्गिरसात्, अयास्य आङ्गिरस आभूतेस्त्वाष्ट्रात्, आभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्रात्, विश्वरूपस्त्वाष्ट्रोऽश्विभ्याम्, अश्विनौ दधीच आथर्वणात्, दध्यङ्ङाथर्वणोऽथर्वणो दैवात्, अथर्वा दैवो मृत्योः प्राध्वंसनात्, मृत्युः प्राध्वंसनः प्रध्वंसनात्, प्रध्वंसन एकर्षेः, एकर्षिर्विप्रचित्तेः, विप्रचित्तिर्व्यष्टेः,

व्यष्टिः सनारोः, सनारुः सनातनात्, सनातनः सनगात्, सनगः परमेष्ठिनः,
परमेष्ठी ब्रह्मणः, ब्रह्म स्वयंभु, ब्रह्मणे नमः ॥३ ॥

॥इति द्वितीयाध्यायस्य षष्ठं ब्राह्मणम् ॥

॥इति द्वितीयोऽध्यायः ॥

3. (Kausikayani) from Ghrtakausika, Ghrtakausika from Parasaryayana, Parasaryayana from (another) Parasarya, (this) Parasarya from Jatukarnya, Jatukarnya from Asurayana and Yaska, Asurayana from Traivani, Traivani from Aupajandhani, Aupajandhani from Asuri, Asuri from (another) Bharadvaja, (this) Bharadvaja from Atreya, Atreya from Manti, Manti from (another) Goutama, (this) Goutama from (still another) Goutama, this Goutama from Vatsya, Vatsya from (another) Sandilya, (this) Sandilya from Kaisorya Kapya, Kaisorya Kapya from Kumaraharita, Kumaraharita from Galava, Galava from Vidarbhikaundinya, Vidarbhikaundinya from Vatsanapadbabhrava, Vatsanapadbabhrava from Pathin Saubhara, Pathin Saubhara from Ayasya Angirasa, Ayasya Angirasa from Abhutistvashtra, Abhutistvashtra from Visvarupastvashtra, Visvarupastvashtra from the two Asvins, the two Asvins from Dadhyach Atharvana, Dadhyach Atharvana from Atharvana Daiva, Atharvana Daiva from Mrityu-pradhvamsana, Mrityu-pradhvamsana from Pradhvamsana, Pradhvamsana from Ekarshi, Ekarshi from Viprachitti, Viprachitti from Vyashti, Vyashti from Sanaru, Sanaru from Sanatana, Sanatana from Sanaga, Sanaga from Parameshthin, Parameshthin from Brahman. Brahman is self-born. Salutations to Brahman.

This is the list of teachers of *madhu-kanda,* which has been expounded in the first four chapters of *satapatha-brahmana,* of which the third and the fourth chapters (according to Kanva recension) form the first and second chapters of this Upanishad. It is through the grace of these great Masters that we have got these *vidyas* or meditations. Two more lists of teachers of *yajnavalkya-kanda* and *khila-kanda* are given in chapter IV, section vi, and chapter VI, section v.

Parameshthin here means *viraj.* Brahman coming just after Parameshthin refers to *hiranyagarbha,* in whose mind the *vedas* were revealed. The supreme Brahman is eternal, self-born, and *vedas* are but His form. This secret Self-knowledge is rooted in the eternal Being.

The theory about this Supreme enunciated in the first two chapters of this Upanishad called *madhu-kanda,* named after the *madhu-brahmana,* the essence of the two chapters, is further elucidated and elaborated through logical reasonings and profuse illustrations in the succeeding *muni-kanda* or *yajnavalkya-kanda,* consisting of the third and fourth chapters.

Thus Ends the Sixth Section Entitled
Vamsa-Brahmana in the Second Chapter

HERE ENDS THE SECOND CHAPTER

YAJNAVALKYA-KANDA
(MUNI-KANDA)

CHAPTERS III AND IV

CHAPTER III

SECTION I

ASVALA-BRAHMANA

In order to expound the philosophy of sacrifices in spiritual light, and meditations in their inner aspect, the *yajnavalkya-kanda* begins. This *kanda,* consisting of the third and fourth chapters, deals with the same subject discussed in the previous *kanda,* the *madhu-kanda, viz.,* the supreme Self, the Atman-Brahman. While the first *kanda* abounds in scriptural testimony, the present one is replete with logical argumentation. The performance of sacrifices as an aid to meditation, is conducive to spiritual evolution of man. By realising the correct import of sacrifices, one learns that one is not a separate entity or an isolated creature, but is identical with God who is worshipped in the sacrifice, who in turn, is a manifestation of the supreme Being.

If sacrifices are performed with feeling, faith, devotion and with proper understanding of their secret, they will purify the mind of the sacrificer and fill his entire being with *sattva.* What is wanted is right spirit, right mental attitude and right will.

Sacrifices have got an inner meaning. A sacrifice symbolically stands for the annihilation of egoism, lust, greed and such other demoniacal qualities through acquiring divine virtues.

If we make a general study of sacrifices such as *asvamedha, rajasuya, jyotishtoma* and the like, we will not only get a clear idea about their philosophical richness and spiritual significance, but also will be coming in closer contact with the particular divinity to whom offerings are made in those sacrifices. Sacrifices aim to bring to the sacrificer as well as to the priests, a correct conception of the supreme Being in His divine and conceivable aspect without which meditation would prove futile. In other words, the sacrifice provides the material for higher contemplation and meditation on the supreme Being, of course, with anthropomorphism to start with.

Sacrifice, in general, has its own psychological bearing upon the human mind. It convinces the human intellect that the Truth is beyond the reach of the senses, which have only finite scope of action. By transcending sense-activities and their effects, one can conceive the super-sensual and supra-phenomenal. There are those deities dealt with in detail in the treatises on rituals, such as aerial gods, terrestrial gods, celestial gods, nature gods, abstract gods and so on, who are imperceptible to the gross senses of man, but who exert great influence on this universe. The sacrifices prescribed in the scriptures to propitiate them are, therefore, beneficial and they are conducive to a happy and peaceful life on this globe. They are also symbolic expressions which fill the human psyche with a glorious conception of divinity.

In addition to this, the all-round purity that the sacrifice demands on the part of the sacrificer and others concerned, the charity that it aims at, the socio-spiritual intercourse that it effects, go to explain the sacrifice in a wider sense. With all its imperfections, defects and difficulties, the system of ritualistic sacrifices, undoubtedly, open before us the door to the discovery of the philosophical, spiritual Principle in every object in this entire creation which manifests itself in its best in the human being.

The first section of this third chapter, known as *asvala-brahmana* attempts to set forth the means to determine the inter-relation and the essential identity among the sacrificer, the priests engaged in the sacrifice, the sense-organs, and the deity to whom the sacrifice is meant for. It is mainly argumentative and accompanied by scriptural evidence and attempts at the ultimate unity of the

Self. The main problem of ritualistic philosophy, the dual conception of sacrificer and the deity in whose honour the sacrifice is performed, is discussed in this section, by introducing the incident of a grand sacrifice performed by Janaka, the king of Videha, wherein had assembled the learned *brahmanas* of the Kuru and Panchala countries. The discussion that ensues between Yajnavalkya and Asvala, establishes the essential unity between the sacrificer and the divinity by the removal of the limitation by time and rites and referred to by the term 'death'.

That the sacrificer should always bear in mind the spiritual significance of the four officiating priests, the four presiding deities and the four factors in the human body, which is nothing but their essential identity, being the immanent aspect of the one, non-dual Reality, is the gist of the whole section.

ॐ। जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे; तत्र ह कुरुपञ्चालानां ब्राह्मणा अभिसमेता बभूवुः; तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव, कः स्विदेषां ब्राह्मणानामनूचानतम इति; स ह गवां सहस्रमवरुरोध; दश दश पादा एकैकस्याः शृङ्गयोराबद्धा बभूवुः ॥१ ॥

1. (It is said) Janaka of Videha performed a sacrifice with (the distribution of) profuse gifts. There, *brahmanas* of Kuru and Panchala had assembled. In that Janaka (the king) of Videha, (there) arose a desire to know who among these *brahmanas* is the most learned. He set apart a thousand cows; on the horns of each (cow) were fixed ten *padas* (of gold).

Janaka, the king of Videha, performed a great sacrifice at the end of which he distributed profuse gifts to the learned *brahmanas.* It is said that the name Janaka was something like a title accepted by the emperors in those *vedic* days. So we get references to a number of Janakas in the scriptures, who were all depicted as great knowers of Brahman. The Janaka here referred to may perhaps be the first among them. *bahu-dakshina* occurring in the *mantra* is the rite involving distribution of enormous charitable presentations at the termination of the sacrifice, such as *asvamedha* or *rajasuya.* It might be that Janaka might have performed the great horse-sacrifice, at the successful termination of which he might have invited the learned *brahmanas* from the various parts of the country, in order to perform the said rite.

The *brahmanas* who were invited for the purpose, mostly hailed from Kuru and Panchala, since these two kingdoms were then famous for their large number of *vedic* scholars.

Vastly learned as he himself was, king Janaka sought to know the most learned *brahmana* from amidst the assembly. For this purpose, he set apart a thousand cows, as presentation to the one who proved himself as the most erudite among them. Each of the cows carried on its horns, gold weighing ten *padas* (one *pada* = ⅓ of an ounce).

तान्होवाच, ब्राह्मणा भगवन्तः, यो वो ब्रह्मिष्ठः स एता गा उदजतामिति । ते ह ब्राह्मणा न दधृषुः; अथ ह याज्ञवल्क्यः स्वमेव ब्रह्मचारिणमुवाच, एताः सोम्योदज सामश्रवा३ इति; ता होदाचकार; ते ह ब्राह्मणाश्चुक्रुधुः, कथं नो ब्रह्मिष्ठो ब्रुवीतेति; अथ ह जनकस्य वैदेहस्य होताश्वलो बभूव; स हैनं प्रपच्छ, त्वं नु खलु नो याज्ञवल्क्य ब्रह्मिष्ठोऽसी३ इति; स होवाच, नमो वयं ब्रह्मिष्ठाय कुर्मः, गोकामा एव वयं स्म इति; तं ह तत एव प्रष्टुं दध्रे होताश्वलः ॥२ ॥

2. (King Janaka) said to them thus: "Venerable *brahmanas,* he who is thoroughly proficient in the *vedas* among you, may take these cows." Those *brahmanas* did not dare. Now, Yajnavalkya said to his own pupil thus: "O dear Samasrava, take these (cows) home." He drove them home. Those *brahmanas* became angry, "How can he declare himself to be the best and thoroughly proficient in the *vedas,* among us?" Now (there) was Asvala, the *hotr* priest of Janaka of Videha (in that assembly). He then asked him: "Are you, indeed, O Yajnavalkya, the best *vedic* scholar among us?" He said thus: "We (I) pay tribute to the best scholar. Really we are (I am)

desirous of cows only." Thereupon, Asvala, the *hotr* priest, decided to question him.

After having resolved to give those cows in presentation to the most erudite among the assembled *brahmanas,* the king openly declared in the assembly that he who was most learned in the scriptures might take away the cows. There was silence in the Assembly for a few minutes. None in the assembly did dare to declare himself to be the most learned. How could any one do it when king Janaka, himself the greatest scholar, was present there, presiding over the whole proceeding? It was, therefore, not easy for any one to challenge his learning and wisdom. Moreover, the assembly was full with numerous well-known scholars such as Yajnavalkya, Sakalya, Kahola and others. Who could dare to rise up to combat with those great giants in the knowledge of the scriptural lore? When none of them rose up, Yajnavalkya, a great sage, boldly took the step of calling one of his disciples by name Samasrava, who had studied *samaveda,* under him, and gave the order to drive the cows to his (Yajnavalkya's) *ashram.*

Yajnavalkya himself was a teacher of *yajurveda.* It is also evident from the name of his disciple whom he ordered to drive away the cows, that he was also versed in *samaveda.* When the *mantras* of the *rigveda* are set to music and sung, they are termed *sama-mantras.* Hence, Yajnavalkya must have been a master of these two *vedas* also. *atharva-veda* is subsidiary to these three. Thus the great sage was, no doubt, proficient in all the four *vedas.*

Samasrava accordingly drove all the thousand cows to his *guru's ashram.* The whole assembly was enraged at this daring act of sage Yajnavalkya. How could Yajnavalkya challenge their learning, by announcing himself to be the unsurpassing scholar among them! There was, in that assembly, the *hotr* priest (the priest versed in the *rigveda,* and who recites the *mantras* thereof in a sacrifice) of Janaka, Asvala by name, who was one among those enraged by the unexpected and sudden act of Yajnavalkya in driving away the cows without establishing his superiority over others in *vedic* erudition. *hotr* to the king that he was, Asvala insolently called upon Yajnavalkya and asked him in insulting and detesting tone if he (Yajnavalkya) alone was the best *vedic* scholar in that assembly. To his rude approach, Yajnavalkya unassumingly reacted, by saying that he never meant to challenge the supremacy of their learning. He also said: "I bow down before and pay tribute to the best *vedic* scholar; however I am desirous of possessing the cows and, therefore, my disciple has, under my directions, driven the cows home." By these remarks, he indirectly wanted Asvala and others present there, to question him if necessary, and get themselves satisfied about his superior wisdom. Yajnavalkya was then questioned by Asvala, the *hotr* priest of Janaka, and the sage replied all his questions.

याज्ञवल्क्येति होवाच यदिदं सर्वं मृत्युनाप्तम्, सर्वं मृत्युनाभिपन्नम्, केन
यजमानो मृत्योराप्तिमतिमुच्यत इति; होत्रर्त्विजाग्निना वाचा; वाग्वै यज्ञस्य
होता, तद्येयं वाक् सोऽयमग्निः, स होता, स मुक्तिः, सातिमुक्तिः ॥३ ॥

3. "O Yajnavalkya!" thus (Asvala) said, "since all this is pervaded by death, (since) all is overpowered by death, by what does the sacrificer transcend the realm of death?" (Yajnavalkya replied): "By the *hotr* priest, by fire, by speech. Speech indeed is the *hotr* priest. That which is this speech is this fire; that (fire) is the *hotr* priest. That (fire) is liberation and that (liberation) is supreme release."

Generally, one performs a sacrifice with desire for wife, wealth, children, heaven and such other sources of sense-happiness, and is bound by attachment to those desires. Any ritualistic work which is performed due to attachment and desire for sense pleasure leads the sacrificer into the clutches of death in the form of transmigration, with its concomitant effects of pleasure and pain. Because of the predominant attachment which manifests itself in the form of desires for progeny, wealth and higher heavenly worlds, the sacrifices do not confer freedom upon the sacrificer.

Meditation combined with sacrifice performed with the accessories such as the priest and the fire, also, does not become fruitful unless they are freed from attachment.

Now that we know that the performance of a sacrifice with the motive of fulfilment of an objective, leads an individual to attachment which is a form of death, we have to discover the means of transcending this attachment and make the sacrifice, or meditation combined with sacrifice, a success.

And, the sacrifice which is an aid to higher meditation, which is the concrete and conceivable ground helpful to higher meditation, is conceived here in the text, as twofold, – one with reference to ritualistic sacrifice, and the other with reference to the individual.

Hence, Asvala questioned Yajnavalkya as to the way of release from death by means of sacrifice, knowing very well that all ritualistic works performed due to ignorance are overpowered and overtaken by death. What is that death? To hold on to the view that the sacrificer is different from the deity of the sacrifice, to perform the sacrificial rite for material gain, to remain contented with the external show and result of the sacrifice, and lastly to view the sacrificial rites as the bestower of prosperity and gain, either in this world or in the higher worlds, is death.

To this question of Asvala, Yajnavalkya replies that by meditating on the *hotr* priest, the individual organ of speech through which the *mantras* are chanted, and fire, the presiding deity of that organ, as one and not different, one is liberated from attachment and is freed from death. How is that? It is being stated.

Speech, which is the means of chanting, is identical with the *hotr* priest. Again, this speech is verily the fire which is its cosmic counterpart. Thus, the divine form of fire which is manifest in the individual as the organ of speech, is also the *hotr* priest in the external sacrifice. In other words, it means that the sacrificer should look upon these two auxiliaries of the sacrifice, the *hotr* priest and the organ of speech, as fire only. It is thus that one has to be freed from attachment which is death. In the meditation on the divine form of fire manifesting itself as the *hotr* and speech, the sacrificer finds the means of liberation. This meditation upon the identity of individual speech, the *hotr* priest and fire, results in final release. When one looks upon the priest and speech, as identical with the fire principle, one no longer considers the sacrifice merely as an external ritual directed towards material attainments, but views it as an aid to meditation on fire, the divine and unblemished priest who is identified, in the scriptures, with the seven *hotrs,* as well as with sacrificer. This conception of unity in the manifold nature of sacrifice, leads the sacrificer to liberation from individuality and separateness. The meditation on fire makes the sacrificer pure like fire and helps him to transcend the external and ritualistic performances and show. Thereby, the sacrificer ceases to be a slave of attachment and desire, represented by the term death in the text. In addition to this, the sacrificer who is now identical with fire, attains wisdom, power of memory and eloquence. It is through these that the sacrificer has the advantage of freedom from guiles, crimes and faults, since he develops within himself by meditation identification with the god of fire who is purity personified. This meditation on fire is thus a means to liberation and final release. What is this final release like? Assertion of identity with fire and speech is termed as final release here, since the conception of the unity alone can be the means of freedom from ignorance and its effect of differentiation. If the sacrificer meditates upon speech and the invoking priest as fire, their cosmic counterpart, he attains liberation from the above-mentioned death.

(Compare this *mantra* with *mantra* I-iii-12 where the vital force is identified with organ of speech and fire, its presiding deity.)

याज्ञवल्क्येति होवाच, यदिदं सर्वमहोरात्राभ्यामाप्तम्, सर्वमहोरात्राभ्यामभिपन्नम्, केन यजमानो अहोऽरात्रयोराप्तिमतिमुच्यत इति । अध्वर्युणर्त्विजा

चक्षुषादित्येन; चक्षुर्वै यज्ञस्याध्वर्युः, तद्यदिदं चक्षुः सोऽसावादित्यः, सोऽध्वर्युः,
स मुक्तिः, सातिमुक्तिः ॥४ ॥

4. "O Yajnavalkya!" thus said (Asvala), "since all this is overtaken by day and night, (since) all is overpowered by day and night, by what a sacrificer transcends the realm of day and night?" (Yajnavalkya replied): "By the eye, by the sun, by the *adhvaryu* priest. Eye indeed is the *adhvaryu* priest of sacrifice. That which is this eye, is the yonder sun; (and) that (sun) is *adhvaryu.* That (sun) is liberation. That (liberation) is supreme release."

The first question concerning the transcendence of rites performed by the force of natural attachment caused by ignorance, has been replied, and meditation together with its details has been set forth. Now, another form of meditation is being introduced by which the sacrificer overcomes the limitation caused by the time-factor.

Everything in the sacrifice undergoes a continual change, another form of death, due to the passage of time. The means by which the sacrificer might overcome the time-factor is the subject matter of the next question raised by Asvala.

Everything, not only in the sacrifice but also elsewhere in the world, is born, grows and undergoes change on account of the passage of time. Here, we are informed that time which changes and which causes changes in objects is not a homogeneous entity. The continual change in 'time' causes change in the universe in general and in sacrifices in particular. Since this 'time' is not a permanent and eternal factor, everything else subjected by it also undergoes change. And change does not confer stability to the rites and their accessories.

Now, the only way out for the sacrificer to transcend the factor of 'time' is through meditation. Time is conceived of in two forms. The first is what we term the solar days and nights, and the second is that which consists of lunar days and fortnights. This *mantra* deals with the transcendence of time represented by the solar days and nights. How to transcend this 'time' factor consisting of days and nights through meditation, is explained here.

Yajnavalkya replies that the sacrificer can transcend the changing phenomena which occur in sacrificer as well as in the universe, by meditating upon the identity, the unity in essence of the *adhvaryu* priest (the priest well-versed in the *yajurveda* who attends to the practical performance of the sacrifice by reciting hymns from *yajurveda*), the eye, the organ of perception by which he performs his main duty in the sacrifice, and the sun who is the divine counterpart of the eye and the guardian deity presiding in the eye. Just as the *adhvaryu* priest offers oblations in the external fire, even so, the eye offers all objective perceptions in the internal fire, and the sun represents the concrete background of all perception. Without the aid of *adhvaryu,* the oblations cannot be offered into the fire, and without the aid of the eye, perception cannot take place, and the sun is the eye of the universe, the onlooker of every action therein. In the *purusha-sukta,* the sun is said to have manifested itself from the eye of the supreme Person. It may be said that the sun is identical with the cosmic eye. The most appropriate epithet that we can give to the sun is 'cosmic eye'. Eye and the sun are always considered identical. They appear as different, as one is in relation with the microcosm and the other with the macrocosm. The sun is the cosmic counterpart of the individual organ of perception. Based on these resemblances and their mutual interconnection, the sacrificer should identify the microcosmic eye with its macrocosmic counterpart, the sun, and with the *adhvaryu* priest of the sacrifice. The eye is identical with the sun and the sun alone is the *adhvaryu* priest, for the reasons furnished above.

After having asserted the identity of these three, and holding the sun to be the priest, and other materials of sacrifice to be identical with the sun, let the sacrificer feel the cosmic significance of the rite and rise above the so-called natural attachment, desires and the like and transcend the limitations of 'time' in the form of day and night by becoming identified with the sun in whom there is neither day nor night. Through meditation on the sun and identifying everything with it, the sacrificer naturally transcends the limitations of 'time', bondage of desires and actions. He is no more affected by the fluctuating and impermanent modes of 'time'. Thus he attains final release. This is the spiritual benefit of this meditation. (Compare this with *mantra* I-iii-14, where identity between the eye and the sun is explained in a general way.)

याज्ञवल्क्येति होवाच, यदिदं सर्वं पूर्वपक्षापरपक्षाभ्यामाप्तम्, सर्वं पूर्वपक्षापरपक्षाभ्यामभिपन्नम्, केन यजमानः पूर्वपक्षापरपक्षयोराप्तिमतिमुच्यत इति । उद्गात्रर्त्विजा वायुना प्राणेन; प्राणो वै यज्ञस्योद्गाता, तद्योऽयं प्राणः स वायुः, स उद्गाता, स मुक्तिः, सातिमुक्तिः ॥५ ॥

5. "O Yajnavalkya!" thus said (Asvala), "since all this is overtaken by the bright and dark halves of the month, (since) all is overpowered by the bright and dark halves of the month, by what a sacrificer transcends the realm of bright and dark halves of the month?" (Yajnavalkya replied): "By the vital power, by the air, by the *udgatr* priest. The vital power indeed is the *udgatr* priest of the sacrifice. That which is this vital-power is that air, (and) that (air) is *udgatr.* That (air) is liberation. That (liberation) is supreme release."

Now, the process of transcending another form of 'time' is explained. That another form consists of bright and dark halves of the month, caused by the movement of the moon. This form of 'time' is also the cause of death through limitation, like the other form of day and night, for reasons explained under the previous *mantra.*

The meditation that this *mantra* introduces is on the identification of the *udgatr* priest (the priest who chants hymns from *sama-veda*), with the cosmic vital force referred to here as *vayu*, and the vital-force in the individual referred to as *prana.* The term *vayu* refers to the cosmic vital-force and it should be identified with the moon occurring in the *madhyandina* recension in place of *vayu,* because moon is said to be the luminous organ of the cosmic vital force in *mantra* I-v-13.

The vital-force or *prana* in the individual is the *udgatr* priest of the sacrifice, since that alone is capable of chanting the *udgitha* (I-iii-24). Just as the chanters of *sama-veda* chant the hymns before the altar, even so, the vital-force lives and enlivens the body of an individual. Hence, the vital-force which chants the song of life, which vibrates in beings and sets the rhythm of life in them is identical with the *udgatr* priest. Even as the *udgatr* priest fills the sacrificial altar with the musical notes of *sama-veda,* even so, this vital-force, the *udgatr* in these bodies, causes the rhythmic flow of life. It vibrates and pulsates in the entire world of living beings. This vital-force is the individualised counterpart of the cosmic vital-force. This cosmic vital force which causes changes in the lunar movements and causes the division of 'time' according to the lunar system, is identified with the moon itself, and with the time factors caused by it. The cosmic vital-force identified through meditation with the accessories of sacrifice, is the means to attain liberation, and this meditation ultimately culminates into the final release referred to in this *mantra.*

याज्ञवल्क्येति होवाच, यदिदमन्तरिक्षमनारम्बणमिव, केनाक्रमेण यजमानः स्वर्गं लोकमाक्रमत इति; ब्रह्मणर्त्विजा मनसा चन्द्रेण; मनो वै यज्ञस्य ब्रह्मा; तद्यदिदं मनः सोऽसौ चन्द्रः, स ब्रह्मा; स मुक्तिः, सातिमुक्तिः – इत्यतिमोक्षाः; अथ संपदः ॥६ ॥

6. "Yajnavalkya," thus said (Asvala), "since this sky seems to be supportless, by what means of ascent does this sacrificer ascend to the heavenly world?" (Yajnavalkya) replied: "By the *brahma*-priest, by the mind, by the moon. Mind indeed is the *brahma* of the sacrifice. That which is this mind, is the yonder moon and that (moon) is *brahma.* That (moon) is liberation. That (liberation) is supreme release. Thus (with reference to the ways of) supreme liberation. Now (about) the acquirements."

The meditative process of transcending death in the form of ritual and time factor, has been stated in the preceding *mantras*. Now, the support by which the sacrificer ascends to the beyond is being explained.

This sky which seems to be supportless, has some support although unknown. Otherwise, attainment of the world of heaven would be impossible. What is that support through which the sacrificer attains heaven as a result of his rites? If he is released through meditation, what is the support with which he transcends death and is released? This is the question of Asvala, to which sage Yajnavalkya replies by prescribing another meditation. The means of ascent to the heavenly world are the *brahma*-priest who is the superintendent and caretaker of the rites in the sacrifice, the mind and the moon. That is to say, the meditation on the unity of these three provides the sacrificer with the support with which he ascends to and acquires the heavenly world.

Just as in a sacrifice, the priest named *brahma* is responsible for the superintendence of the offerings and is vested with the duty of taking care of the rites as a whole and repairing every flaw in the sacrifice, even so, is the mind the caretaker and the supervisor of all actions of an individual with reference to the body. The mind has the moon as its presiding deity, for its cosmic counterpart. What mind is to the body, the same is the moon to the gods. Just as *brahma* has a place of highest importance in the sacrifice and is seated near the altar and is mainly engaged in supervision, even so, the mind of an individual has a place of supreme importance among all organs.

Moon is said to be the mind of the cosmic being. Sometimes it is said to be an offspring of the supreme *purusha*, as we have it in the *purusha-sukta*. The individual mind is identical with the cosmic mind and the moon. This cosmic mind has an important place in cosmic bodies, since it is engaged in supervision and has a prominent part to play in the working of the world. The cosmic mind is assigned the duty of successfully carrying out the world-order. Meditation on the identity of this cosmic Being as the yonder moon in the universal realm, the mind in an individual, and the *brahma*-priest in the sacrificial rite, is an aid to attain liberation.

Thus there are various ways of liberation from death. There are many more meditations on similar lines.

With the word *iti* in the concluding portion of this *mantra,* the topic regarding transcendence is concluded, and with the word *atha,* the text introduces another topic regarding the acquirements or attainments by meditation, based on resemblance in the sacrifices.

याज्ञवल्क्येति होवाच, कतिभिरयमद्यर्ग्भिर्होतास्मिन्यज्ञे करिष्यतीति; तिसृभिरिति; कतमास्तास्तिस्र इति; पुरोनुवाक्या च याज्या च शस्यैव तृतीया; किं ताभिर्जयतीति; यत्किंचेदं प्राणभृदिति ॥७ ॥

7. "Yajnavalkya!" thus said (Asvala), "with how many *rig* verses will this *hotr* priest perform (the rites) in this sacrifice today?" (Yajnavalkya replied): "With three." (Asvala asked): "Which are those three?" (Yajnavalkya replied): "Preparatory, oblational and benedictory verily the third." "What does one win by these?" (asked Asvala and Yajnavalkya replied): "Whatever there is living here."

Asvala now puts his fifth question as to the number of verses from the *rigveda* chanted by the *hotr* priest in the performing of the rites in the sacrifice that was being performed by Janaka then. Yajnavalkya replied that the *hotr* performs the sacrifice with three kinds of *rik* verses. On being asked about the details of those three kinds, Yajnavalkya named them as the preparatory, the oblational and the benedictional.

The preparatory hymns are those which are addressed to the deity inviting him to be present at the offering to be made to him. All invocatory verses come under this group.

The oblational verses are those which are recited just when the *adhvaryu* is about to offer the oblations to the sacred fire. This type of verses is invariably preceded by the word *ye-yajamahe.* These verses are abundantly found in the *rigveda.* All verses which are recited for oblational purposes come under this group.

The panegyric or benedictional verses are those which are recited addressing the god in praise, praying for benediction. These verses are generally chanted at the end of a sacrificial rite. This type of verses sometimes contains an enumeration of the names of various gods, praying for blessings, at the end. Such verses differ from *nivid,* in so far as they invoke his blessings, whereas *nivid* is an enumeration of various names of the god inviting him to be present at the sacrificial altar. All such verses that invoke the blessings of the deity, are grouped under this third type.

What does the sacrificer win through the chanting of these types of verses, was the next question put by Asvala. Yajnavalkya replied that he wins whatever there is living in the three worlds. That is to say, the sacrificer obtains all, as a result of his meditation on the above three types of verses or hymns.

याज्ञवल्क्येति होवाच, कत्ययमद्याध्वर्युरस्मिन्यज्ञ आहुतीर्होष्यतीति; तिस्र इति; कतमास्तास्तिस्र इति; या हुता उज्ज्वलन्ति, या हुता अतिनेदन्ते, या हुता अधिशेरते; किं ताभिर्जयतीति; या हुता उज्ज्वलन्ति, देवलोकमेव ताभिर्जयति, दीप्यत इव हि देवलोकः; या हुता अतिनेदन्ते, पितृलोकमेव ताभिर्जयति, अतीव हि पितृलोकः; या हुता अधिशेरते, मनुष्यलोकमेव ताभिर्जयति, अध इव हि मनुष्यलोकः ॥८ ॥

8. "Yajnavalkya!" thus said (Asvala), "How many oblations will this *adhvaryu* offer in this sacrifice today?" "Three," (said Yajnavalkya). "Which are those three?" (asked Asvala). "Those which when offered flame up, those which when offered make much noise, those which when offered sink down," (replied Yajnavalkya). "What does one win by these?" (querried Asvala). "By those which when offered flame up, one wins indeed, the world of gods, for the world of gods seems to be bright. By those which when offered make much

noise, one wins indeed, the world of manes, for the world of manes seems to be too noisy. By those which when offered sink down, one wins indeed, the world of men, for the world of men seems to be below."

This *mantra* is set forth to explain the process of meditation on the three types of oblations which the *adhvaryu* priest offers in the sacrifice. These three oblations are indicated by their natures. The meditation is based upon similarity.

The *mantra* aims at pointing out to the *adhvaryu* priest that he should meditate on different articles of offering as those particular worlds which he wishes to win through them. As a result of such meditation, he will win those worlds.

याज्ञवल्क्येति होवाच, कतिभिरयमद्य ब्रह्मा यज्ञं दक्षिणतो देवताभिर्गोपायतीति; एकयेति; कतमा सैकेति; मन एवेति, अनन्तं वै मनः, अनन्ता विश्वे देवाः, अनन्तमेव स तेन लोकं जयति ॥९ ॥

9. "Yajnavalkya," thus said (Asvala), "With how many gods, does this *brahma* (priest) from the right, protect the sacrifice today?" "With one," (replied Yajnavalkya). "Which is that one (god)?" (asked Asvala). "The mind alone (is that god). Endless indeed is the mind. Endless are world-gods. An endless world indeed, does one win thereby," (replied Yajnavalkya).

Again Asvala questions as to the number of gods with whose support the *brahma*-priest protects the sacrifice. Here, Asvala purposely used the word 'gods' in plural number in order to puzzle and mislead Yajnavalkya. Yajnavalkya replied that the only god through whom the *brahma*-priest superintends the sacrifice is the mind; for it is through mind that he, *brahma,* seated in his place, does his duty of supervising the sacrifice and correcting error, if any, committed therein. Mind alone is the supervisor. It occupies a place of distinction and importance over all other organs. It operates upon all actions and deliberations.

And again, this mind has infinite forms on account of its modifications. Just as the mind is infinite, so are the gods. For, the gods identify themselves with the infinitude of the mind.

The result of this meditation is supremacy and victory over endless worlds, as declared by this scripture.

याज्ञवल्क्येति होवाच, कत्ययमद्योद्गातास्मिन्यज्ञे स्तोत्रियाः स्तोष्यतीति; तिस्र इति; कतमास्तास्तिस्र इति; पुरोनुवाक्या च याज्या च शस्यैव तृतीया; कतमास्ता या अध्यात्ममिति; प्राण एव पुरोनुवाक्या, अपानो याज्या, व्यानः शस्या; किं ताभिर्जयतीति; पृथिवीलोकमेव पुरोनुवाक्यया जयति, अन्तरिक्षलोकं याज्यया, द्युलोकं शस्यया; ततो ह होताश्वल उपरराम ॥१० ॥

॥इति तृतीयाध्यायस्य प्रथमं ब्राह्मणम् ॥

10. "Yajnavalkya!" thus said (Asvala), "how many hymns from *rigveda* will this *udgatr* priest chant in this sacrifice?" "Three," (said Yajnavalkya. Asvala again asked:) "Which are those three?" (Yajnavalkya replied:) "The preparatory, the oblational, the laudatory verily, the third." "Which are those that are related to the body?" (questioned Asvala). "*prana* indeed is the preparatory (hymn), *apana* is oblational (hymn), *vyana* is laudatory (hymn)," said Yajnavalkya. "What does one win by those?" (asked Asvala). "Verily, one wins the earth-world by the preparatory (hymns), the sky-region by the oblational (hymns), the heavenly world by the laudatory (hymns)," (said Yajnavalkya). Thereupon, the *hotr* priest stopped questioning.

This *mantra* deals with the meditation on the three types of verses already explained, as identical with the three vital airs in the body, the *prana, apana* and *vyana.* The preparatory verse is to be meditated as *prana,* the oblational as *apana* and the laudatory as *vyana.* This relation of the hymns with the vital airs, is meant for making the meditation easier, for one can meditate more successfully upon those which are closely related to one's own body. It is more so with the *udgatr* priest, since his duty consists of chanting *sama-mantras* with proper accents, which demands a certain amount of control over his breath which is the manifestation of *prana.*

He should meditate upon *prana,* as identical with the preparatory verses. By such connection he will be able to meditate upon the earth, which is related to *prana* and *puronuvakya* verse on account of certain similarities in their nature and action. The vital air *prana,* the preparatory verse, and the earth—these three form one group. The aspirant should start his meditation from the sacrificial hymns, then gradually proceed to the vital air and finally meditate upon the earth. Meditation is on their identity. Winning the whole of this earth is the result of this meditation.

Similarly, one should consider oblational hymns in close connection with the *apana* and the sky region, and meditate upon their identity. The meditator on this wins the intermediate world.

Likewise, the benedictional hymns should be meditated as identical with *vyana* and the heaven-world. The result is attainment of the highest heaven.

Thus the *udgatr* priest who is assigned the duty of chanting hymns from *sama-veda* in a sacrifice, should consider his hymns as identical and united with the three-fold breaths, through which he produces upward accents, outward accents and diffused accents. Lastly, he should identify through meditation with the three worlds based on their similarity in nature and action, with the three hymns and the three vital airs.

By such meditation, the *udgatr* priest will transcend the limitations of sacrificial rites which are invariably attended by desires and their fulfilment. If the sacrificer and the priests of the sacrifice do not practise this meditation, identifying themselves with the higher planes of consciousness, they will be, as it generally happens, entangled in the clutches of death in the form of this transmigratory life.

When all his questions were answered, the *hotr* priest

Asvala resumed his seat and did not put any further question.

Summary

This section gives a number of meditations which may be said to supplement the meditations on *prana* mentioned in the *udgitha-brahmana* (I-iii). Apart from the very interesting and instructive story of Janaka's sacrifice and the debate that followed among the assembled saints and scholars on the one side and sage Yajnavalkya on the other, this section first gives the spiritual aspirants four meditations which result in transcendence of limitations caused by (1) the accessories of sacrifice, (2) time in the form of solar day and night caused by the rotations of the earth, (3) time manifesting as the dark and bright fortnights caused by the movement of the moon, and (4) the attainment of the heavenly world. All the factors involved in a sacrifice are mortal, being subject to death. The sacrificer himself, the sacrifice, the various accessories used for it, the act of sacrifice and also the results that accrue from the sacrifice, are perishable and they die one day or the other. But the sacrificer can free himself from death if he meditates on speech, fire, the presiding deity of speech and the priest *hotr,* as identical with himself. Similarly if he meditates on the identity of the eye, the organ of sight, its presiding deity the sun, and *adhvaryu,* the *yajurveda* priest, with himself, he would transcend the limitations of time caused by the solar days and nights. Meditation on the identity of *prana,* the vital force functioning in the body, its cosmic counterpart *hiranyagarbha* and the *sama-veda* priest called *udgatr*, with the sacrificer, results in the transcendence of the limitations caused by time in the form of lunar fortnights, the bright and the dark. The sacrificer would attain heavenly worlds and be released from this mortal world, if he meditates on the identity of himself with the *brahma,* the priest in charge of the whole sacrifice, the mind and its presiding deity, the moon.

Four more meditations are given in this section. The first is on the three classes of *rig-mantras*—the introductory or preliminary, the intermediary or oblational, and the laudatory or eulogistic. The result is the attainment of everything in the three worlds. The second meditation is on the three kinds of oblations offered and the *mantras* chanted by the *adhvaryu* priest in the flame of the sacrificial fire that goes up straight, in the flame that makes loud noise, and in the flame that penetrates, as it were, into the earth. The result is said to be the attainment of the worlds of gods, manes and men, respectively. The third meditation is on the *visvedevas* who are infinite in number, the manifestation of the one god, the mind. The modifications of the mind being infinite, infinite are the gods and infinite are the results of this meditation. The fourth and the last meditation enjoined in this section is on the three kinds of *rig-mantras* referred to above *viz.*, the preliminary, the intermediary and the laudatory, as identical with *prana, apana* and *vyana,* respectively. The result of meditation is the attainment by the meditator, of the three worlds—the earth, the sky and the heaven.

**Thus Ends the First Section Entitled
Asvala-Brahmana in the Third Chapter**

SECTION II

ARTABHAGA-BRAHMANA

In the preceding section the process of transcending 'death' in the form of accessories in sacrifices, the time factor, etc., through certain meditations, has been explained. It may be asked what that 'death' is, the transcendence from which has been indicated. Of course, in the preceding section itself it has been explained in some detail. This section further explains the nature of that 'death' which is a product of ignorance in the individual. To be more precise, this section explains 'death' as attachment to the various sense-organs and their objects. These sense-organs and their objects arrest the individual and keep him subservient to them. Thus, he becomes bound to this ever-recurring phenomena of birth and death, together with its concomitants in the form of pleasure and pain. The entire range of relative existence is swayed and overcome by this death which is nothing but attachment to sense-objects. Meditation and Knowledge give freedom from this attachment, which leads to final Liberation. The very conception of duality is a form of 'death'. Until it is transcended, until the sacrifice and its accessories, meditator and the object of meditation, means and ends, are conceived as inextricably interrelated and as identical, duality continues to survive. In order to effect this transcendence, it becomes inevitable to acquire a clear knowledge of the forms of 'death'. It is through such a knowledge alone that the meditator can avoid their mal-influence and make attempts to surpass the evil infected by them in different forms, because one can get rid of the fetters, only after having known that one is bound and also the nature of the fetters with which one is bound. The present section deals with the nature of bondage in the form of the senses and their objects.

अथ हैनं जारत्कारव आर्तभागः पप्रच्छ; याज्ञवल्क्येति होवाच, कति ग्रहाः कत्यतिग्रहा इति। अष्टौ ग्रहाः, अष्टावतिग्रहा इति; ये तेऽष्टौ ग्रहाः, अष्टावतिग्रहाः, कतमे त इति ॥१ ॥

1. Then Artabhaga hailing from the line of Jaratkaru, questioned him: "Yajnavalkya," thus (he) said, "how many perceivers (organs) are there? How many super-perceivers (objects) are there?" (Yajnavalkya replied:) "eight perceivers (and) eight super-perceivers." (Artabhaga asked:) "which are those eight perceivers and eight super-perceivers?"

After the *hotr* priest Asvala stopped questioning, Artabhaga, the son of Ritabhaga, belonging to the line of Jaratkaru, addressed Yajnavalkya and started questioning him.

Artabhaga asked about the number of *grahas* and the *atigrahas.* By these two terms, the questioner meant the organs, both the sense-organs and the motor-organs, and their corresponding objects. *graha* is that which perceives, and hence, it stands to denote an organ. *atigraha* is that which is greater than a *graha.* Here it means an object, since objects exert a great influence on the organs.

Yajnavalkya said that there were eight organs and eight corresponding objects. When asked about their details, Yajnavalkya enumerated them in the following *mantras.*

प्राणो वै ग्रहः, सोऽपानेनातिग्राहेण गृहीतः, अपानेन हि गन्धाञ्जिघ्रति ॥२ ॥

वाग्वै ग्रहः, स नाम्नातिग्राहेण गृहीतः, वाचा हि नामान्यभिवदति ॥३ ॥

जिह्वा वै ग्रहः, स रसेनातिग्राहेण गृहीतः, जिह्वया हि रसान्विजानाति ॥४ ॥

चक्षुर्वै ग्रहः, स रूपेणातिग्राहेण गृहीतः, चक्षुषा हि रूपाणि पश्यति ॥५ ॥

श्रोत्रं वै ग्रहः, स शब्देनातिग्राहेण गृहीतः, श्रोत्रेण हि शब्दाञ्छृणोति ॥६ ॥

मनो वै ग्रहः, स कामेनातिग्राहेण गृहीतः, मनसा हि कामान्कामयते ॥७ ॥

हस्तौ वै ग्रहः, स कर्मणातिग्राहेण गृहीतः, हस्ताभ्यां हि कर्म करोति ॥८ ॥

त्वग्वै ग्रहः, स स्पर्शेनातिग्राहेण गृहीतः, त्वचा हि स्पर्शान्वेदयते—
इत्येतेऽष्टौ ग्रहाः, अष्टावतिग्रहाः ॥९ ॥

2. "The organ of smell is verily a (sense) organ. It is seized by odour, its object, because one smells odour by the inbreath.

3. "The organ of speech is verily a (motor) organ. It is seized by name, its object, because one calls out names through speech.

4. "The organ of taste is verily a (sense) organ. It is seized by taste, its object, because one knows tastes by the organ of taste.

5. "The eye is verily a (sense) organ. It is seized by form, its object, because one perceives forms by the eye.

6. "The ear is verily a (sense) organ. It is seized by sound, its object, because one hears sound by the ear.

7. "The mind is verily a (sense) organ. It is seized by desire, its object, because one desires by the mind.

8. "The hands are verily a (motor) organ. They are seized by work, their object, because one works by the hands.

9. "The skin is verily a (sense) organ. It is seized by touch, its object, because one feels touch by the skin. These are the eight organs and the eight objects."

Yajnavalkya enumerates the organs designated through the term *graha* in the text, as nose, the organ of smell; speech, the organ of articulation and sound in general; tongue, the organ of taste; eye, the organ of perception; ear, the organ of audition; mind, the organ of deliberation; hands, the organ of action; and skin, the organ of touch. He also enumerates their respective objects. It is a fact that nose can smell nothing in the absence of odour; speech can say nothing in the absence of sound, and similarly the rest of the organs too cannot do their respective functions if the corresponding objects are not presented to them. Eyes are able to perceive, just because they are presented with a form and with the necessary stimuli to apprehend it, which arises from the object of perception. If ear is supplied with sound, it begins functioning. It is due to these objects that the organs, which are themselves unblemished and untainted, experience both good as well as bad. The organ of smell, for example, smells good and foul odour. The organ of speech speaks pleasant and unpleasant words, and so with the other organs. From this we come to the conclusion that attachment is due to the objects which present themselves to their respective organs. In order to transcend attachment designated as 'death', one has to control the objects, here referred to as *atigrahas,* which control or cause activity in the senses. It is also to indicate that it is the objects that should be tackled first. They should first be merged at the respective senses.

So, then, in order to transcend 'death', the aspirant should first deliver the senses from their objects, and then withdraw the senses into the mind through meditation.

These are the eight organs and their corresponding objects which cause a kind of agitation in the organs which result in attachment and hatred. Though usually the organs are said to be eleven – the five sense organs, the five motor organs and the internal organ, the mind – here in this section, they are said to be eight. Perhaps, the sage might be of the view that the remaining three not specifically mentioned by him, viz., the genitals, the anus and the feet with their objects of pleasure, excretion and movement respectively, come under the two organs, the skin and the hands, along with their objects of touch and work included among the eight. The genitals and sex-pleasure could be considered as connected with the skin and touch which pervade the whole body. Similarly, the anus and the feet with their objects of excretion and movement, can come under the hands and work, since all the three organs are connected by the same *nadis,* subtle nerves.

याज्ञवल्क्येति होवाच, यदिदं सर्वं मृत्योरन्नम्, का स्वित्सा देवता यस्या मृत्युरन्नमिति; अग्निर्वै मृत्युः, सोऽपामन्नम्, अप पुनर्मृत्युं जयति ॥१० ॥

10. "Yajnavalkya," thus (Artabhaga) said, "since all this is food of death, who can be that God, whose food is death?" "Fire indeed is death, it is food of water; (one who knows this Death of death) overcomes further death"—(said Yajnavalkya).

All this manifested universe is overcome and swayed by death. As one eats the food, death swallows everything here in this universe. The question raised by Artabhaga is whether there is another entity who swallows this death which swallows the worlds, and, if so, what is that entity. He must be the Death of even death. The Kathopanishad says that the supreme God is He whose sauce is death.

If a particular god is indicated to be the Death of death, then it will tend to a *regressus ad infinitum,* for that particular god too must have his death. And, if for this reason, the answer is given in the negative that there is no death for death, then liberation or release from *samsara* would become an impossibility, since liberation which is immortality is possible only by the destruction of death or mortality. Keeping these points in view, the questioner wanted to baffle his opponent. So, he put this tricky question which cannot be answered in the usual logical manner, but the answer to which has to be known from the scriptures alone.

The wise sage Yajnavalkya answered the question through the analogy of fire which is the destroyer of all. Fire destroys everything, but it itself is destroyed by water. Thus fire which itself is death, is destroyed by water which may therefore be said to be the death of death. Similarly, the organs, which experience different perceptions and cause attachment which is designated by the term 'death', are swallowed together with their objects when the realisation of the Self dawns. That is to say, by meditation on various materials and accessories of the sacrificial rites, one overcomes natural attachment, and is released from the fetters in the form of desires which bind him to actions, rites and their results.

He who knows this Death of death, who knows the Self by the realisation of which the fetters of desires and attachments can be got rid of, puts an end to the possibility of further bondage or death. This *mantra* also furnishes us with the idea that until death in the form of desire and attachment is eliminated, there can be no chance of release from bondage, for the Death of death is no other than the process of extinction and annihilation of desires and attachment caused by ignorance. Just as the fire, the consumer of everything is itself consumed by water, even so, the sense-attachment to objects, which is death to the Soul, is annihilated when the individual consciousness crosses the limits of the phenomenal realm and shifts its centre from the sensual to the spiritual, from the object to the subject. Thus, by knowing this and also by realising the truth through meditation, the aspirant averts death and becomes liberated.

याज्ञवल्क्येति होवाच, यत्रायं पुरुषो म्रियत उदस्मात्प्राणाः क्रामन्त्याहो३
नेति; नेति होवाच याज्ञवल्क्यः; अत्रैव समवनीयन्ते, स उच्छ्वयति,
आध्मायति, आध्मातो मृतः शेते ॥११ ॥

11. "Yajnavalkya," said he, "When this (liberated) man dies, do the organs leave him or not?" "No," said Yajnavalkya, "here itself (they) are united. He swells, is inflated and having become inflated, lies dead."

Do the senses and their objects in the form of impressions in the mind undergo disintegration at the time of death of a man who has attained liberation? In other words, does the subtle body also leave him when the physical body perishes?

When a liberated man dies, some say that the sense organs get disintegrated into their constituents, the subtle elements, without any further possibility of quintuplication and embodiment. According to this view, the gross, subtle and causal bodies of the individual come to a dead stop, for want of further materials in the form of residual *karmas* which determine re-incarnation or re-embodiment. The elements which make up his entire physical and psychical personality, become powerless and therefore actionless and get dissolved into their universal counterparts. The skin goes back to the earth, the hairs to herbs and trees, the semen to water, and so on. In the same way, the dissolution of psychical personality takes place. The mind goes back to the moon, the ears go back to the quarters, the eyes to the sun, and so on. Thus the personality of the individual is freed from all causes of reincarnation.

The view of sage Yajnavalkya given in reply to the question is practically the same. He does admit the disintegration of the psychic personality. But, however, in his view, after the death of a man who is liberated, the senses as also their objects in the form of impressions, get dissolved and united in the Self itself. It is like the light and heat of a lamp getting united with the cosmic fire principle, when the lamp is extinguished or like the rays of the sun entering into the sun when it sets. The personality of the individual consisting of senses and their objects, becomes one with the supreme Self, merges in the Atman only, even as waves merge in the ocean only. What remains is the physical, gross body which undergoes the so-called process of death. It swells up, gets inflated and lies motionless. The Self unfettered, as it is, goes nowhere, ascends nowhere, travels nowhere. Having become free from all limitations, it shines as the supreme Self. What go to the earth, water, sun, moon, etc., are the gross, elemental parts which form the limiting adjuncts of the physical body and which cause the embodiment of the Soul, the fetters as we call them. The idea is that the liberated soul after the destruction of the bondage caused by the limiting adjuncts, does not go anywhere in space. 'Does not go anywhere' explains the correct meaning of transcendence. It removes the commonly misunderstood notion of ascent or movement from one lower plane to another higher one. Transcendence, in the view of Yajnavalkya, is freedom from the fetters of bondage, and never a departure from a particular centre to another.

याज्ञवल्क्येति होवाच, यत्रायं पुरुषो म्रियते किमेनं न जहातीति; नामेति, अनन्तं वै नाम, अनन्ता विश्वे देवाः; अनन्तमेव स तेन लोकं जयति ॥१२ ॥

12. "Yajnavalkya," said he, "when this (liberated) man dies, what does not leave him?" (Yajnavalkya replied:) "The name (does not leave him), endless indeed is name, endless are the universal gods, endless world indeed he (who knows thus) attains thereby."

This *mantra* is given in order to eulogise the liberated man who has rent asunder the cause of bondage, the primeval ignorance.

Although the liberated man dies and everything else connected with him gets united with the Self, there continues one thing which is connected with his personality even after death. It is name which continues to persist in the mouths of people. It is well known that the name or renown of such a person continues even after his death. It alone does not die or become united in his Self. Even though the name is identical with the personality, it exists in spite of the disappearance of the personality itself. Of course, to the man of realisation, even that name has no existence, for the non-dual Consciousness cannot brook the existence of anything other to itself.

Name is eternal and hence infinite. Eternity of the name is itself the infinitude. Since *visvedevas* possess the infinitude of name, they are also infinite. One who meditates thus, also attains endless infinite worlds.

याज्ञवल्क्येति होवाच, यत्रास्य पुरुषस्य मृतस्याग्निं वागप्येति, वातं प्राणः, चक्षुरादित्यम्, मनश्चन्द्रम्, दिशः श्रोत्रम्, पृथिवीं शरीरम्, आकाशमात्मा, ओषधीर्लोमानि, वनस्पतीन्केशाः, अप्सु लोहितं च रेतश्च निधीयते, क्वायं तदा पुरुषो भवतीति; आहर सोम्य हस्तामार्तभाग, आवामेवैतस्य वेदिष्यावः, न नावेतत् सजन इति । तौ होत्क्रम्य मन्त्रयांचक्राते; तौ ह यदूचतुः कर्म हैव तदूचतुः, अथ यत्प्रशशंसतुः कर्म हैव तत्प्रशशंसतुः; पुण्यो वै पुण्येन कर्मणा भवति, पापः पापेनेति । ततो ह जारत्कारव आर्तभाग उपरराम ॥१३॥

॥इति तृतीयाध्यायस्य द्वितीयं ब्राह्मणम् ॥

13. "Yajnavalkya," said he, "when the speech of this (unliberated) man goes back to the fire, breath to the air, eye to the sun, mind to the moon, ears to the quarters, body to the earth, inner space to the external space, the hairs of the body to herbs, the hairs of the head to trees, and blood and semen deposited into the water, where then is this person?' "Dear Artabhaga, take my hand," (replied Yajnavalkya,) "we two only shall know of this; this topic is not for we two to debate in public." The two, having gone, deliberated. What they talked was about *karma* only; what they praised was also *karma* only. Verily one becomes good by good *karmas*, bad by bad *karmas*. Thereupon, Jaratkarava Artabhaga retired.

What has been said in the just preceding two *mantras*, is about a liberated Soul who has become free from the bondage of the *grahas* and *atigrahas* – the organs and their objects. What happens to the soul in bondage is being stated in this *mantra.* In his case also, the speech, the vital breath, eye, mind, ear, inner space, hairs, blood and semen are said to get united into their respective sources. But, nothing has been said decidedly about the person. Artabhaga enquires the whereabouts of this person, when the physical personality disintegrates due to the departure of the vital force.

It is a well-established fact that the individual *jiva* which has not attained Self-realisation, persists even after the death of the body, and assumes various forms one after another and moves from one body to another. The concept that the *jivas* which have enough material in the form of *samskaras* move by some unseen force and take new bodies is a fact which is accepted by almost all thinkers. But they differ with regard to the impelling force which is the determining factor of such transmigration. One cannot easily escape by shoving it to the law of accidents or nature or time, and the like. Transmigration is the continuation of the personality on account of its attachment to objects perceptible to and conceivable by the senses and the mind. This attachment persists up to the time of release, and till then, the personality assumes various bodies in different births. Transmigration is a process of fashioning of the *jiva* into forms suitable for fulfilling the desires lying unfulfilled. As long as this process of fashioning and re-fashioning continues, the personality persists and proceeds from one kind of life to another. It catches hold of a new body before leaving the old body, like a leech. Transmigration is a process of *jivas* going from one body to another, with no change in the essential material that it carries with it. The only thing the *jiva* loses is the old physical personality and what it has brought to the new body is the subtle personality consisting of sense-impressions and its essential factors.

Thus, it is clear that the unliberated *jiva* journeys in different modes of empirical life. Now the point that is under discussion is about this *jiva* and what steps it takes after the fall of the physical body. What happens to the *jiva* after death if it is not liberated is the question. This question includes the problem of *jiva's* fate during the intermediate period also. The question 'where then is this person' put by Artabhaga refers to the fate of the *jiva* during the period of transition from one body to another and thereafter.

This question is answered differently by different schools of thought. *mimamsakas* hold that it is the nature *(svabhava)* which determines the metempsychosis of the *jiva.* Materialists believe in mere change which however does not accept rebirth but asserts that every occurrence of individual's coming into existence is accidental. To them, this vast universe is a chance occurrence which springs from accidental or fortuitous combination of elementary particles of matter *(yadriccha-vada).* Yet, there are others such as astrologers, adherents to *vedas,* believers in a personal god, idealists and nihilists who hold time *(kaala),* work *(karma),* destiny *(niyati),* mere consciousness *(samjnanam),* void *(sunya)* respectively to be the determining factors of the *jiva's* migration to a new body. Thus, the subject is open to dispute. Knowing this fully well, Yajnavalkya asked Artabhaga to follow him out of the crowded assembly to a solitary place where the two could discuss, argue and ascertain the truth of the problem. If discussions were held and debated in the open assembly, the truth would have become impossible of ascertainment. Artabhaga and Yajnavalkya went out of the assembly and debated upon the subject of the *jiva's* migration after death.

Some others are of opinion that Yajnavalkya took Artabhaga outside the assembly, because the question put by the latter is too silly to be answered before that august gathering of learned scholars and saints. It is too simple and too easy to be answered before a large public, for even the illiterate know that an ignorant man leading a worldly life after death takes another body according to his past *karmas.* The sage did not want to belittle the learned Artabhaga in that assembly of saints and scholars. But at the same time, he wanted to answer the question. If he kept quiet, he would be considered as defeated. Hence, the sage took his opponent away from the court and furnished the answer to his question.

Both argued upon the views of all important schools of thought on this topic, one by one. They discussed the theory of accidental causation, the doctrine of *karma,* naturalism, destiny, consciousness and void. As to the cause of rebirth of an unliberated *jiva,* they discussed all possible views which were current among the followers of different systems. They also discussed the dissolution of the body, the disintegration of the elementary particles of matter, the disappearance as it were of consciousness from the body, the period of interval between the death of one body and the birth of the next one and where the *jiva* stays during the interval. When they came to the point of deciding the determining factors which go to form the materials for fresh embodiment, they dwelt upon the subject of *karma.* So long as the soul is subjected to the law of *karma,* it steps out of one portal and is made to enter into another. *karma* is the invariable factor which maintains the process of the *jiva's* rebirth. It is true that the individual is responsible for his works. This does not however contradict the truth that he is moved like a puppet pulled by the strings of his past *karmas.* What exactly the past *karmas* have to do in causing reincarnation? They create the necessary conditions, by presenting the necessary stimulus and materials for the birth of another physical medium for the manifestation and exhaustion of a portion of the results of *karmas.* So long as the impressions of actions performed in past births remain accumulated in the consciousness of the individual *jiva,* they form the causal power and energise the *samskaras,* and the *jiva* visualises different forms and returns to the world of action in order to enjoy and suffer. *karma* is the invariable cause or effect of an event and is the causal connection between the two events which go by the names of 'death' and 'rebirth'. The spontaneity of an occurrence can be determined on the grounds of *karma,* for the various actions in the form of impressions form themselves into a series of links of one single chain. The so-called accidental occurrences or events do come up spontaneously, but they necessarily presuppose certain conditions for their appearance. Those who hold that the combination of atoms produces thought, intelligence, consciousness, mind and soul and that the consciousness and the rest last so long as the body lasts, do not properly take into consideration the whole truth on the subject. To them, we have to say only this: the combination of atoms or molecules can never generate thought, intelligence and consciousness; motion cannot produce sensation, ideas and thoughts, and consciousness and intelligence are never subjected to movement, for the Self is beyond the physical realm. The law which governs the destiny of the *jiva,* determines rebirths, and materialises the new body. This is the law of *karma,* the law of cause and effect. This law operates upon the individual and on account of it, one reaps what is pleasant and painful. The experiences of an individual which are only manifestations of the impressions of his actions, remain dormant in the causal body or subtle bodies in the form of *samskaras.* These *samskaras,* which are the results of past experiences, discover or create necessary conditions in order to satisfy the unfulfilled desires. This law of causation continues so long as there persists even a trace of unsatisfied wish or desire. When the totality of *karmas* in the form of actions, experiences and impressions is completely exhausted together with its accompanying factors, the *jiva* becomes unfettered and freed from individualisation, as also from 'death' in the form of organs and their objects. One enjoys good and pleasant experiences by virtue of his good actions and suffers pain and misery on account of evil actions and in the absence of these two, he is liberated.

Thus they discussed on the fate of an unliberated *jiva* who on account of the body and organs, actions and their impressions, takes a new body, performs fresh acts, enjoys pain and pleasure, leaves off that body, takes another, again repeats the same process and undergoes re-embodiment.

When Artabhaga was thus enlightened by Yajnavalkya, they returned to the Assembly, and Artabhaga resuming his seat, stopped his further questioning.

Summary

This section instructs on the nature of bondage which is caused by the organs in the body and the objects outside. The attachment in the form of love and hatred caused by the mutual interaction of the organs and the objects on each other, is verily death, the death of the soul, otherwise termed relative existence or *samsara.* The two terms used to signify the senses and objects, viz., *grahas* and *atigrahas,* are very significant and they reveal their true nature. They grasp each other. The senses grasp the objects and the objects grasp the senses. The Upanishad says that the objects are stronger in grasping than the senses. When we think deeply about the nature of these two, we cannot definitely say which is the stronger of the two. We may not be wrong if we say that the senses are stronger than the objects and the objects are stronger than the senses, though it may not be good logic. The two seem to be mutually competing with each other as to who is the stronger and they have not come to a definite conclusion. Senses are flared up by the objects, and the objects in their turn become either more attractive or repulsive only when they are contacted by the senses. Thus, they mutually energise each other. They also fight with each other and destroy each other, eat each other.

Both are said to be the food of death and an interesting question is raised here as to whether there is another death for this death, a death to which the death which eats the senses and the objects, becomes food. It is answered in the affirmative. Through the illustration of water and fire, where fire, which eats up everything, is eaten away by water, it is shown that there can exist a death for death also. This great Being, the Atman-Brahman swallows death. So, one who knows and realises this supreme Being, is freed from death. The Kathopanishad says that to this great Being who is the Death of death, death who eats up everything is like a pickle or sauce.

The section also states what happens to a knower of Brahman and to the ignorant man, after the phenomenon called death. In the case of the former, a sage who has realised the Supreme, others see the fall of his body when the elements of which the physical body is constituted merge in their universal counterparts, their cause. The mind merges in *hiranyagarbha,* the cosmic mind. Thus his individuality dissolves in universality. In the absence of individuality, universality loses its meaning and what remains is the supreme Reality, the non-dual Atman. The Atman is everywhere and so, it is said that a knower of Brahman does not leave and go anywhere. There is no spatial movement. He has no rebirth. He gets *sadyomukti,* immediate liberation. What remains of such a sage? Nothing, mere name or renown remains in this phenomenal world. This name has no end and is as though infinite and immortal. If one meditates on the name as non-different from the *visvedevas* who are also infinite, one would attain the infinite.

Though the process of dissolution of the elements in their cosmic counterpart is the same in the case of the ignorant man also, there is some difference, inasmuch as he is reborn in a new body. And what is the cause of his rebirth? It is his own past *karmas,* the unfulfilled desires, the subtle *samskaras* or impressions. The subject of *karma* is very deep and also subtle. *karma* in this context does not mean any action either physical or mental. It is a particular attitude of the whole personality with which one thinks, speaks and acts out of ignorance of the real nature of this universe. It is not true that every thought or action is productive of a future birth. Similarly, it is not all desires that cause rebirth. There cannot be a hundred per cent satisfactory answer to this great question of death and birth, as long as one is in the relative realm. One has to transcend this phenomenal world through knowledge of the Reality, when alone one can get the true answer to the cause of rebirth. The question itself will dissolve without raising the necessity of any answer.

**Thus Ends the Second Section Entitled
Artabhaga-Brahmana in the Third Chapter**

SECTION III

BHUJYU-BRAHMANA

The present section is devoted to explain the boundaries of the universe, and the limited nature of this vast creation. It also reveals the superhuman source of Yajnavalkya's vast scriptural knowledge. It is intended to indicate that the results of work, however good and also harmonious with the injunctions of scriptures they may be, are within the phenomenal realm, and that they do not lead one to ultimate liberation, even if the rites producing them are combined with meditation.

Salvation, attained through the knowledge of the Self, is the goal of every man. It is unanimously accepted by the *srutis* as well as the *smritis* to be the state of total cessation of future rebirth and the state of complete freedom from misery in this birth. It is not becoming something new which one is already not. It is the state of freedom from the superimposed fetters in the form of *grahas* and *atigrahas*, the senses including the mind and their objects. In simple terminology, the ultimate release through the Knowledge of the Self consists of the dawn of supreme Wisdom, when the false ignorance which is the cause of the unreal bondage is dispelled, and the *jiva* realises its identity with the Self, the Atman, transcending all kinds of limitations.

It has been said in the preceding section (III-ii-13) that verily one becomes good by good *karma* and bad by evil *karma,* indicating that *karma* and its result are confined within the realm of the relative universe. If *karma* had any scope or even any possibility to effect freedom from bondage, the *sruti* would not have used the expressions 'becomes good' or 'becomes bad'. In fact *karma,* be it of any type, quality or value, is of limited scope. The results extend as far as the boundaries of the world. Even if it is performed with perfectly disinterested attitude and combined with meditation, it cannot create or effect the ultimate Liberation, because liberation is not a product of any action. It is not attainment of something unattained, nor reaching a new place in distant space and time, nor is it a modification of some existing entity, nor purification of something impure. All results of action can only be either of these four, and final liberation does not come under any of them. On the other hand, Liberation from bondage is mere disillusionment or destruction of ignorance through wisdom, the supreme Knowledge about the real nature of God and His creation.

All actions enjoined in the scriptures confer upon the performer, results in the form of sense happiness in this world as well as in the heavenly worlds, according to the nature of the good actions performed. When the accumulated result of the good actions is exhausted by enjoying them, by the force of the remaining actions which can be enjoyed only through the medium of a gross body and senses, one returns to the earth and assumes the bodies appropriate for the experience of those *karmas* which have fructified. Even those, who have performed most virtuous and meritorious deeds like the horse-sacrifice, dwell in higher worlds only up to a certain period. After enjoying there the result of those meritorious actions, they come back to the world and again undergo the experience of pleasure and pain and repeat the same old process of birth and death. No doubt that rites coupled with meditation have a greater efficacy, but nevertheless, it is limited by the triad of space, time and causation.

Supreme Knowledge or Liberation is independent of action and its accompanying factors. In other words, Liberation is beyond the categories of work and its results which are inextricably connected to relative existence. Therefore, one who seeks Liberation should avoid prohibited as well as the enjoined *karmas,* for both are factors causing rebirth. It should be borne in mind that one is however entitled to do obligatory *karmas,* which should, on no account, be avoided but performed without any selfish motive, at the same time dedicating them to God.

In the present section is explained the scope and extent of meritorious deeds, through a story of special significance. The story furnishes us with ample evidence that the highest meritorious *karma* is by no means connected with the ultimate Liberation and that its scope is not beyond the manifested universe. It also shows that sacrificial rites have only limited effects and Liberation through them is, therefore, impossible, since Liberation transcends all dimensions of relative existence. The highest among all sacrifices is the well-known horse-sacrifice, in its dual forms, either as a ritualistic one combined with meditation, or as a symbolical sacrifice by meditation alone. The effect which results therefrom is either identity with the god of fire and other divinities, or the world of *hiranyagarbha.* But, neither of these is the absolute release which is identification of the individual Self, the Atman, with Brahman, the Absolute.

अथ हैनं भुज्युर्लाह्यायनिः पप्रच्छ; याज्ञवल्क्येति होवाच । मद्रेषु चरकाः पर्यव्रजाम, ते पतञ्चलस्य काप्यस्य गृहानैम; तस्यासीद्दुहिता गन्धर्वगृहीता, तमपृच्छाम कोऽसीति; सोऽब्रवीत्सुधन्वाङ्गिरस इति; तं यदा लोकानामन्तानपृच्छाम, अथैनमब्रूम, क्व पारिक्षिता अभवन्निति; क्व पारिक्षिता अभवन्, स त्वा पृच्छामि याज्ञवल्क्य, क्व पारिक्षिता अभवन्निति ॥१ ॥

1. Then Bhujyu, the grandson of Lahya, questioned him: "Yajnavalkya," said he, "we were travelling in the Madra territory, observing the vow of study. (We) came to the house of Patanchala Kapya. His daughter was possessed by a *gandharva.* We questioned him thus: 'Who art thou?' He replied—'(I am) Sudhanva, a descendant of Angirasa.' Then we asked him of the limits of the worlds. Then we asked him: 'Whither had been the descendants of Parikshit?' 'Whither had been the descendants of Parikshit?' I ask you, O Yajnavalkya, where were the descendants of Parikshit?"

Then Bhujyu, the grandson of Lahya, addressed Yajnavalkya and questioned him.

In the beginning of this Upanishad in the first section of the first chapter the horse-sacrifice has been given as the symbol for meditation on the cosmic Being. There, the meditation is on the sacrificial horse as *prajapati* or *virat.* From that we postulate that the performance of horse-sacrifice produces individual and collective results as well. Of these two, the individual result of horse-sacrifice is confined to the dimensions of the universe and, therefore, the performer attains identity with the deities of fire, sun and air. The collective results of this meditation is attainment of identity with *hiranyagarbha,* also known as Cosmic Intelligence, the First-born, the *sutratman,* the manifested universe whose extent in space is stated through the story in this section which serves as an indirect approach to the subject under discussion. Bhujyu, instead of asking directly about the utmost result one can attain through the performance of the highest meritorious *karma,* puts before the sage an incident from his own life and, by and by, asks the whereabouts of the descendants of Parikshit, the performers of very many horse-sacrifices. The four questions that this *mantra* indirectly raises are:

(i) What is the maximum limit to which performers of noble deeds can rise? (ii) What is the path they follow? (iii) What about their fate? and (iv) What is the extent of space covered by Cosmic Intelligence, *hiranyagarbha*?

Bhujyu narrated the story: We were travelling in the lands of Madra territory observing the vow of study. We happened to come to the house of Patanchala who was a descendant of Kapi. We saw that his daughter was possessed by the spirit of a *gandharva,* a celestial being with superhuman skill in music. We questioned him, in order to ascertain all about him. From our enquiry we came to know that his name was Sudhanva and he was a descendant of Angirasa. We had, therefore, no doubt about his knowledge of supra-mundane matters. We, therefore, asked him regarding the dimensions of the world, and also enquired the whereabouts of the descendants of Parikshit. That *gandharva* told us about the extent of the cosmos and informed us about the place where the descendants of Parikshit had gone. Now, Yajnavalkya, I have been instructed about this superhuman knowledge by that celestial being. I ask you whether you know the limits of the cosmos and the whereabouts of the descendants of Parikshit.

स होवाच, उवाच वै सः, अगच्छन्वै ते तद्यत्राश्वमेधयाजिनो गच्छन्तीति; क्व न्वश्वमेधयाजिनो गच्छन्तीति; द्वात्रिंशतं वै देवरथाह्न्यान्ययं लोकः; तं समन्तं पृथिवी द्विस्तावत्पर्यैति; तां समन्तं पृथिवीं द्विस्तावत्समुद्रः पर्यैति; तद्यावती क्षुरस्य धारा, यावद्वा मक्षिकायाः पत्रम्, तावानन्तरेणाकाशः; तानिन्द्रः सुपर्णो भूत्वा वायवे प्रायच्छत्, तान्वायुरात्मनि धित्वा तत्रागमयद्यत्राश्वमेधयाजिनोऽभवन्निति; एवमिव वै स वायुमेव प्रशशंस; तस्माद्वायुरेव व्यष्टिः, वायुः समष्टिः, अप पुनर्मृत्युं जयति स एवं वेद। ततो ह भुज्युर्लाह्यायनिरुपरराम ॥२ ॥

॥इति तृतीयाध्यायस्य तृतीयं ब्राह्मणम् ॥

2. He replied: "Indeed he (the *gandharva*) must have said 'assuredly they went there where the horse-sacrificers go'." "Where do horse-sacrificers go?" (asked Bhujyu). Yajnavalkya replied: "This world is thirty-two times the space crossed by the sun's chariot in a day. The earth twice as that, surrounds it. Surrounding that earth is the ocean twice as large. Then,

in between, there is the space as fine as a razor's edge, or as subtle as the wing of a fly. *indra,* by becoming a falcon, delivered them to *vayu. vayu,* placing them in himself, carried them to where the horse-sacrificers were. In this manner, he praised *vayu* only. Hence *vayu* alone is the microcosm; *vayu* is macrocosm. He who knows thus, conquers further death." Thereupon, Bhujyu Lahyayani kept silent.

In this *mantra,* Yajnavalkya's reply to those four questions which Bhujya had indirectly asked in the preceding *mantra,* is summed up.

This world which is the body of *virat* and where people experience the result of their past work, is said to be equal to thirty-two times the space traversed by the sun's chariot in a day. Around this world is the earth which covers twice the area of this world. And surrounding that earth which surrounds the world, is the ocean which is twice the area of the earth. Only up to this limit of the manifested world, the performers of good deeds can go.

How do these performers go into that realm, is the second question, to which Yajnavalkya replied that at the junction of the two halves of the cosmic shells, there is an opening which is as fine as a razor's edge or the wing of a fly, through which the souls of those performers pass. It is so subtle that gross objects have no access through it.

And regarding the fate of persons of high merit, Yajnavalkya said as reply to the third question, that their astral body, like a falcon, is taken out of its physical limitations and then the sum-total of their good merits, referred to here as *indra,* carries them and makes them identical with the cosmic Intelligence which is designated here as *vayu.* That is to say, the results of their good *karmas* do not bind them to another physical body, but by virtue of their being noble and righteous, they disintegrate and merge into their own sources. These *jivas* then, in the absence of a medium for re-embodiment, become identical with the Cosmic Intelligence, like a pot of water merges in the ocean when the pot is destroyed. After having become part of Cosmic Intelligence, those *jivas* become all-pervading like *hiranyagarbha* himself. Thus men of great merit become identified with Cosmic Intelligence. But, however, they do not get ultimate liberation which is attainable only through Self-knowledge.

To the fourth question, Yajnavalkya replied that Cosmic Intelligence covers the entire space, from the microcosm to the macrocosm. It fills the entire universe as a whole, and also the microcosm in each individual. *hiranyagarbha* is, therefore, known as the inner Self of all beings and also as the Essence of the whole universe. From individual's standpoint, He is seen in his microcosmic aspect inheriting different bodies of all beings. When He is viewed from the cosmic standpoint, He is the totality of all selves. Nevertheless, He is the same throughout, like water which is same in individual drops, as well as in the ocean as a whole. He is microcosmic by virtue of inheriting the body of each being, and macrocosmic on account of his being the Self of *virat.* Hence, the space covered by the Cosmic Intelligence is said to be unlimited, though bound by space-factor. As far as there is the relative universe, so far extends and pervades this Cosmic Intelligence.

hiranyagarbha is both in the microcosm in relation to the body and elements, and in the macrocosm on account of his being the aggregate, the one cosmic vital force.

He who knows thus conquers further death. After leaving this body, he becomes identified with *hiranyagarbha* and does not take any more birth to make further death possible. That is to say after the death of this body, he will not have an occasion to die again.

When Yajnavalkya thus replied all the questions, Bhujyu, the grandson of Lahya, did not question further.

Summary

In this section are given a few glimpses of cosmic geography. Many may hastily conclude that all that is given is fantastic and fanciful. It is really difficult for the limited intellect of man used to grasp only gross things perceptible to the five senses, to make out any sense in these descriptions of the vast cosmos consisting of innumerable universes. The esoteric experiences of one who meditates on *hiranyagarbha,* the totality of creation, are attempted to be expressed in exoteric language. Therefore, unless one raises one's consciousness to that high level through intense and protracted meditation, all that is said in this section, would remain as mere words and their real import would remain hidden. Such descriptions occur in certain other Upanishads and Puranas. The one cosmic *prana* or *hiranyagarbha* pervades as the individual *prana* which is the manifestation of the Self, inside and outside all beings, moving and non-moving, in the elements and in the celestials. He who meditates on this *prana* and identifies himself with It is freed from further death. When the present body falls, he becomes one with the *hiranyagarbha.*

Thus Ends the Third Section Entitled
Bhujyu-Brahmana in the Third Chapter

SECTION IV

USHASTA-BRAHMANA

In the philosophical context so far discussed in the first three sections of this chapter, wherein were put forth various enquiries with regard to 'death' in the form of senses and their objects—*grahas* and *atigrahas*—and the method of release therefrom, the principle of *karma* was postulated as the ground of operation of the law of causality. In this context, it has also been said and illustrated how meditation on the universal, confers upon the individual the state of identity with the Cosmic Principle. It is true that meritorious deeds lead an individual to the attainment of higher planes. It is also a fact that heinous deeds drag him down to lower planes where he enters the wombs of animals, insects and the like and is reborn for eking out the fruits of his ignoble *karmas.*

That this law of cause and effect applies to all individuals equally and impartially, without any exception, has been already discoursed. The question that is raised now in the present section is about the entity that undergoes transmigration. Does such an entity exist at all, and if it does, what special characteristics does it possess? In order to make an enquiry into the nature of the Atman and to determine that the Atman is distinct from all else, this question is introduced by Ushasta well-versed in the scriptures. The present section teaches us that the individual Self who is indeed the Atman, becomes free of all bondage when it sheds off the influence of the conditioning factors such as the mind, the senses, the *pranas* and the body. All experiences that we ascribe to an individual are based upon the erroneous identification of the Self with the body, mind and the senses. It is through the association with the limiting adjuncts that the Self appears to have objective experience, but in truth, It is the witness of all the experiences and is the very form of Consciousness. The senses and their objective experiences are superimposed on the Self and they are not the inherent nature of Consciousness. That is to say, the acts of perception, audition and the like are objective cognitions of the mind, whereas the Self is the witness of all that. The impressions of sense-objects and the objective experiences are changing phenomena and they change with every mode of the senses and the objects. The Self is the unchanging and eternal witness of all objective cognitions. The Self is the ground for all empirical knowledge and not an object of it. It is the Seer, but itself not seen on any account. It is the

Thinker, but itself not an object of thinking. Thus, the Self which is the changeless witness of all changing phenomena having a beginning and an end, is the true Essence of man which cannot be known as an object, though as the Subject It is always self-revealed. This is the gist of Yajnavalkya's explanation of the Self to Ushasta.

अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ; याज्ञवल्क्येति होवाच, यत्साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति; एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य सर्वान्तरः? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः, योऽपानेनापानीति स त आत्मा सर्वान्तरः यो व्यानेन व्यानीति स त आत्मा सर्वान्तरः य उदानेनोदानिति स त आत्मा सर्वान्तरः एष त आत्मा सर्वान्तरः ॥१ ॥

1. Now Ushasta, the son of Chakra questioned him. "O Yajnavalkya", said he, "who is the immediate and direct Brahman; who is the Self within all—explain to me about him." (Yajnavalkya replied:) "This is your Self who is within all." (Ushasta again asked:) "Which one, O Yajnavalkya, is within all?" (Yajnavalkya replied:) "He, who causes respiration through *prana,* is thy Self within all; He who causes expiration through *apana,* is thy Self within all; He who pervades the body through *vyana,* is thy Self within all; He, who causes departure through *udana* is thy Self within all. He is your Self that is within all."

Then Ushasta, the son of Chakra, questioned Yajnavalkya about the immediate and direct Brahman. The Absolute is not mediate in the sense that nothing obstructs It and nothing can really stand between It and one's Self. It is also direct because It is not used in any figurative sense. It is the true Self within all. It is the non-dual and immanent Reality in the plurality of individual beings, movable and immovable. To the question of Ushasta comes the precise reply of Yajnavalkya that the Self which is within Ushasta himself, is the immanent Self in all. The Self who is the inner reality of Ushasta, is the same which is within all.

But Ushasta could not follow what Yajnavalkya declared through the above expressions. Did Yajnavalkya refer to the gross body, or to the aggregate of the subtle principles such as the *pranas,* the mind and the intellect, called the subtle body, or something other than these two – this is the doubt of Ushasta. If he had referred to the gross body to be the Self of all, it is a potent error, since the different gross bodies of the individuals cannot constitute the unity of the Self within all. And if he had referred to the subtle body to be the Self within all, then also it cannot be true of that Self which is within all, since these subtle bodies vary from individual to individual. Hence, he asked for further clarification.

Yajnavalkya replied: That which makes the *prana* function and operate in the mouth and nose, which makes one breathe in and breathe out, circulates the blood, causes digestion in the system and maintains the body alive, even as one makes the marionette move and dance, is the intelligent Principle which is behind all functions in both the gross and subtle bodies and which is, at the same time, distinct from the conditioning factors, the body and the organs. This intelligent Principle, the string-puller of the whole universe is the Self in Ushasta which is also immanent in all.

स होवाचोषस्तश्चाक्रायणः, यथा विब्रूयात्, असौ गौः, असावश्व इति,
एवमेवैतद्व्यपदिष्टं भवति; यदेव साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं
मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य सर्वान्तरः? न
दृष्टेर्द्रष्टारं पश्येः, न श्रुतेः श्रोतारं शृणुयात्, न मतेर्मन्तारं मन्वीथाः, न
विज्ञातेर्विज्ञातारं विजानीयाः। एष त आत्मा सर्वान्तरः, अतोऽन्यदार्तम्। ततो
होषस्तश्चाक्रायण उपरराम ॥२ ॥

॥इति तृतीयाध्यायस्य चतुर्थं ब्राह्मणम् ॥

2. He, Ushasta Chakrayana said thus: "Just as one might say 'this is a cow', 'this is a horse', even so, this has been described (by you). Tell me of Him who is the immediate and direct Brahman, who is the Self within all." (Yajnavalkya replied:) "This Self of yours is within all." (Ushasta again

asked): "Which one, O Yajnavalkya, you mean is within all?" Yajnavalkya replied: "One cannot see the Seer of sight, one cannot hear the Hearer of hearing, one cannot think of the Thinker of thought, one cannot know the Knower of knowledge, this Self of yours is within all. Aught else than Him is perishable." Thereupon, Ushasta, the son of Chakra, resumed his seat.

Then Ushasta who could not still understand the subtle nature of the Self explained by the wise sage, said: "Just as one asked to describe a cow or a horse might merely say, 'this is a cow', 'this is a horse', or might describe a cow as something that walks, or a horse as something that runs, in the same way you have also given an unsatisfactory description of Brahman, through characterising It by the various functions of the vital force. I now again ask you to tell me something more precise and definite about that Brahman who is direct and immediate, the immanent Self within all."

Being thus pressed by his ignorant opponent, Yajnavalkya said that none could define the Self in the way Ushasta wanted, for such a definition would contradict the very nature of Brahman, the Supreme Self. This Self verily cannot be made known like a cow or like a jar, as the Self by its very nature will not brook any objectification. For, the Self is the Witness of vision itself. All the channels of perception such as seeing, hearing and the like, through which objective cognition takes place, are united and integrally founded in the Self. Then, through what could one see, hear or cognise that Self! The Self is the source of both the objective and subjective cognitions. That is to say, the Self which is described as the Seer of sight, is ever the same, the eternal Witness. And if any one attempts to know more about Him through theoretical source of knowledge and wishes to ascertain His absolute nature which is beyond the phenomena, through external means of perception and similar proofs as one would ascertain about phenomenal objects like a cow or a jar, then it would be utterly futile. This Self not only pervades all objects, but also is the Witness of the act of pervading. On account of His being immanent Consciousness, penetrating and extending in and through all beings, He becomes the unseen Seer, unknown Knower, the Subject which can never be objectified under any condition. Thus, the manifold diversity such as seeing, hearing and the like are imaginations on the Self. He is the Witness of all diverse activities. At the same time, these functions have no distinct existence different from the Self. Particular consciousness refers to objects in general. But in that pure Consciousness where subject-object distinctions have become extinct, like the waveless, calm, majestic ocean, all duality and limitations are obliterated. The conception of an immanent Reality in all beings, in which all beings are contained, clearly explains also the reason for that Reality being devoid of duality. In duality, indeed, hearer and hearing, seer and seeing, smeller and smelling, and other forms of objective experiences are conceived. But, when the fact of non-duality is known, where experience and Being become one, how is it possible to postulate the twofold conception of subject and object! This is made clear in the *mantra* through statements such as 'one cannot see the Seer of sight', 'one cannot hear the Hearer of hearing', 'one cannot think of the Thinker of thinking', and 'one cannot know the Knower of knowing'. The Self cannot, therefore, be cognised or known or experienced by means of objective apprehension. Anything else other to Him is perishable, not immortal. 'Anything else' refers to all dualistic concepts. Hearing this reply of Yajnavalkya, Ushasta withdrew himself from further questioning.

Summary

Ushasta's question and its answer in this section reveal to the earnest aspirant a great secret which is unknown to the neophytes in the spiritual path who, in their ignorance, try to know or perceive their Goal, as if It is some external object. The great sage Yajnavalkya says that the Eternal, the Immortal, the Absolute, is immediate, being directly experienced, without the mediacy of the organs and the mind, being one's own Self, the Experiencer. Aspirants who, in their ignorance, want to know and experience It like other objects, repeat the mistake of Ushasta who wanted to know the Self, as one would know, for example, a cow or a horse. Ushasta was told that the very Being he wanted to know is his own Self, the innermost entity in him, because of whose existence, all the functions of the body like breathing, seeing, hearing, thinking, knowing and the like, take place, not only in him but in the whole universe. Either because he could not still grasp the import of the sage's description, or because he wanted to get some more explanation about the Absolute, he made further enquiry. And sage Yajnavalkya said point-blank that no one could see the Seer of sight, or hear the Hearer of hearing, or think about the Thinker of thought, or know the Knower of knowledge. This Absolute which is the Self in all, is impossible of definition. It is not possible even to give a name to it, or specify it by any means. It is the one non-dual Reality that pervades through and through every atom of this vast creation like the thread in a cloth and gold in ornament. It is however given the appellations of the Atman, Brahman, God, the Supreme, the Absolute, and so on, in order to instruct us about It. There is nothing other to It and, therefore, it is said that everything other to It which comes under what we call the universe is evanescent, ever-changing and perishable.

Thus Ends the Fourth Section Entitled
Ushasta-Brahmana in the Third Chapter

SECTION V

KAHOLA-BRAHMANA

Although the Self is theoretically accepted on grounds of speculative knowledge, it is impossible of direct experience by intellectual, metaphysical assertion alone. The actual direct experience by the Self in the Self though admitted and emphasised by logical and philosophical conclusions, cannot be presented and demonstrated as one would present and demonstrate an object, say a jar or a cow, as the Self never becomes an object, but always remains as the Subject. Still, the scriptures prescribe a practical method of attaining the knowledge of the Self which takes the aspirant to the highest plane of the absolute, non-dual State. The epistemological theory about the Self of all, presented so far, is based on logical and intellectual assertion. But what is the practical method to be adopted by the seeker for the attainment of the Supreme, the Imperishable, the Self, Substratum of the individual and the universal?

We know from experience that acquiring metaphysical knowledge is quite distinct from the actual awakening of the Soul in man. In this section, the means of liberation, the supreme Knowledge of the Self, is declared by introducing the subject of renunciation of desire as a precondition.

The questions put by the two sages, Ushasta in the preceding section and Kahola in the present section are practically the same. Therefore, a doubt may arise whether the questions refer to one and the same Self, or whether they enquire into the nature of the supreme Self and the individual Self separately. From a closer investigation, it will become clear, that in the present section, an enquiry is made into the real nature of the Self and into its attainment through renunciation, while in the preceding section the subject matter was Its existence independent of the body. The questions about the Self raised in this as well as in the preceding section, refer to one and the same Self only, by knowing whom one becomes that very Self. Hence this section, with a view to intimate the way of attainment, re-mentions and re-introduces the same question which was put by Ushasta, in the just preceding section.

Hitherto, the *sruti* has taught us the advantages of rites combined with meditation, the nature of bondage with its stimulating causes, the condition of a liberated soul, the condition of a person in the state of transmigration, the reward for the highest merit and the immanent nature of the Self. Now, the means of emancipation is described to enable practice and attainment.

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ; याज्ञवल्क्येति होवाच। यदेव साक्षादपरोक्षाद्ब्रह्म, य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः। कतमो याज्ञवल्क्य सर्वान्तरः? योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति। एतं वै तमात्मानं विदित्वा ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा, उभे ह्येते एषणे एव भवतः। तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत्। बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः, अमौनं च मौनं च निर्विद्याथ ब्राह्मणः; स ब्राह्मणः केन स्यात्? येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम्। ततो ह कहोलः कौषीतकेय उपरराम ॥१ ॥

॥इति तृतीयाध्यायस्य पञ्चमं ब्राह्मणम् ॥

1. Then Kahola, the son of Kushitaka, questioned him thus: "Yajnavalkya," said he, "tell me that which is the immediate and direct Brahman which is the Self within all." Yajnavalkya replied: "This is the Self of yours which is within all." (Kahola again questioned:) "Which, O Yajnavalkya, you mean is within all?" (Yajnavalkya explained:) "Who transcends hunger, thirst, sorrow, delusion, old age and death (that is what I mean). Having known that very Self, having risen above the desire for son, desire for wealth and desire for worlds, the *brahmanas* then embraced mendicancy; for, that which is desire for son, is verily desire for wealth; that which is desire

for wealth, is desire for worlds. Verily, both these are desires only. Therefore, a *brahmana* should, having renounced learning, wish to live child-like with strength (of knowledge). Then, having renounced the child-like attitude and also learning, (he becomes) an ascetic. Then, having renounced the attitude of a non-ascetic and also of an ascetic (he becomes) a *brahmana.* By what (means of conduct) that *brahmana* be (or move about)? By whichever (means of conduct) would (that *brahmana)* be (or move about), by that (he will move) just like this only. Everything else than this is perishable." Thereupon, Kahola, the son of Kushitaka refrained from further questioning.

When Ushasta resumed his seat, Kahola, the son of Kushitaka, started questioning Yajnavalkya. The wording of the question appears to be the same as that of Ushasta. But, from the answer given by the wise sage, Yajnavalkya, it would be seen that it is not a mere repetition, but intended to get some more knowledge about the Self from Yajnavalkya.

Yajnavalkya, as in the preceding section, replied the questioner that what he asked for is the Self of his, who is within all.

Questioned again by Kahola, Yajnavalkya started his further dissertation on the real nature of the Self. He said that He who transcends hunger, thirst, sorrow, delusion, old age and death is the Self of eternal nature, which is none other than the supreme Brahman. The Self in question is beyond all relative attributes, such as hunger, thirst and the like which are caused by Its being associated, as it were, with the limiting adjuncts of the body and organs and their necessary constituent factors. Blueness attributed by a child to the sky, in reality, does not even touch the sky. Even so, hunger and the other attributes superimposed on the Self due to ignorance do not touch the Self. He is ever beyond them and untouched by them. Hunger and thirst have their seat in the vital force. Both are vital necessities of the embodied. Sorrow is mental dissatisfaction which one feels when the object of his hankering is either not achieved or is snatched away. It has its seat in the mind. Delusion is an error caused by confusion due to wrong notions, and this also has its seat in the mind. Old age is indicative of the process of decay going on in the body, marked by loss of vitality, eye-sight, appearance of wrinkles and white hairs and the like, while death is the final fall of the body. These last two are the attributes of the body.

By showing that the Self transcends hunger and the other attributes of the vital force, mind and the body, Yajnavalkya lays emphasis on the point that the Self is untouched by these as well as all other relative attributes. All such attributes belong either to the physical body or the vital force or the psychological organs. This Self who is the Self of all is therefore unqualified, not limited, not blemished, not modified and unrelated to the body, the vital force and the mind.

Having known that very Self, the Self as such to be their own Self and immanent in all, free of all limitations, full and eternal, and as a result having given up the desire or hankering for wife, son and the like, those wise knowers of Brahman in the past observed mendicancy and led the life of renunciates – says this *mantra*.

On ultimate analysis, the aim of the seeker is unanimously accepted to be the annihilation of every desire and activity instigated by ignorance. Desire which is only a form of hankering after a pleasurable experience through different means, invariably leads to attachment which, in turn, prompts the individual towards action. If the individual would only realise the futility of desire for sense-objects, he would be able to ward off both the attachment and the resultant action also. Then, for whom and for what purpose would one desire or act! After all, this entire lot of misery and grief, death and rebirth is due to the fact that man cares for his own selfish ends without knowing the real nature of his Self and the objects of desire. In the effort of self-gratification and accumulation of wealth for himself, man neglects even the bare needs and comforts of others. He amasses wealth, establishes his family, earns name for himself and holds supremacy over others. In this long process of fulfilment of his desires, he becomes selfish to the core, self-complacent and self-deluded and his attention is diverted from all those who are his own brethren. Ultimately, this individual attempt for one's own happiness through improper and even indecent means assumes larger dimensions. Unless timely action is taken, it brings him to utter annihilation. Thus comes the need for abstention from desire and the need for renunciation with its accompanying factors. It is with this purpose in view that scriptures enjoin renunciation of the three main desires,—the desire for progeny, the desire for wealth and the desire for worlds—and a wandering life practising asceticism. The Upanishad tells us that this is not merely on the ground of theoretical knowledge that the ancients practised renunciation, but they found that it was the only effective means to realise the spiritual Goal.

Moreover, the need to lead the life of a renunciate is encouraged in order to compel the individual to break the walls of narrow limitations created by desire for progeny, wealth, name and fame, which would be made possible only by accepting the life of a renunciate and not otherwise. For, the wise men of ancient times realised very well that renunciation was the only means of happiness for the desire-ridden man. Real renunciation fructifies fully when the devil of desire is buried for ever. Real happiness in its full-fledged form is wedded to renunciation. Renunciation becomes complete when desires cease and subjective happiness dawns. Knowing all this, the wise men turned their back to desires and became possessed of the redeeming power of renunciation.

All different desires are but modifications of one desire alone. The different desires are only the different means adopted for the fulfilment of one single desired end which is happiness. The *mantra* says that desire, although mentioned as threefold, is really one. The desire for progeny is desire for wealth, and desire for wealth is desire for worlds. Verily, desire for means in the forms of progeny, wealth and worlds is desire for result, viz., pleasure and therefore, there is only one desire.

What is the solution for the problem of desire? The *sruti* prescribes renunciation as the means. The intelligent seeker should know from the teacher and the scriptures all about the Self. Then he should renounce all desires. This is the culmination of Knowledge—says Acharya Sankara in his commentary on this *mantra.* He is of the view that since Knowledge of the Self cannot arise without elimination of desires, the latter is enjoined for the former. Renunciation is completed and strengthened only with the dawn of Knowledge. One should be proficient in scriptural knowledge. But learning alone cannot effect cessation of desire. Hence, renunciation is enjoined with a view to have the Knowledge of the Self.

The knower of the Self, after renunciation, is directed to live like a child. It does not mean that he should have all the perversity of a child. He should be child-like and not childish. By 'child-like', states the *sruti,* does not mean that such a knower should be without the sense of purity and impurity, and should freely attend to the calls of nature, irrespective of place and other circumstance, and should talk and eat like a child. But, it means that the Knower should be pure without cunningness, arrogance, egoism and sensual passion, like a child. Just as the innocent child is the embodiment of simplicity, does not manifest any undesirable trait and does not make a show of its virtues, even so, the Knower of Brahman does not make display of himself before others, does not publish and proclaim his learning, wisdom, divine nature and goodness. Here again, Sri Sankaracharya interprets the word *balyena* occurring in the *mantra* as 'with the strength born of the Knowledge of the Self'. The Knower of Brahman depends on the strength that comes out of the *atma-jnana* which he possesses, unlike others who derive their strength from external sources such as progeny, wealth, social position and the like.

Being free from ostentation and supported by the strength derived from the knowledge of the Atman he becomes a *muni* or an ascetic. Nobody knows him either as noble or ignoble, as ignorant or learned, as well-conducted or ill-conducted. He is a *brahmana.* Quietly devoted to the Supreme, the wise man passes his life unknown, walking on this earth, as if he were blind, unconscious and deaf. His real nature and conduct are hidden.

He is an ascetic. After enjoining first scholarly attainments, then child-like simplicity, Yajnavalkya prescribes continuous meditation to co-exist with the previous two conditions, with a view to the realisation of Brahman.

mouna, meditation, is enjoined on the individual as an aid to ward off the sense of diversity which might persist in him. *muni* means a person who constantly meditates on Brahman. Constant meditation is the other auxiliary observance for one who is already possessed of erudition and child-like innocence and is possessed of the strength of *atma-jnana.* Incessant meditation is highly beneficial for one who has not yet attained complete oneness with the Self and who experiences plurality on account of the erroneous idea of reality in multiplicity. Hence, meditation is enjoined as helpful to Self-realisation.

After he has transcended all learning, the child-like state and has become a *muni,* let him now transcend that state as well as its opposite or counterpart. Now he becomes a *brahmana,* possessed of the knowledge of Brahman, free from all desires.

How does such a *brahmana* move in the world? What will be the mode of his behaviour? Yajnavalkya says that he may adopt any means of conduct. This indicates that there is no question of external restraint in his case, since he is perfectly moral and is an embodiment of compassion by his very nature. His spirit is totally other-worldly, but his life is not colourless. Such a person cannot be expected to exhibit even the slightest tinge of recklessness in his behaviour. On the other hand, he transforms his energy and expresses it through renunciation of desires and through manifestation of love that is universal and all-embracing. He may be misunderstood as a pessimist or even called a parasite of the society by the ignorant. In fact, every tendency expressed by him is directed towards the infinite and unending happiness of the whole world.

Anything else other than this great Reality is perishable, an illusion or dream, a mirage. Anything else other than this Self is liable to suffer a lot.

Hearing this most erudite exposition of renunciation by the wise knower of Brahman, Kahola withdrew from the debate.

Summary

This fifth section gives more about the knowledge of Brahman and about a Knower of Brahman, as reply to the question of Kahola. We may say that the exposition given by sage Yajnavalkya here pertains to what happens to a knower of the Absolute and how he will conduct himself in this world after the dawn of the great experience of the Absolute. In other words, this section gives the marks of a *sthitaprajna* who is also a *brahmana,* a *bhakta,* a *gunatita,* an *ativarnasrami* – one whose consciousness is established in the Supreme, who is also a knower of Brahman, a devotee of the Lord, one who has transcended the three *gunas, sattva, rajas* and *tamas*, and one who has transcended all social and religious distinctions. All these five epithets are almost synonyms. Just as one who wakes up from a dream is not at all concerned with what he experienced in the dream, be it the most painful or pleasurable, even so, one who has realised the Absolute is no more attracted or repelled by anything in this phenomenal world. He knows that the mutual attraction and repulsion of the senses and their objects are due to the presence of the Atman, his own Self, the Self in all. He also knows that the whole world of sense-objects and their interaction are the expressions of the one Self, the Atman-Brahman. So, to him, the world perceived through the senses and the mind is nothing but the pure Consciousness. To him, nothing is external and nothing is internal, the distinction having been erased out completely by the knowledge Supreme. He has got the unshaken conviction that the empirical reality as well as the illusory reality experienced in the waking and dream states respectively, as also their apparent absence experienced in deep sleep, are nothing but the manifestations of the one non-dual Self which remains unchanged and retains its pristine purity throughout, in the past, present and future, before creation, during manifestation and after dissolution. This is the conclusion arrived at from the exposition given by sage Yajnavalkya in reply to Kahola's question.

**Thus Ends the Fifth Section Entitled
Kahola-Brahmana in the Third Chapter**

SECTION VI

GARGI-BRAHMANA

What is the ultimate cause of this world, and how does it stand in relation to that ultimate cause? This section discusses these questions and determines Brahman to be the ultimate cause of all this universe which is also non-different from Brahman. This world which is said to be an effect is really non-different from Brahman, the cause. In reality, cause and effect are one, like the ocean and its waters, or as a lump of clay and jar made out of it. The effect is perceived only when the cause is present in it, otherwise not. A pot or a cloth will not exist when the clay or the thread of which they are constituted is absent. Hence, the effect is said to be not different from its cause.

But, some say that there is no fire in the smoke, and that the smoke being the effect of fire, ought to contain fire in it according to the above-said view. The reply is that smoke is not the effect of fire. Smoke is really the effect of dampness in the fuel. The damp fuel comes in contact with fire and smokes off its earthly particles. The smoke and the fuel are identical. We can recognise the fuel in the smoke. This is proved by the fact that the smoke has smell, just as the fuel has. The smell of smoke is generally of the same nature as that of the fuel.

The phenomenon of the universe is seen because of Brahman. The universe is non-different from Brahman, because it was existent in Brahman even prior to its apparent manifestation, it exists in Brahman only during its manifestation and dissolves or disappears finally in Brahman alone.

The present section states that the effect is pervaded by its cause, the limited by the unlimited, the gross by the subtle. The law of cause and effect is applicable in this relative universe in space and time, but does not exist in the Absolute which transcends space, time and causation.

अथ हैनं गार्गी वाचक्नवी पप्रच्छ; याज्ञवल्क्येति होवाच, यदिदं सर्वमप्स्वोतंच प्रोतं च, कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति; वायौ गार्गीति; कस्मिन्नु खलु वायुरोतश्च प्रोतश्चेति; अन्तरिक्षलोकेषु गार्गीति; कस्मिन्नु खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति; गन्धर्वलोकेषु गार्गीति; कस्मिन्नु खलु गन्धर्वलोका ओताश्च प्रोताश्चेति; आदित्यलोकेषु गार्गीति; कस्मिन्नु खल्वादित्यलोका ओताश्च प्रोताश्चेति; चन्द्रलोकेषु गार्गीति; कस्मिन्नु खलु चन्द्रक्षलोका ओताश्च प्रोताश्चेति; नक्षत्रलोकेषु गार्गीति; कस्मिन्नु खलु नक्षत्रलोका ओताश्च प्रोताश्चेति; देवलोकेषु गार्गीति; कस्मिन्नु खलु देवलोका ओताश्च प्रोताश्चेति; इन्द्रलोकेषु गार्गीति; कस्मिन्नु खल्विन्द्रलोका ओताश्च

प्रोताश्चेति; प्रजापतिलोकेषु गार्गीति; कस्मिन्नु खलु प्रजापतिलोका ओताश्च प्रोताश्चेति; ब्रह्मलोकेषु गार्गीति; कस्मिन्नु खलु ब्रह्मलोका ओताश्च प्रोताश्चेति; स होवाच, गार्गि मातिप्राक्षीः, मा ते मूर्धा व्यपप्तत् अनतिप्रश्न्यां वै देवतामतिपृच्छसि गार्गि, मातिप्राक्षीरिति; ततो ह गार्गी वाचक्नव्युपरराम ॥१ ॥

॥इति तृतीयाध्यायस्य षष्ठं ब्राह्मणम् ॥

1. Then Gargi, the daughter of Vachaknu, questioned Yajnavalkya: "O Yajnavalkya," said she, "since all this is pervaded by water, like the warp and woof in a cloth, by what indeed is water pervaded like the warp and woof in a cloth?" "By air, O Gargi", (said Yajnavalkya). "By what indeed is air pervaded like the warp and woof in a cloth?" "By the intermediate worlds, O Gargi," (replied Yajnavalkya). "By what indeed are the intermediate worlds pervaded like the warp and woof in a cloth?" "By the worlds of the *gandharvas,* O Gargi," (replied the Sage). "By what indeed are *gandharva*-worlds pervaded like the warp and woof in a cloth?" "By the worlds of the sun, O Gargi," (replied Yajnavalkya). "By what indeed are the worlds of the sun pervaded like the warp and woof in a cloth?" "By the worlds of the moon, O Gargi," (replied Yajnavalkya). "By what indeed are the worlds of the moon pervaded, like the warp and woof in a cloth?" "By the worlds of the stars, O Gargi", (said Yajnavalkya). "By what indeed are the worlds of the stars pervaded, like the warp and woof in a cloth?" "By the worlds of the gods, O Gargi", (said Yajnavalkya). "By what indeed are the worlds of the gods pervaded like the warp and woof in a cloth?" "By the worlds of *indra,* O Gargi," (said Yajnavalkya). "By what indeed are the worlds of *indra* pervaded like the warp and woof in a cloth?" "By the worlds of *prajapati,* O Gargi", (said Yajnavalkya). "By what indeed are the worlds of *prajapati* pervaded, like the warp and woof in a cloth?" "By the worlds of *Brahma,* O Gargi," (said Yajnavalkya). "By what indeed are the *Brahma's* worlds pervaded, like the warp and woof in a cloth?" He said: "O Gargi, do not question too much. Let not your head fall off. O Gargi, you are questioning too much about a divinity which is

not to be so questioned. Do not question too much." Thereupon, Gargi Vachaknavi retired.

When Kahola retired, Gargi, the daughter of Vachaknu, stood up and started questioning Yajnavalkya.

She started by saying that this gross earth is founded in or pervaded by water, as an effect is by a cause. The scriptures say that the earth element is a manifestation of the water element. Thus, earth is the effect of water, its cause. As the cause pervades the effect, like the warp and woof in a cloth, water pervades the earth. Water is the support for earth, and earth is said to be founded on water. What is the support for water, even as water is the support for earth? This is the first question put by Gargi.

Yajnavalkya replied that water is pervaded by air which is finer and subtler than water and which is its cause. Air supports water. Gargi pushed further and asked for the cause of air. Through a series of questions that followed, they passed on from the gross, to the subtle, and then to more subtle manifestations, by passing through the intermediate worlds, to the worlds of the sun, the moon, the stars, the gods, *indra, prajapati* or *virat* and finally arrived at the world of *brahma* or *hiranyagarbha,* the first-born, the supreme Person, the cosmic *prana,* mind and intellect. He is the first manifested cause of this universe.

Gargi did not stop. She questioned Yajnavalkya as to the cause of *hiranyagarbha.* But Yajnavalkya protested and warned her not to disregard the proper and accepted method of enquiry into the nature of the supreme Deity, by continuing to pursue her logical procedure. Even to understand and attain the state of *hiranyagarbha,* the individual intellect must dissolve into its universal counterpart. When the human intellect has thus no more existence, where is the place for logic, a creation of the frail intellect of man! The cause of *hiranyagarbha* is *isvara* and cause of *isvara* is Brahman, the Absolute. *isvara* and Brahman are beyond the reach of the instruments of mind and speech. And logical argumentation which depends on these two instruments, cannot function beyond the realm of *hiranyagarbha.* One who attempts to know the Absolute through the intellect will only meet with utter failure which is figuratively referred to as falling of the head. He has to bend his head. The only means to know the Absolute is to approach the scriptures through one's spiritual preceptor.

Having been thus warned by Yajnavalkya, Gargi did not question further and resumed her seat.

Summary

The special feature of this sixth section is that in this section, both the questioner and the replier are knowers of the Atman. The questioner Gargi, a lady saint and sage, is also an adept in logical argumentation. Following the logic that every effect should have a cause, she starts with earth which has water as its cause, for in the order of creation the element earth in shown as having come out of the water element. Water which is the cause pervades the earth, its effect. Now, this water in its turn is only an effect, and its cause is shown to be air which is subtler than water. Again, air as the effect, ether or the intermediate world becomes the cause. Tracing the causes further to more and more subtle principles, the Upanishad enumerates through the mouth of sage Yajnavalkya, the region of the celestial minstrels and then the worlds of the sun and the moon. These are not the physical sun and moon, but they are the original conditions of the planetary system from which all the planets have come out. Going further along the chain of causes and effects, we reach more subtle realms as the causes of lower, less subtle planes, such as the world of the stars, the world of the gods, the world of *indra* and then the world of *prajapati* or *virat*, the cause or source of all gross worlds. The words 'subtle' and 'subtler' have been used only comparatively, in the sense that causes are subtler than their respective effects. The world of *virat* is the effect of the world of *hiranyagarbha, sutratman* who pervades everything, like a thread in a garland of flowers, with the difference that while the thread and flowers are considered different in the empirical realm, *hiranyagarbha* and the different worlds with all the objects therein are really non-different. Everything here is the one cosmic Being, also called *Brahma.* What is the cause of the world of *Brahma,* was the last question of Gargi, in this section. This question is not answered by Yajnavalkya on the ground that the question is inadmissible in logic. Reasoning cannot furnish an answer to this question. Intellect can know the cause of effects and not the cause of all causes. The section closes with a warning from Yajnavalkya that one should not depend upon logical reasoning to transcend *hiranyagarbha,* the cosmic Intelligence. Gargi again appears in the eighth section, and there, leaving off her logical approach, continues the enquiry from a different standpoint.

Thus Ends the Sixth Section Entitled
Gargi-Brahmana in the Third Chapter

SECTION VII

ANTARYAMI-BRAHMANA

With the questions of Uddalaka, the son of Aruna, begins this section on the discussion about the *antaryamin,* the Internal Ruler, the *sutratman,* the Cosmic String holding all the worlds together, the Immortal, the Immanent Soul.

अथ हैनमुद्दालक आरुणिः पप्रच्छ; याज्ञवल्क्येति होवाच, मद्रेष्ववसाम पतञ्चलस्य काप्यस्य गृहेषु यज्ञमधीयानाः; तस्यासीद्भार्या गन्धर्वगृहीता, तमपृच्छाम कोऽसीति; सोऽब्रवीत्कबन्ध आथर्वण इति; सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च, वेत्थ नु त्वं काप्य तत्सूत्रं येनायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्तीति; सोऽब्रवीत्पतञ्चलः काप्यः, नाहं तद्भगवन्वेदेति, सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च, वेत्थ नु त्वं काप्य तमन्तर्यामिणं य इमं च लोकं परं च लोकं सर्वाणि च भूतानि योऽन्तरो

यमयतीति; सोऽब्रवीत्पतञ्चलः काप्यः, नाहं तं भगवन्वेदेति, सोऽब्रवीत्पतञ्चलं काप्यं याज्ञिकांश्च, यो वै तत्काप्य सूत्रं विद्यात्तं चान्तर्यामिणमिति स ब्रह्मवित्, स लोकवित्, स देववित्, स वेदवित्, स भूतवित्, स आत्मवित्, स सर्वविदिति; तेभ्योऽब्रवीत्; तदहं वेद; तच्चेत्त्वं याज्ञवल्क्य सूत्रमविद्वांस्तं चान्तर्यामिणं ब्रह्मगवीरुदजसे, मूर्धा ते विपतिष्यतीति; वेद वा अहं गौतम तत्सूत्रं तं चान्तर्यामिणमिति; यो वा इदं कश्चिद्ब्रूयाद्वेद वेदेति, यथा वेत्थ तथा ब्रूहीति ॥१॥

1. Then Uddalaka, the son of Aruni, questioned him thus: "Yajnavalkya," said he, "in the land of Madra, we were living in the house of Patanchala Kapya, studying about sacrifice. His wife was possessed by a *gandharva*. We asked him: 'Who art thou?' He said: '(I am) Kabandha, the son of Atharva'. He asked Patanchala Kapya and his students: 'Do you know, O Kapya, that (cosmic) Thread, by which this world and the other world and all beings are strung together?' Patanchala Kapya replied: 'Adorable sir, I do not know that'. He asked Patanchala Kapya and his students: 'Do you know, O Kapya, that Inner Controller, who from within controls this world, the other world and all beings?' Patanchala Kapya replied: 'Venerable sir, I do not know that.' He spoke to Patanchala Kapya and his students: 'Indeed he, O Kapya, who knows that *sutra* and that Inner Controller, is a knower of Brahman, a knower of worlds, a knower of gods, a knower of *vedas,* a knower of beings, a knower of Self, a knower of all'. (Uddalaka said to Yajnavalkya:) 'That which he explained to them, I know. If you, O Yajnavalkya, not knowing that Thread and that Inner Controller, drive away the cows, meant for the best *brahmana,* your head will fall off'." "Indeed I know, O Gautama, that Thread and that Inner Controller" (said Yajnavalkya). "Indeed anyone might say this 'I know', 'I know'; what you know, do tell that", (said Uddalaka).

Seeing Gargi retiring from the debate, Uddalaka, the son of Aruni rose up and accosted Yajnavalkya. He started by narrating an incident in his life. He with some others were living in the house of Patanchala Kapya, a descendant of Kapi, in the land of Madra, studying about sacrifices.

Patanchala's wife was possessed by a celestial spirit. Out of curiosity, they enquired about that spirit and came to know that he was a *gandharva,* Kabandha by name, the son of Atharva. That spirit of *gandharva* asked Patanchala Kapya and his pupils in turn, whether they knew that cosmic Being, the *sutratman,* in whom this world of ours and the other worlds of gods and manes and all beings from *brahma,* the creator, down to an ant, are strung together like beads in a thread. Patanchala did not know about that Being, and he therefore replied in the negative. Again, that spirit asked whether they knew the *antaryamin,* the Inner Controller who controls this world, the other world and all beings from within as a puppet by a string. This also Patanchala knew not and so replied to that effect. Thereupon, the spirit of Kabandha told Patanchala and his pupils that one who knows that *sutratman* and the Inner Controller is a knower of Brahman, of worlds, of gods, of *vedas,* of beings, of the Self and of all the universe, and explained to those who were present there about the cosmic Being, the Inner Controller. Uddalaka informed Yajnavalkya that he (the former) knew all about that Being and asked Yajnavalkya whether he knew anything about Him. If he did not know the cosmic Inner Controller whom that *gandharva* revealed and had taken away the cows which are meant only for the most learned, Uddalaka said that he had to accept defeat and had to return the cows and bow down before the assembly.

Yajnavalkya unassumingly said that he knew the Cosmic Thread and the Inner Controller. Uddalaka was not satisfied. He wanted to ascertain the truth of his (Yajnavalkya's) statement through an exposition from Yajnavalkya. So, he compelled him to prove that the latter knew all about the Being by explaining It before the learned assembly.

स होवाच, वायुर्वै गौतम तत्सूत्रम्; वायुना वै गौतम सूत्रेणायं च लोकः परश्च लोकः सर्वाणि च भूतानि संदृब्धानि भवन्ति; तस्माद्वै गौतम पुरुषं

प्रेतमाहुर्व्यस्त्रंसिषतास्याङ्गानीति; वायुना हि गौतम सूत्रेण संदृब्धानि भवन्तीति; एवमेवैतद्याज्ञवल्क्य, अन्तर्यामिणं ब्रूहीति ॥२ ॥

2. He said: "Air, indeed, O Gautama, is that Thread. Verily, by Air, as by a thread, this world, the other worlds and all beings are strung together. Hence, verily, O Gautama, they say of a dead person thus: his limbs have become loosened; because by Air as by a thread, O Gautama, they are strung together." "This is indeed so, O Yajnavalkya, (now) explain the Inner Controller," said Uddalaka.

Yajnavalkya, in the course of his explanation, declared that the Air, the cosmic vital force, to be the Cosmic Thread, and established his statement by means of logical arguments.

The cosmic vital force holds all this world, the other worlds and all beings together, just as various gems are held together by a central thread passing through all of them. This cosmic Principle pervades all these in and through, as water pervades the earth or clay pervades a pot. In this great principle, all worlds from earth up to *virat* mentioned in the preceding section, are woven, as it were, warp and woof like thread in a cloth. This subtle Being cannot be ascertained by inference or any logical disquisition. It can be known only from scriptural instructions through one's own spiritual preceptor, after proper initiation. It was revealed to Patanchala and his students by the spirit of Kabandha. It is the sublime *prana,* very subtle and all-encompassing, who supports the subtle principle in the subtle individual body constituted of the five elements, the ten organs, the five *pranas* and the fourfold mind, the storehouse of the subtle impressions of past *karmas.* The material and external forms of this principle are the forty-nine *maruts,* the presiding deities of air. It is by this cosmic Principle alone all that exist here are held together. If it were not so, these worlds and these beings would have been scattered and would have perished even as the gems or flowers in a garland in the absence of the central string. When this Cosmic Principle leaves the individual body, the person is said to be dead and his limbs get loosened.

Uddalaka accepted the explanation of Yajnavalkya in regard to the *sutratman.* He then demanded a similar explanation about the Inner Controller, the *antaryamin.*

यः पृथिव्यां तिष्ठन् पृथिव्या अन्तरः, यं पृथिवी न वेद, यस्य पृथिवी
शरीरम्, यः पृथिवीमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥३ ॥

3. (Yajnavalkya said:) "He who dwelling in the earth, is other than the earth, whom the earth does not know, whose body the earth is, who from within controls the earth, is your Self, the Inner Controller, the Immortal."

Then Yajnavalkya explained the Inner Controller. This explanation extends up to the end of this section. He takes earth, water, fire, space, wind and heaven, sun, quarters, moon and stars, sky, darkness, light, all beings and the vital force; the speech, eye, ear, mind, skin, intelligence and semen, one by one, and tells in a set of beautiful passages about their common and immanent Reality, their Controller who controls from within. This is the Self who is known as the Inner Controller, the Immortal, whom the *gandharva* spirit revealed to Patanchala, Uddalaka and others. He dwells in the earth, as the cause pervades or inheres in the effect in its entirety. Still He is other than the earth, as the cause differs from the effect by the virtue of latter's apparent modification. He is within the earth as its very Self, the Inner Controller, the Immortal. Though pervading the earth, He is not tainted by its names and forms. He is beyond the range of knowledge of even the presiding deity of the earth. An effect cannot afford to know the nature of its cause. The earth may be said to be the body of this Principle even as an effect can be said to be embodying the cause. He controls the earth from within and directs it to perform its definite functions.

The apparent difference between the individual *jiva* and Brahman is due to the phenomenon of *upadhi,* limiting adjunct. The difference between the Inner Controller and the individual *jiva* is merely the product of ignorance. It has its root in the unreal limiting adjuncts consisting of the body and its essential constituents which are products of ignorance. This difference is not absolutely true, since the Self within all is one only. The concept of two or more inner selves is an absurd one and an impossible hypothesis. But, on account of the conditioning factors caused by the ignorance of the real nature of the Self which is one only and non-dual, It is conceived as separate in the individual and in the universal, just as the ether within a jar and that outside the jar are spoken of as different even though they are really one. Hence, the Inner Controller, the Immortal, the immanent Reality, although perceived as many and different, is not really so.

योऽप्सु तिष्ठन्नद्भ्योऽन्तरः, यमापो न विदुः, यस्यापः शरीरम्, योऽपोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥४ ॥

योऽग्नौ तिष्ठन्नग्नेरन्तरः, यमग्निर्न वेद, यस्याग्निः शरीरम्, योऽग्निमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥५ ॥

योऽन्तरिक्षे तिष्ठन्नन्तरिक्षादन्तरः, यमन्तरिक्षं न वेद, यस्यान्तरिक्षं शरीरम्, योऽन्तरिक्षमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥६ ॥

यो वायौ तिष्ठन्वायोरन्तरः, यं वायुर्न वेद, यस्य वायुः शरीरम्, यो वायुमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥७ ॥

यो दिवि तिष्ठन्दिवोऽन्तरः, यं द्यौर्न वेद, यस्य द्यौः शरीरम्, यो दिवमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥८ ॥

य आदित्ये तिष्ठन्नादित्यादन्तरः, यमादित्यो न वेद, यस्यादित्यः शरीरम्, य आदित्यमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥९ ॥

यो दिक्षु तिष्ठन्दिग्भ्योऽन्तरः, यं दिशो न विदुः, यस्य दिशः शरीरम्, यो दिशोऽन्तरो यमयति, एष त आत्मान्तर्याम्यामृतः ॥१० ॥

यश्चन्द्रतारके तिष्ठंश्चन्द्रतारकादन्तरः, यं चन्द्रतारकं न वेद, यस्य चन्द्रतारकं शरीरम्, यश्चन्द्रतारकमन्तरो यमयति, एष त आत्मान्तर्याम्यामृतः ॥११ ॥

य आकाशे तिष्ठन्नाकाशादन्तरः, यमाकाशो न वेद, यस्याकाशः शरीरम्, य आकाशमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥१२ ॥

यस्तमसि तिष्ठंस्तमसोऽन्तरः, यं तमो न वेद, यस्य तमः शरीरम्, यस्तमोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥१३ ॥

यस्तेजसि तिष्ठंस्तेजसोऽन्तरः, यं तेजो न वेद, यस्य तेजः शरीरम्, यस्तेजोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः — इत्यधिदैवतम्; अथाधिभूतम् ॥१४ ॥

यः सर्वेषु भूतेषु तिष्ठन् सर्वेभ्यो भूतेभ्योऽन्तरः, यं सर्वाणि भूतानि न विदुः, यस्य सर्वाणि भूतानि शरीरम्, यः सर्वाणि भूतान्यन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः — इत्यधिभूतम्; अथाध्यात्मम् ॥१५ ॥

यः प्राणे तिष्ठन् प्राणादन्तरः, यं प्राणो न वेद, यस्य प्राणः शरीरम्, यः प्राणमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥१६ ॥

यो वाचि तिष्ठन्वाचोऽन्तरः, यं वाङ् न वेद, यस्य वाक् शरीरम्, यो वाचमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥१७ ॥

यश्चक्षुषि तिष्ठंश्चक्षुषोऽन्तरः, यं चक्षुर्न वेद, यस्य चक्षुः शरीरम्, यश्चक्षुरन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥१८ ॥

यः श्रोत्रे तिष्ठञ्छ्रोत्रादन्तरः, यं श्रोत्रं न वेद, यस्य श्रोत्रं शरीरम्, यः श्रोत्रमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥१९ ॥

यो मनसि तिष्ठन्मनसोऽन्तरः, यं मनो न वेद, यस्य मनः शरीरम्, यो मनोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥२० ॥

यस्त्वचि तिष्ठंस्त्वचोऽन्तरः, यं त्वङ् न वेद, यस्य त्वक् शरीरम्, यस्त्वचमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥२१ ॥

यो विज्ञाने तिष्ठन्विज्ञानादन्तरः, यं विज्ञानं न वेद, यस्य विज्ञानं शरीरम्, यो विज्ञानमन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः ॥२२ ॥

यो रेतसि तिष्ठन् रेतसोऽन्तरः, यं रेतो न वेद, यस्य रेतः शरीरम्, यो रेतोऽन्तरो यमयति, एष त आत्मान्तर्याम्यमृतः; अदृष्टो द्रष्टा, अश्रुतः श्रोता, अमतो मन्ता, अविज्ञातो विज्ञाता; नान्योऽतोऽस्ति द्रष्टा, नान्योऽतोऽस्ति

श्रोता, नान्योऽतोऽस्ति मन्ता, नान्योऽतोऽस्ति विज्ञाता, एष त
आत्मान्तर्याम्यमृतः, अतोऽन्यदार्तम्; ततो होद्दालक आरुणिरुपरराम ॥२३ ॥

॥इति तृतीयाध्यायस्य सप्तमं ब्राह्मणम् ॥

4. He who dwelling in the water, is other than the water, whom the water does not know, whose body the water is, who from within controls the water, is your Self, the Inner Controller, the Immortal.

5. He who dwelling in the fire, is other than the fire, whom the fire does not know, whose body the fire is, who from within controls the fire, is your Self, the Inner Controller, the Immortal.

6. He who dwelling in the intermediate space, is other than the intermediate space, whom the intermediate space does not know, whose body the intermediate space is, who from within controls the intermediate space, is your Self, the Inner Controller, the Immortal.

7. He who dwelling in the air is other than the air, whom the air does not know, whose body the air is, who from within controls the air, is your Self, the Inner Controller, the Immortal.

8. He who dwelling in the heaven, is other than the heaven, whom the heaven does not know, whose body the heaven is, who from within controls the heaven, is your Self, the Inner Controller, the Immortal.

9. He who dwelling in the sun, is other than the sun, whom the sun does not know, whose body the sun is, who from within controls the sun, is your Self, the Inner Controller, the Immortal

10. He who dwelling in the quarters, is other than the quarters, whom the quarters do not know, whose body the quarters is, who from within controls the quarters, is your Self, the Inner Controller, the Immortal.

11. He who dwelling in the moon and stars, is other than the moon and stars, whom the moon and stars do not know, whose body the moon and stars is, who from within controls the moon and stars, is your Self, the Inner Controller, the Immortal.

12. He who dwelling in the ether, is other than the ether,

whom the ether does not know, whose body the ether is, who from within controls the ether, is your Self, the Inner Controller, the Immortal.

13. He who dwelling in the darkness, is other than the darkness, whom the darkness does not know, whose body the darkness is, who from within controls the darkness, is your Self, the Inner Controller, the Immortal.

14. He who dwelling in the light, is other than the light, whom the light does not know, whose body the light is, who from within controls the light, is your Self, the Inner Controller, the Immortal. This is with reference to the deities. Now with reference to beings.

15. He who dwelling in all beings, is other than all beings, whom all beings do not know, whose body all beings is, who from within controls all beings, is your Self, the Inner Controller, the Immortal. This is with reference to beings. Now with reference to the body.

16. He who dwelling in the vital force, is other than the vital force, whom the vital force does not know, whose body the vital force is, who from within controls the vital force, is your Self, the Inner Controller, the Immortal.

17. He who dwelling in the speech, is other than the speech, whom the speech does not know, whose body the speech is, who from within controls the speech, is your Self, the Inner Controller, the Immortal.

18. He who dwelling in the eye, is other than the eye, whom the eye does not know, whose body the eye is, who from within controls the eye, is your Self, the Inner Controller, the Immortal.

19. He who dwelling in the ear, is other than the ear, whom the ear does not know, whose body the ear is, who from within controls the ear, is your Self, the Inner Controller, the Immortal.

20. He who dwelling in the mind, is other than the mind, whom the mind does not know, whose body the mind is, who from within controls the mind, is your Self, the Inner Controller, the Immortal.

21. He who dwelling in the skin, is other than the skin,

whom the skin does not know, whose body the skin is, who from within controls the skin, is your Self, the Inner Controller, the Immortal.

22. He who dwelling in the intelligence, is other than the intelligence, whom the intelligence does not know, whose body the intelligence is, who from within controls the intelligence, is your Self, the Inner Controller, the Immortal.

23. He who dwelling in the semen, is other than the semen, whom the semen does not know, whose body the semen is, who from within controls the semen, is your Self, the Inner Controller, the Immortal. (He is) the unseen Seer, unheard Hearer, unthought Thinker, unknown Knower. Other than Him, there is no seer. Other than Him, there is no hearer. Other than Him, there is no thinker. Other than Him, there is no knower. This is your Self, the Inner Controller, the Immortal. All else but Him is perishable. Thereupon, Uddalaka, the son of Aruni kept quiet.

Meditation on the Internal Ruler with reference to the gods is prescribed in the first twelve *mantras* of this section—*mantras* 3 to 14. Meditation on that supreme Being with reference to all beings is given in the fifteenth *mantra,* and meditation on that Being with reference to the various parts of the body, from the sixteenth *mantra* up to the end of the section.

The method of meditation given herein on the Self as the Inner Ruler, is most concise and systematic, inasmuch as it identifies the entire creation, gross and subtle, with the Self who is shown to pervade them in their entirety as a mass of consciousness. But, due to the involvement of subject-object distinction in meditation, it might seem to some that these *mantras* assert two distinct factors, the Self and the objects which It inheres. The Self is declared to be the Inner Controller. It would seem that this involves some other entity over and above the Controller, which is subjected to control. In that case, the Self becomes the subject who controls, and the entire aggregate of this manifested universe becomes the object controlled. In order to avoid this confusion of thought during meditation, the text declares Him as the Absolute Intelligence present in the organs of perception, the secondless entity not different from the manifested universe.

He is the unseen Seer. He sees everything else but none can see Him. He hears, but none can hear Him. He is the real Thinker of thoughts, but none can think about Him. He is the knower of everything, but none can know Him. To remove all presumptions of anything different from Him, the text says that other than Him there is no seer, there is no knower. This cuts at the very root of all possibility of presuming a second entity other than Him. Just as the clay is the jar, and the lengthwise and crosswise threads alone constitute the cloth, or as different drops of water are non-different from the ocean, likewise this Self whose nature has been set forth so far, is the internal Ruler, the immortal Self of Uddalaka, Yajnavalkya as well as all others. Aught else than Him, if presumed, is perishable, not eternal; and That which is eternal is imperishable. Since this Self is imperishable, It is ever existing. It is the infinite Existence which cannot allow the existence of anything other to It. And because there cannot be two eternities, the assumption of something real and eternal other than It is impossible. If assumed, it would be unreal, just as any superimposition of name and form such as a jar, a pot, and the like, on clay, is unreal as they are perishable, clay alone being real.

Having heard all about the *sutratman* and the *antaryamin,* Uddalaka stopped further questioning and resumed his seat.

Summary

In this famous *antaryami-brahmana,* section dealing with the supreme Inner Controller, the question of the ultimate immanent Principle, the Atman-Brahman, is further pursued. He who knows this Principle is alone a knower of Truth, and therefore, a knower of everything, all the worlds, all the gods, all the *vedas,* in short a knower of all in general and in particular, a *sarvajna* and a *sarvavit.* It is also the supreme *prana,* the vital force of the cosmos, on which is strung, as it were, all the worlds and all beings sentient and non-sentient, even as beads are strung in a thread where beads are also made up of the same thread.

This great Principle dwells in the earth, but is different from the earth. The earth does not know It. The earth is Its body, as it were. It controls the earth from within. It is the Self of the earth and Self of all. It is this Principle that is called by the name *antaryamin,* the Inner Controller—says this section. Similarly, taking other limited objects such as water, fire, sky, air, heaven, sun, directions, moon, ether, darkness, light, all beings, the vital breath, speech, eye, ear, mind, skin, intellect and the seed or semen, the Upanishad gives the exposition of the Atman. The objects given here are illustrative and not exhaustive, for it is not practicable to give an all-exhaustive list of objects of this universe. Each and every object, nay each and every concept or thought, is indwelt by the Inner Controller, the supreme Principle who is different from it, whom none of them can know, to whom each one becomes a body, as it were, who controls it from within, and who is the Self of each and everything.

It is this great Principle which expresses itself as the individual beings, the celestials, the great five elements and their effects which all these worlds are. Really, there are no many but only one, nay, not even one, but the non-dual. Being most internal and innermost, It cannot be seen as one sees an external object. Here, the 'internality' is not physical internality like that of an object remaining inside a box or some other container. The word is used in a very special, philosophical sense. It means pure Existence, unobjectified Consciousness. Why is Consciousness called innermost? It is because we cannot perceive It, even as we cannot perceive something kept inside a closed container. It refuses to be externalised. It can never become an object posited against a subject. It is the Self of all. Everything is said to be the body, as it were, of this one Self, from three aspects, the divine under which comes the celestials, the objective under which is grouped the whole physical world, and the subjective under which comes the individual.

The Upanishad expresses the Self as the unseen Seer, the unheard Hearer, the unthought Thinker, the unknown Knower and so on. The pure Consciousness or Awareness cannot have another consciousness or awareness to know It. This is illogical and would result in the logical fallacy of *regressus ad infinitum.* Hence, the scripture says that It can know everything but none can know It. It can see everything but none can see It, It can hear everything but none can hear It, and so on. This proves beyond doubt that whatever is seen by whomsoever, it is that supreme Consciousness that sees. Similar is the case with hearing, speaking, knowing, thinking. In short, it is the ultimate Consciousness called by the appellation the Inner Controller, in this section, that is the real doer in all actions. It is the real enjoyer. It is the enjoyment also. When one understands thus that everything here is that Principle called the *antaryamin,* to that one there is nothing other to It, and if there happens to be something other to It, it should be known to be unreal, nay non-existent.

**Thus Ends the Seventh Section Entitled
Antaryami-Brahmana in the Third Chapter**

SECTION VIII

AKSHARA-BRAHMANA

That the Atman, the Self, is the subject of cognition and that It can never be an object and all that is other to the Atman has no reality, being a superimposition due to ignorance, has been the subject matter of the just preceding section. The Atman as the immanent Self has been already made clear in the preceding four sections. It has also been established, in the course of the exposition of the immanency of the Absolute, that the development of a personal and manifested Self is helpful for intelligible disquisition and meditation. The Knowledge that the universe is the expression of the one, non-dual Self, nullifies the conception of all empirical conditions superimposed upon the Self.

To put it in other words, it has been made clear that the Absolute is the inner Ruler of the universe, the controlling power in earth, water, fire, atmosphere, wind, sky, the heaven, moon and stars, ether, darkness and light, all beings and all organs, in short, in every object and every concept. Thus, we come to have the idea of unity which is the aim of all philosophical speculations and also intuitional meditation.

In the preceding section, the realistic concept of the ultimate Reality has been reached. It possesses the quality of rulership. The entire cosmos is set in motion by Him under a definite, perfectly planned programme. All phenomena of physical activities and psychological functions are directed by Him. But nevertheless, the acosmic view is strongly emphasised in the section and a glimpse into the epistemological idealism is given. The Self is to be realised as the subjective Consciousness. The present section takes a decisive step forward in this respect, with most adequate and pregnant assertions.

अथ ह वाचक्नव्युवाच, ब्राह्मणा भगवन्तो हन्ताहमिमं द्वौ प्रश्नौ प्रक्ष्यामि, तौ चेन्मे वक्ष्यति, न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति; पृच्छ गार्गीति ॥१ ॥

1. Then the daughter of Vachaknu said: "O Venerable *brahmanas,* permit me, I will ask him two questions. If he replies me these two, none among you will, at any time, surpass him in descriptions concerning Brahman." "Ask, O Gargi", (said the *brahmanas*).

Gargi, the daughter of Vachaknu, asked the assembled *brahmanas,* in the court of Janaka, to permit her to interrogate Yajnavalkya, once more, with two questions. She said that if he replied the two questions, none among the assembled learned scholars would be able to defeat him in arguments concerning Brahman, the Reality Absolute. The assembly permitted her to question Yajnavalkya.

She obtained the previous permission of the assembly which included sage Yajnavalkya also, to further question the sage, for she had already been warned by him against a logical enquiry into the cause of *hiranyagarbha,* the ultimate cause of the universe. Thus protected with the sanction of the whole assembly, Gargi continued the trend of her questions. She started from where she left, this time not on logical grounds, but on scriptural basis.

सा होवाच, अहं वै त्वा याज्ञवल्क्य यथा काश्यो वा वैदेहो वोग्रपुत्र उज्ज्यं धनुरधिज्यं कृत्वा द्वौ बाणवन्तौ सपत्नातिव्याधिनौ हस्ते कृत्वोपोत्तिष्ठेत्, एवमेवाहं त्वा द्वाभ्यां प्रश्नाभ्यामुपोदस्थाम्, तौ मे ब्रूहीति; पृच्छ गार्गीति ॥२ ॥

2. She said: "O Yajnavalkya, as a mighty prince of Kasi or Videha, having strung an unstrung bow and having taken two foe-piercing pointed arrows in the hand, might approach (the enemy) closeby, even so, I approach you with two questions. Answer me these two." "Ask, O Gargi", (said Yajnavalkya).

Gargi addressing Yajnavalkya said that she would put him two questions which he should answer. What was the nature of those questions? They would be piercing ones, like pointed arrows aimed at the enemy by mighty warriors. Princes of Kasi and Videha must have been the best fighters in those days. Gargi, therefore, compared her questions to two piercing arrows in their hands. Just as they would advance towards their enemies with their unfailing weapons, she said, she was approaching Yajnavalkya with the two questions very difficult to answer by even great scholars. Yajnavalkya also gave his specific consent to be questioned again, by Gargi.

सा होवाच, यदूर्ध्वं याज्ञवल्क्य दिवः, यदवाक् पृथिव्याः, यदन्तरा

द्यावापृथिवी इमे, यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते, कस्मिंस्तदोतं च
प्रोतं चेति ॥३ ॥

3. She questioned thus: "By what, O Yajnavalkya, is that which is above the heaven, which is below the earth, which is in between these two, the heaven and earth, which (scriptures) say was in the past, is at present and will be in future, is pervaded, like the warp and woof in a cloth?"

Gargi asked: On what ground is the *sutratman* founded? Which is the cause for *hiranyagarbha,* the being pervading the whole manifested universe in the form of the heaven above, the earth below, and the intermediate region between heaven and earth, in short the whole of space? Being eternal, this *hiranyagarbha* was in the past, is in the present and will be in the future. He is the totality of all that exists in space and time. The scriptures say that he is the first-born, and Gargi wants to know what the scriptures say about his cause.

This is practically the same question raised by Gargi previously and refused to be answered by Yajnavalkya (vide III-vi). There, Gargi, an adept in logical argumentation, put the question depending solely on inference (one of the four means of knowledge or proofs, according to the science of logic, the other three being direct perception, analogy and verbal testimony), based on the five-membered syllogism consisting of (1) vow, (2) cause, (3) example, (4) application and (5) conclusion. The cause of *hiranyagarbha* who is *isvara,* the Unmanifested, the conditioned Brahman being beyond this phenomenal world, cannot be known through logic which comes within the realm of the relative conditioned phenomena, and hence, the wise sage flatly refused to answer the question then, and gave a warning of the utter futility of her attempt to go beyond the phenomena, adopting a means that is within the phenomena. Gargi now giving up all logic, adopting the traditional method, based her two questions on the scriptures. She had got the permission of the whole assembly and Yajnavalkya, too, to put her present two questions. Therefore, Yajnavalkya agreed to answer the two supra-mundane questions, the answers to which, if grasped properly and understood fully and realised by direct experience, would bestow ultimate Liberation.

स होवाच, यदूर्ध्वं गार्गि दिवः, यदवाक् पृथिव्याः, यदन्तरा द्यावापृथिवी इमे, यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते, आकाशे तदोतं च प्रोतं चेति ॥४ ॥

4. He said thus: "(The scriptures) say that which is above the heaven, O Gargi, which is below the earth, which is in between these two, the heaven and the earth, which they say was in the past, is in the present and will be in future, is pervaded by the 'Ether', like warp and woof (in a cloth).

Yajnavalkya replied that the 'Unmanifested' is the cause for the manifested *hiranyagarbha* and that this 'Unmanifested' pervades the manifested creation, like thread woven warp and woof in a cloth. It pervades the universe in all the three periods of time, the past, present and future. The time factor is within the realm of the manifested creation, *hiranyagarbha* referred to as the *sutratman.* The cause of it which is *isvara* and is referred to as the 'Unmanifested', transcends space and time. The whole creation including space, time and causation, the tripod, as it were, on which it stands, remains in an unmanifested form in *isvara,* like a big banyan tree, nay, infinite number of banyan trees remaining unmanifested inside one microscopic seed. This cause of *hiranyagarbha* is also called *mula-prakriti,* the state of equipoise of the three *gunas* of *sattva, rajas* and *tamas.* It is also called *maya,* which has the subtle Powers of veiling the Truth and projecting the universe. *hiranyagarbha* is the effect and *isvara* is his cause. This effect which is the cosmic *prana,* the cosmic intellect and the cosmic mind, in the universal aspect, is given the appellation of *taijasa* with reference to the individual *jiva* who manifests himself in the dream state. The cosmic causal state is called *prajna* with reference to the individual who manifests himself in the deep sleep state. There is really no difference between the universal and the individual. One does not exist without the other. All phenomenal relations like space and time, cause and effect, the individual and the universal and so on, are transcended in *isvara,* the Absolute in its conditional aspect as the cause of the universe, the manifested creation herein referred to as *hiranyagarbha.*

सा होवाच, नमस्तेऽस्तु याज्ञवल्क्य यो म एतं व्यवोचः, अपरस्मै धारयस्वेति; पृच्छ गार्गीति ॥५ ॥

5. She said: "Adorations be to you, O Yajnavalkya, who has explained this my (question). Keep ready for the other (question)." "Ask, O Gargi," (said Yajnavalkya).

Gargi accepted the answer given by Yajnavalkya to her first question. She expressed her satisfaction and alerted Yajnavalkya to prepare himself to answer her next question which is most difficult, nay impossible to answer in one sense for ordinary people.

सा होवाच, यदूर्ध्वं याज्ञवल्क्य दिवः, यदवाक् पृथिव्याः, यदन्तरा द्यावापृथिवी इमे, यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते, कस्मिंस्तदोतं च प्रोतं चेति ॥६ ॥

6. She questioned thus: "By what, O Yajnavalkya, is that which is above the heaven, which is below the earth, which is in between the two, the heaven and the earth, which (scriptures) say was in the past, is in the present and will be in the future, is pervaded like the warp and woof in a cloth?"

The previous question itself is repeated here verbatim, in order to lay emphasis upon the truth and also for confirmation of the answer, a condition the fulfilment of which is very essential before proceeding further to the second question.

स होवाच, यदूर्ध्वं गार्गि दिवः, यदवाक् पृथिव्याः, यदन्तरा द्यावापृथिवी इमे, यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते, आकाश एव तदोतं च प्रोतं चेति, कस्मिन्नु खल्वाकाश ओतश्च प्रोतश्चेति ॥७ ॥

7. He replied thus: "(The scriptures) say, that which is

above the heaven, O Gargi, which is below the earth, which is in between these two, the heaven and the earth, which they say was in the past, is in the present, will be in the future, is pervaded by the 'Ether' alone, like warp and woof (in a cloth)." "By what indeed is the 'Ether' pervaded like the warp and woof (in a cloth)?"

Yajnavalkya gave the same answer which he gave earlier (III-viii-4). Having got the confirmation by the repetition of the question and the answer, with regard to *isvara* being the cause of *hiranyagarbha,* Gargi introduced her second question about the cause of *isvara.*

Here, the great Acharya Sankara is of the view that Gargi considered her second question about the cause of *isvara,* the Unmanifested, the conditioned Brahman, as unanswerable for the simple reason that *isvara* himself is beyond space and time and is, therefore, difficult of grasp by the intellect and more so to express through speech. Much more difficult of understanding and expression is the immutable Absolute, the unconditioned Brahman, the cause of *isvara.* Hence, the Absolute does not admit of any description or explanation and Yajnavalkya would not, therefore, be able to answer her question, and he would be defeated attributing the charge of *apratipatti,* non-comprehension. On the other hand, if Yajnavalkya attempted an exposition on the Absolute, notwithstanding the fact that It could not be expressed in words, he would be charged with *vipratipatti,* a logical contradiction, and thus also he would be defeated. Gargi being a master-logician, knew very well these technical difficulties in the exposition of the Absolute, and therefore, she was sure of defeating Yajnavalkya through her second question, which she thought would place Yajnavalkya in a fix, a dilemma. He could neither answer the question nor keep quiet without answering. But, Yajnavalkya, who is not only a master of all scriptures including the science of logic, but also a *brahma-jnanin,* could not be surpassed by any one. He cleverly circumvented the two logical objections, and gave to

Gargi and the whole assembly in that court of king Janaka, and through them to the posterity at large, one of the most magnificent, awe-inspiring and sublime description of the Absolute.

स होवाच, एतद्वै तदक्षरं गार्गि ब्राह्मणा अभिवदन्ति, अस्थूलमनण्वह्रस्वमदीर्घमलोहितमस्नेहमच्छायमतमोऽवाय्वनाकाशमसङ्गमरसमगन्धमचक्षुष्कमश्रोतमवागमनोऽतेजस्कमप्राणममुखममात्रमनन्तरमबाह्यम्, न तदश्नाति किंचन, न तदश्नाति कश्चन ॥८ ॥

8. He said: That indeed, O Gargi, *brahmanas* describe as the Imperishable. (It is) neither gross nor subtle, neither short nor long, neither red nor viscid, neither shadow nor darkness, neither air nor ether, nor sticky. (It is) without taste, without odour, without eye, without ear, without speech, without mind, without effulgence, without breath, without mouth, without boundary, without interior and without exterior; it consumes none and none consumes It.

On what is the Unmanifested founded? In other words, 'what is the cause of *isvara'*, was the second question put by Gargi in the preceding *mantra,* and she was sure to defeat Yajnavalkya, for the question was such that Yajnavalkya could neither answer, nor refrain from answering it. The wise Yajnavalkya realised the situation and rose equal to the occasion. He replied to Gargi in a way which would save him from both the charges anticipated by Gargi. His answer was: O Gargi, indeed *brahmanas,* the Knowers of Brahman, describe that which may be said to be the cause, as it were, of the Unmanifested as the *akshara,* the supreme Imperishable, the Immutable. He thus referred to the opinion of the Knowers of Brahman who have attempted to describe the indescribable.

Here a doubt may arise whether the epithet *akshara* means the syllable *om* or the supreme Brahman itself. Some are of opinion that etymologically, the word *akshara* means a syllable, and therefore, here it must signify only the syllable *om* which is also a symbol for meditation on the Supreme.

But, since the *akshara* in this *mantra* is declared to be supporting everything from earth up to the ether, and since the attribute of supporting everything cannot be ascribed to any being but Brahman, it is only reasonable to accept *akshara* to mean Brahman alone who is the only imperishable, immutable Being. Moreover the *mantra* says that It is neither gross, nor subtle, etc., which indicates that all relative conditions are absent in It. That entity which transcends all relative attributes can only be Brahman, the Absolute.

Some may say that *pradhana* supports everything, from earth up to ether, because it is the cause of all the objects—gross and subtle—in the universe, and so the *akshara* in this *mantra* may well stand for that *pradhana.* It cannot be so, because the function of supporting all objects up to ether is on account of the commanding power that is ascribed to that *akshara* in the next *mantra.* This commandership can be the function of a conscious Being only, and not of the non-intelligent *pradhana.* Non-intelligent causes such as clay, gold and the like, cannot command their effects such as jars, ornaments and the like, respectively. Therefore, the Imperishable does not represent *pradhana.* Nor does it represent the individual *jiva,* because in this *mantra* itself, we find description of attributes which would exclude all other than Brahman. The attributes referred to in *mantra* 11 of this section, point to an intelligent being, and therefore, negate the *pradhana* which is non-intelligent. The *akshara* cannot mean the individual soul, since he is not devoid of conditioning factors as referred to in this *mantra.* Hence, *akshara* denotes Brahman and Brahman alone.

What is the nature of this *akshara*? It is neither gross nor subtle, neither short nor long. By negating these four characteristics, the Upanishad negates the characteristics of a substance. *akshara* is therefore no substance. It is neither red like fire, nor viscid or semi-fluid like honey. It is devoid of qualities. It is neither shadow nor darkness, neither air nor sky, neither sticky nor tasty. It is without qualities such as taste, odour, etc., and without organs such as eye, ear, speech, mouth, mind and the like. It is also without effulgence, breath, boundary and without exterior or interior. It is neither an eater, nor is It eaten by anybody. In short, It is neither the subject nor the object. It is devoid of all attributes.

By this negative description of the Absolute, one should not jump to the conclusion that Brahman is a complete blank or a non-being. It only means that It cannot be subjected to empirical definitions. Since our thoughts are relevant to the realm of the relative world of space, time and causation, any empirical description will only fail to indicate that non-dual Spirit which transcends all relations and conditions.

This non-dual Spirit, the transcendent Reality, may appear a non-being from the relative standpoint, but essentially it is the Being which transcends all diversity produced by subject-object intercourse. It is very often referred to as the Subject without any object. It is not ordinary objective consciousness.

It is impossible to determine anything positively about this Imperishable, in terms of logic, since It is devoid of all conceivable qualities and free from externality as well as internality. Its characteristic is that It is the universal essence in all beings, all objects and all concepts. That is to say, any quality which is predicated about Brahman should not be contradicted by another quality of opposite character. So far as empirical qualities are concerned, they contradict one another, and therefore, cannot be uniform and universal. Hence, we have to refer to Brahman under two different conceptions. On the one hand, every relative possible characteristic is attributed to It, while on the other hand these very characteristics, each and every one of them is denied in It. Quite contradictory statements are made about It in the same breath. All this is to denote that these attributes which contradict each other, which are not of homogeneous nature and which are based on our relative ideas within the space-time complex, are unable to express the real nature of Brahman. For instance, if He is indicated as not gross, one may infer that He is subtle, as in the relative world that which is not gross is what is generally called subtle. But in the case of the Absolute, this general rule cannot hold good, as the Absolute is that which is free from all relative attributes and still is inclusive of all and exclusive of none (all?) and transcends all inclusion and exclusion. Therefore, to avoid a possible misconception, He is indicated as not subtle. It means that He is not conditioned to any kind of logical definition which would make Him an object of human perception by the senses or the mind. Even to say that He is one is a logical fallacy, and therefore, in order to avoid this defect, the scriptures often speak of Him as one and non-dual. To say that He is 'one', would seem to limit that unlimited Being, as 'one' excludes two, three and all other numbers. It is for this reason, the wise seers add the negative term, 'non-dual' along with 'one'. It would, therefore, be the zenith of human folly to call this Absolute Being as non-being. Just because the Self is devoid of all limitation, beyond the reach of logical elicitation, not a subject of empirical thought and is unconditioned, we cannot ascribe a state of nothingness to Him. He is *sat* (Being-Absolute), *chit* (Consciousness-Absolute), and *ananda* (Bliss-Absolute). Since these three characteristics are universal and absolute, they are not three separate ones and they do not contradict each other and do not subject the Self to relative conditions. All the three mean the same one, non-dual Absolute and not three different entities or characteristics. The Reality of the Self is self-evident. Everything has its being in the Self. Brahman is Consciousness, infinite mass of Awareness. The Self is supreme Bliss and all the universe lives on a fraction of this supreme Bliss. These are not attributes of Brahman, but they constitute the very nature of Brahman. Hence, Yajnavalkya did neither describe Brahman himself and thus subject himself to the charge of *vipratipatti,* nor did he commit the mistake of *apratipatti,* non-comprehension, by declaring that Brahman is beyond description. We may very well take this to be the acosmic view of the Self which is the final answer to the question of Gargi about the nature of the supreme Atman, the support of the 'Unmanifested'.

एतस्य वा अक्षरस्य प्रशासने गार्गि सूर्याचन्द्रमसौ विधृतौ तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि द्यावापृथिव्यौ विधृते तिष्ठतः, एतस्य वा अक्षरस्य प्रशासने गार्गि निमेषा मुहूर्ता अहोरात्रण्यर्धमासा मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति; एतस्य वा अक्षरस्य प्रशासने गार्गि प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः, प्रतीच्योऽन्याः; यां यां च दिशमनु; एतस्य वा अक्षरस्य प्रशासने गार्गि ददतो मनुष्याः प्रशंसन्ति, यजमानं देवाः, दर्वीं पितरोऽन्वायत्ताः ॥९ ॥

9. Verily, O Gargi, in the government of that Imperishable, the sun and the moon stay apart. In the government of that Imperishable, O Gargi, the heaven and the earth stay apart. In the government of that Imperishable, O Gargi, moments, hours, days and nights, fortnights, months, seasons, years stay well-regulated. In the government of that Imperishable, O Gargi, some rivers flow from the snowy mountains towards the east, some others towards the west, and others to their respective directions. In the government of that Imperishable, O Gargi, men praise the givers; gods (depend on) the sacrificer, manes depend upon independent offerings.

The previous *mantra* has negated all relative attributes in the Absolute Reality which is given the name the *akshara,* the Imperishable, the Immutable. Those who cannot grasp the Truth through that description may come to the wrong conclusion that the Absolute is a non-entity, a vacuum, or a void. In order to remove such a misunderstanding, the present *mantra* gives an inferential evidence in favour of the existence of the Absolute. Sage Yajnavalkya says that it is due to the supreme command of the government of that Imperishable, supreme Being, the sun and the moon stay apart and move in their fixed orbits, in the courses marked out for them. But for this Being, they would have collided with each other and destroyed themselves. That they do not come to this catastrophe in spite of their being in the supportless space and subjected to the pull of gravitation that they exercise on each other, proves beyond all doubt the existence of an omniscient, omnipotent God who controls them to stand in their respective places, who distinctly marks the course of their movements with unmistakable accuracy and who never allows them to violate His order on any account. Just as the existence of a lamp is the ground for inference for the existence of its maker, even so, the sun and the moon are the causes for the inference of the existence of the omniscient God. Inference is a process of logical reasoning by which we come to know some unknown thing, through the medium of a known thing, even as the direct perception of smoke at a distance reveals the existence of fire although the latter is not directly seen. Thus, we infer the existence of the unperceived, omniscient God in the universe, by observing the sun and the moon functioning in a well-regulated fashion, and remember that the existence of the sun and the moon is always related to their Creator and Controller who must be having tremendous power to create and rule these mysterious heavenly bodies of effulgence, as also other similar and even more powerful, well-regulated, well-destined phenomena in the endless space in the cosmos.

In the government of that Imperishable, the heaven and the earth stay apart, otherwise they would have fallen on each other owing to their weight and the force of gravitation. It is because they have a Creator and a Ruler who is intelligent and omniscient, that they stay apart, move in a destined direction and are not subjected to disruption. The heaven and earth are controlled by the omniscient Ruler and so they maintain their position. From this, we infer the existence of the Imperishable, who is not merely the creator of the universe, but also through whom the universe continues to live and move and has its being after creation.

In the government of that Imperishable, moments, hours, days, nights, fortnights, months, seasons, years, in short the time factor with all its sub-divisions right from a *kalpa* equal to 4320 million years, down to a *kashtha* equal to 1⁄9000 of a second, stay regulated, that is to say, all the divisions of time including the division as past, present and future, are carefully created and controlled by Him. In other words, It accounts for the systematic and unfluctuating position and movement of the moon and the earth, and also other heavenly bodies, who move in their orbits around the sun. The rotation of the earth on its axis, its revolution round the sun in fixed periods of time, the movement of moon round the earth and also around the sun, all of which account for the entire time-division, are ample evidence for the inference of the existence of the omniscient Self, the Ruler of the universe.

Similarly, in the government of this Imperishable, some rivers flow regularly from the snowy mountains towards the east, like Ganga, and keep the course chalked out for them and do not deviate from the set path. Some other rivers flow towards the west, such as the Indus. And others flow to their respective directions and towards their marked destinations.

In the government of that Imperishable, men praise the givers of charity. Why? because, there is someone who connects the givers with the imperceptible results of their charity. Although we do not directly perceive the results of charitable acts, on reflection we infer that those who give are rewarded by some unseen power, for the acts themselves perish instantaneously. It is God alone who connects the donor with future results of his charitable work. And likewise, the celestials praise the sacrificer, because they subsist upon the offerings made by him. It is that supreme Power, the Imperishable, which has ordained the celestials to live upon the offerings made by the sacrificers, although they could live otherwise. Manes also, in the same manner, depend upon the offerings made to them.

यो वा एतदक्षरं गार्ग्यविदित्वास्मिंल्लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राणि, अन्तवदेवास्य तद्भवति; यो वा एतदक्षरं गार्ग्यविदित्वास्माल्लोकात्प्रैति स कृपणः; अथ य एतदक्षरं गार्गि विदित्वास्माल्लोकात्प्रैति स ब्राह्मणः ॥१० ॥

10. Whoever, O Gargi, without knowing this Imperishable offers oblations, performs sacrifices, practises penance, for many thousands of years, all that of his is certainly perishable. Whoever, O Gargi, not knowing this Imperishable, departs from this world, he is pitiable. But whoever, O Gargi, knowing this Imperishable, departs from this world, is a *brahmana.*

Sage Yajnavalkya continues his reply to the second question. It has been shown that the Imperishable, the supreme Being exists, commands and ordains the whole cosmos, including the actions of individual beings. The mere fact that people give charity, perform sacrifices to the gods and make offering to the manes, goes to establish the existence of one, omnipotent Ruler who rewards them accordingly. Ascetics also practise penance for many years, in order to gain the supreme Goal and they also do get their proper reward. All this only confirms the rulership of the supreme Being who connects the persons with the results of their actions. It is the knowledge of this Being that saves one from transmigratory existence.

Whoever makes offerings, performs sacrifices, practises penance for even many thousands of years in this world, without knowing this Imperishable, i.e., whoever does any work without knowing that it is the Self that is ultimately responsible for all actions and their results, or who does not believe in the existence of the all-pervading Brahman, all his actions would be futile. The fruits of such actions, however great and magnificent they may be, get exhausted some day or other. If such a man departs from this world not knowing this Imperishable, the Self of all, he is really pitiable, because his life has been miserable and he will be subjected in future to an endless series of birth and death and the pains of this world.

But, one who drops his mortal coil after knowing the Imperishable as his Self and the Self of all beings, the Ruler of all worlds and the Absolute Reality, he is a *brahmana,* a Knower of Brahman, and he does not transmigrate any more.

तद्वा एतदक्षरं गार्ग्यदृष्टं द्रष्टृ, अश्रुतं श्रोतृ, अमतं मन्तृ, अविज्ञातं विज्ञातृ;
नान्यदतोऽस्ति द्रष्टृ, नान्यदतोऽस्ति श्रोतृ, नान्यदतोऽस्ति मन्तृ, नान्यदतोऽस्ति
विज्ञातृ; एतस्मिन्नु खल्वक्षरे गार्ग्याकाश ओतश्च प्रोतश्चेति ॥११ ॥

11. That verily, this Imperishable, O Gargi, is the unseen Seer, the unheard Hearer, the unthought Thinker, the unknown Knower. Other than It, there is no seer; other than It, there is no hearer; other than It, there is no thinker; other than It, there is no knower. By this Imperishable, indeed, O Gargi, is the Ether, (the 'Unmanifested') pervaded like the warp and woof in a cloth.

That the Supreme Being, called the Imperishable in this section, is not an object of sense-perception, but Itself the basis of all perceptions, and that there is no knowing subject other than this Imperishable, is the conclusive view expressed by the great sage Yajnavalkya, in reply to the second question of Gargi. The Imperishable cannot be subjected to perception like other objects since It is the very basis of each and every act of perception. All perceptions are founded in It, rise from It and manifest themselves in It and finally merge in It.

The Imperishable, being absolute Intelligence, is perception itself. It is the seer, the seen and the sight coalesced into the one, non-dual Essence which loses all names and forms. Because It does not come under sense-objects, It cannot be seen like other objects. Likewise, It is the hearer, the heard and the hearing, the thinker, the thought and the process of thinking, and the knower, knowledge and knowing. There is no other seer than It, no other hearer than It, no other thinker than It and no other knower than It. In short, It alone is. The whole universe is It alone. On It, the Imperishable, is the unmanifested founded. The Absolute really can neither be a cause, nor an effect, although It is stated to be all the universe and the cause of *isvara* the 'Unmanifested', which is the seed of the universe.

सा होवाच, ब्राह्मणा भगवन्तस्तदेव बहु मन्येध्वं यदस्मान्नमस्कारेण
मुच्येध्वम्; न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति; ततो ह
वाचक्नव्युपरराम ॥१२ ॥

॥इति तृतीयाध्यायस्य अष्टमं ब्राह्मणम् ॥

12. She said: "O venerable *brahmanas,* you may consider it greatly fortunate if you can escape from him by a mere salutation. None among you will, at any time, defeat him in discussions concerning Brahman." Then, the daughter of Vachaknu retired.

Having quaffed the nectar of discourse on the Absolute given by the great sage Yajnavalkya, Gargi turned towards the assembled scholars there and said that it was better for them to close down the debate and let Yajnavalkya enjoy the cows presented by the king and the honour of being the most learned in that assembly, as he was unsurpassable in arguments concerning Brahman. So saying she resumed her seat.

Summary

This section called *akshara-brahmana, akshara,* the Absolute, the Imperishable, being the subject matter of discussion, contains two questions and their answers. The questions put in simple language are: (1) what is the cause of *hiranyagarbha,* the totality of the manifested universe, the cosmos? and (2) what is the cause of that cause?

Continuing the thread of the questions and answers contained in the previous two sections, the Upanishad gives a description of *isvara,* the cause of *hiranyagarbha,* and also of the Absolute herein termed *akshara* as the ultimate cause of *isvara*. *hiranyagarbha* is that all-pervasive principle which is described as pervading the heaven, the earth and the intermediate region, during the three periods of time, the past, present and future. This is the effect of what the Upanishad herein calls the Ether, the 'Unmanifested' which precedes the all-pervasive principle. It is otherwise said to be the supreme causal state, the state of equilibrium of the three *gunas,* sometimes known by the epithet *suddha-sattva.* It is comparable to the microscopic seed-substance of a banyan tree, invisible to the eye, yet existing in a very subtle form, containing the whole of the gigantic tree with its innumerable branches, flowers and fruits, each fruit containing a number of similar seeds of infinite number of banyan trees. It is that state of consciousness which is arrived at in meditation by an aspirant, after negating all the gross and subtle objects, through the *neti, neti* method. In the individual it is known as *prajna* experienced in deep sleep, where there exists neither this gross world of the waking state nor the subtle world of the dreaming state. It is not complete non-existence of the nihilistic school of thought. For, none can prove, by any stretch of logical reasoning, the existence of complete non-existence. Because, even if any one succeeds in proving the existence of complete non-existence, he has necessarily to admit his own existence and also the existence of what he calls complete non-existence whose existence he has proved. This condition of consciousness without any tinge of the manifested creation, yet containing in a latent form the whole of creation, is called the Ether, the 'Unmanifested', or *isvara,* in *vedantic* terminology.

What is that on which this *isvara* is supported? Sage Yajnavalkya, himself a knower of Brahman, says that knowers of Brahman declare that it is the *akshara,* the Imperishable, the Immutable, the Immaculate, the transcendental Supreme, the ultimate Resort of all words and thoughts wherein everything including the speech and the mind dissolves, as it were, to become that non-dual Absolute itself. Every object and concept is negated in that stupendous, pure Consciousness or Awareness which transcends existence and non-existence, pleasure and pain, sentience and insentience, subject and object and all similar pairs of opposites. It is inscrutable and no individual human intellect can grasp, without itself merging in It. No human language can therefore describe It. One who meditates intensely and continuously following the instructions contained here, taking one's consciousness from the individual level, to the universal level of *virat,* then to *hiranyagarbha,* and then to *isvara,* will find himself immersed in That, the Ocean of Awareness which is beyond all description. This is the negation of all, and at the same time, the assertion of everything. It is neither the empirical subject nor the object. It is the Subject without the object, or the Subject in the object, the Witness of the subject and the object.

In case one finds the above meditation too difficult, the Upanishad gives an alternative, an easier form of *upasana* on the supreme Being, as the mighty Ruler and the supreme Commander of the whole cosmos. Everything exists because of His existence. Everything happens because of Him alone. He is all existence and all action. Being is doing. Not an atom can either exist or move without Him. The perfect system that prevails in the universe, the order and method in the nature's working, the inexorable law that works among the heavenly planets, the inscrutable working of the digestive organs, the circulation of blood and working of the brain in human beings, all these reveal the presence of the supreme Ruler and Commander who acts as the infinite, integrating power. This Power, acting as the cause for the creation, preservation and destruction of the cosmos, is not outside the cosmos, but remains one with it, pervading it throughout the entire structure and enlivening it in a most mysterious manner, mysterious in the sense that no scientific scrutiny which depends upon the outgoing senses and the intellect, can reveal It. Whatever the human mind can grasp with the help of the sense organs is only a distorted reflection of this great Being. This great, internal Ruler, unlike the kings and emperors who also rule their subjects, is not outside the ruled. This supreme Controller is not different from the controlled. There is an organic, living, vital link between Him and His creation which the cosmos is. This is the reason why we are able to predict the future in this physical universe. The past, present and future are only the three aspects of this integrating Power who is the marvellous Architect of the universe, responsible for even the minutest details in it. So, all our so-called 'individual' existence with our thought, speech and action has an integral, vital connection with the 'universal' which is an expression of the 'transcendental' Reality. The results of our actions, ritualistic and secular, are produced because of the presence of this supreme Power. It is by the command of the immutable Principle that the superhuman celestials, the human beings and sub-human creatures and even the so-called insentient objects, which are not really inert but vibrant with the cosmic principle of *prana,* exist in the bosom of the infinite Being and carry on their functions in an orderly manner. Anything and everything here work under the cosmic plan and every incident is a cosmic incident. The cosmos is He and He is the cosmos. Therefore, it is said by the Upanishad that anything imagined by the limited mind other to this Cosmic Being is perishable, has no value, does not really exist. As a corollary, we arrive at the conclusion that mortality, suffering, pain and the like are caused by an erroneous notion of separation from this indivisible, homogeneous Reality. Therefore, it is said that Knowledge of this Reality and its changeless, universal interconnectedness alone is enough to get out of the imagined bondage and the unreal suffering arising out of it.

Anyone who drops his mortal coil before acquiring this supreme Knowledge, is really a miserable being and all his actions done here are of no use, even if they are the most meritorious, praised by all the worlds. One who has known this inscrutable Being is a *brahmana,* a knower of Brahman, nay Brahman itself. The section concludes by saying that this Being, the Self in all the individuals and the whole universe, can never be perceived through the senses and the intellect, even though He is the real experiencer of all forms, sounds, tastes, smells and touches. He is himself all these, as also the act of perception, cognition and experience. It is this immutable Being that is the cause of *isvara, hiranyagarbha, virat* and the whole cosmos.

Thus Ends the Eighth Section Entitled
Akshara-Brahmana in the Third Chapter

SECTION IX

SAKALYA-BRAHMANA

That every effect is pervaded by a cause and is non-different from the cause, and all effects are ultimately pervaded by Brahman, the one supreme Cause who is causeless, has been so far taught by the Upanishad. Something more about this supreme Cause has also been said. It is this: The plurality of the effects in the form of this manifold universe does in no way affect the integrity, the homogeneity and the absolute nature of Brahman, the ultimate Cause. Brahman does not transform Himself into any effect or group of effects. He remains unmodified and unchanged. The entire group of effects in the form of the universe, is only a superimposed idea, and not a real transformation or modification. Brahman is not some 'thing' which can be termed as a 'substance' in the accepted usual sense of the term. Therefore, we need not commit the mistake of ascribing any mode to Him, but at the same time, it cannot be gainsaid that all modes of substances have their existence only due to His existence, even as waves, ripples and bubbles which are but modes of water, have their existence because of the ocean. In other words, we may just refer to Him as the One in whom everything here has its birth, existence and final death, although from a higher point of view, we can question the reality or existence of that referred to by the term ‘everything’. If such is the fact, we better refer to the plurality as the manifestation of the one Absolute Reality, as we say ‘the ocean is so many gallons of water’, when we refer to the one ocean in terms of the quantity of water in it. This great truth is taught in this section entitled *sakalya-brahmana.* It gives the conclusive view regarding the teachings and philosophy of the Upanishad which has so far attempted to define the cause of the universe, its ruler and the controller, from two different standpoints, the relative and the absolute. By enumerating the variety in the number of gods first, and then by reducing them to a single deity, the section tries to explain how the many are but the manifestation of the One, and therefore, the apparent multiplicity and the real unity are not contradictory. This section also expounds the immanent aspect of the Self with reference to the body, eye, light, support, etc., of the Self, and the various modes of Its manifestation or appearance. The third chapter concludes with this topic.

अथ हैनं विदग्धः, शाकल्यः पप्रच्छ, कति देवा याज्ञवल्क्येति; स हैतयैव निविदा प्रतिपेदे, यावन्तो वैश्वदेवस्य निविद्युच्यन्ते—त्रयश्च त्री च शता, त्रयश्च त्री च सहस्रेति; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; त्रयस्त्रिंशदिति; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; षडिति; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; त्रय इति; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; द्वाविति; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; अध्यर्ध इति; ओमिति होवाच, कत्येव देवा याज्ञवल्क्येति; एक इति; ओमिति होवाच, कतमे ते त्रयश्च त्री च शता, त्रयश्च त्री च सहस्रेति ॥१ ॥

1. Then Vidagdha, the son of Sakalya, questioned him

thus: "How many gods are there, O Yajnavalkya?" He replied through this *nivid* alone: "As many gods as are mentioned in the *nivid* of world-gods; three and three hundred, and three and three thousand." "Yes", thus said (Sakalya). "How many gods are there indeed, O Yajnavalkya?" (asked Sakalya again). "Thirty-three" (said Yajnavalkya). "Yes", thus said (Sakalya). "How many gods are there indeed, O Yajnavalkya?" (asked Sakalya). "Six" (replied Yajnavalkya). "Yes", thus said (Sakalya). "How many gods are there indeed, O Yajnavalkya?" (asked Sakalya). "Three" (replied Yajnavalkya). "Yes", thus said (Sakalya). "How many gods are there indeed, O Yajnavalkya?" (again queried Sakalya). "Two" (replied Yajnavalkya). "Yes", thus said (Sakalya). "How many gods are there indeed, O Yajnavalkya?" (asked Sakalya). "One and a half" (replied Yajnavalkya). "Yes", thus said (Sakalya). "How many gods are there indeed, O Yajnavalkya?" (again asked Sakalya). "One" (replied Yajnavalkya). "Yes" thus said (Sakalya). "Which are these three and three hundred and three and three thousand?" (asked Sakalya).

When Gargi resumed her seat, Vidagdha, another great scholar, rose up. He did not concur with the opinion of Gargi about Yajnavalkya's wisdom. Hoping to defeat Yajnavalkya in the knowledge of scriptures, he started questioning him. The first question was about the number of gods.

Yajnavalkya replied that there are as many gods as stated in the *nivid,* a set of hymns which are eulogistic invocations to the gods, with an enumeration of their titles, to come and receive the offerings. Those hymns state that there are three thousand three hundred and six gods.

Sakalya approved this answer which tallied with that given in the scriptures, but further pressed on Yajnavalkya to say the exact and smaller numbers, and repeated the same question. Yajnavalkya replied all the questions, reducing the number to thirty-three, six, three, two and one and a half, and at last arrived at the smallest number one. He said that there is only one God whose manifestations are all these varying numbers of gods who are infinite in number.

Now that Yajnavalkya concluded his description regarding the minimum and exact number of gods, with the concept of one God, a question could be naturally asked as to which are those three thousand and three hundred and six gods about which Yajnavalkya mentioned through the statements of the *nivid.* Sakalya put the very same question.

स होवाच, महिमान एवैषामेते, त्रयस्त्रिंशत्त्वेव देवा इति; कतमे ते त्रयस्त्रिंशदिति; अष्टौ वसवः, एकादश रुद्राः, द्वादशादित्याः, ते एकत्रिंशत्, इन्द्रश्चैव प्रजापतिश्च त्रयस्त्रिंशाविति ॥२ ॥

2. He (Yajnavalkya) said: "Those are only their glories; but gods are only thirty-three." "Which are those thirty-three?" (asked Sakalya). "Eight *vasus,* eleven *rudras,* twelve *adityas,* these are thirty-one, (and) *indra* and *prajapati,* indeed, make thirty-three" (replied Yajnavalkya).

Yajnavalkya replied that those three thousand three hundred and six gods were only different manifestations or aspects of the thirty-three gods. To explain further, the above-mentioned three thousand three hundred and six gods which the *nivid* mentions, are classified under thirty-three godheads, just as all the different species of creatures which are innumerable are classified under four main groups viz., viviparous, oviparous, those born of sweat and those which sprout up from the earth. And, these thirty-three godheads are the eight *vasus,* the eleven *rudras,* the twelve *adityas, indra* and *prajapati.* Further information about these thirty-three gods immediately follows.

कतमे वसव इति; अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसवः; एतेषु हीदं सर्वं हितमिति तस्माद्वसव इति ॥३ ॥

3. (Sakalya asked:) "Which are the (eight) *vasus?"* And Yajnavalkya replied: "fire and earth and wind and intermediate space and sun and heaven and moon and stars—these are

the *vasus,* because all this is fixed (set) upon them. Hence, they are called *vasus."*

The eight *vasus* are: the deities of fire, earth, wind, intermediate space, sun, heaven, moon and stars, which are eight in number. Since they are identical with the objects and beings of the whole world and serve all of them as their support, they are called *vasus. vasu* etymologically means world or support.

कतमे रुद्रा इति; दशेमे पुरुषे प्राणाः, आत्मैकादशः; ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति; तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥४ ॥

4. (Sakalya asked) thus: "Which are the (eleven) *rudras*?" (Yajnavalkya replied:) "Those ten organs in the person, the mind (is) the eleventh. When they depart from this mortal body, then (they) make (relatives) weep. Because, then (they) make (them) weep, hence (they are called) *rudras."*

Which are those eleven *rudras* who are a part of the thirty-three gods? This is being answered. They are the presiding deities of the ten organs of action and knowledge, and mind. *rud* etymologically means 'to weep'. The term *rudra* is derived from *rud.* The organs and the mind are called *rudras,* because when they leave a person at the time of death, they make his relatives weep.

कतम आदित्या इति; द्वादश वै मासाः संवत्सरस्य, एत आदित्याः, एते हीदं सर्वमाददाना यन्ति; ते यदिदं सर्वमाददाना यन्ति तस्मादादित्या इति ॥५ ॥

5. (Sakalya asked) thus: "Which are the (twelve) *adityas?"* (And Yajnavalkya replied:) "Verily, the twelve months of the year. They are *adityas,* because they go carrying all (world); since they go carrying along this all, therefore (they are called) *adityas."*

The twelve *adityas* are the presiding deities of the twelve months of a year. These twelve months, as it were, carry with them the longevity of a person. Because they carry with them all this, the life and the work of all people, they are called *adityas.*

कतम इन्द्रः कतमः प्रजापतिरिति; स्तनयित्नुरेवेन्द्रः, यज्ञः प्रजापतिरिति; कतमः स्तनयित्नुरिति; अशनिरिति; कतमो यज्ञ इति; पशव इति ॥६ ॥

6. (Sakalya asked) thus: "Which is *indra*? Which is *prajapati*?" (Yajnavalkya replied) thus: "Thunder indeed is *indra*. Sacrifice is *prajapati*." (Sakalya again asked) thus: "Which is thunder?" (Yajnavalkya replied) thus: "the thunderbolt." (Sakalya asked) thus: "Which is sacrifice?" (And Yajnavalkya replied) thus: "animals."

indra here means thunder. And thunder means thunderbolt which is indicative of vigour and strength which kill others, for it is the function of *indra*. Sacrifice is indicative of animals which are used in sacrifices. It is upon the animals sacrifice mainly depends.

कतमे षडिति; अग्निश्च पृथिवी च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च, एते षट्, एते हीदं सर्वं षडिति ॥७ ॥

7. (Sakalya asked) thus: "Which are the six (gods)?" (Yajnavalkya replied:) "the fire and the earth, the air and the intermediate space, the sun and the heaven—these are the six (gods); for those are (included in these) six gods."

Thirty-three godheads have been mentioned in the preceding *mantras* – III-ix-2 to III-ix-6. Those thirty-three godheads are included in the six gods which are enumerated in this *mantra*.

These six gods who include in themselves the thirty three gods, and therefore, the three thousand three hundred and six also, are the same as the six *vasus*, the presiding deities of fire, earth, air, intermediate space, sun and heaven. The eight *vasus* and others that have been mentioned are included in these six. The three thousand three hundred and six gods, as also the thirty-three gods are the different aspects of these six gods.

कतमे ते त्रयो देवा इति; इम एव त्रयो लोकाः, एषु हीमे सर्वे देवा इति; कतमौ तौ द्वौ देवाविति; अन्नं चैव प्राणश्चेति; कतमोऽध्यर्ध इति; योऽयं पवत इति ॥८ ॥

8. (Sakalya asked) thus: "Which are the three gods?" (Yajnavalkya replied) thus: "These three worlds alone, for in these all the gods (exist)." (Sakalya asked) thus: "Which are those two gods?" (Yajnavalkya replied) thus: "Food and the cosmic vital force indeed." (Sakalya asked) thus: "Which is one and a half?" (Yajnavalkya replied) thus: "This (air) which blows."

The six gods mentioned are but three. How? The earth, sky and heaven – these three worlds alone are the three gods for in them the six gods exist. Earth and fire together make this earth, the intermediate space and air together make the sky, and the sun and heaven together make the heaven. Thus all the six gods are included in the three viz., the earth, sky and heaven.

Even these three gods are reduced to two gods. These two gods are food or matter and the vital force. It means that these two include in them all the gods that have so far been mentioned.

But this is not all. There is the possibility of further reduction. Even these two gods, viz., food and the vital force are supported by the cosmic air which blows and it is equal to one and a half. This cosmic air holds all gods firmly. It supports the existence of the three thousand three hundred and six gods. But for this cosmic air, they would have been reduced to nil. There is nothing in this universe which is not supported by this cosmic principle well-known as air, indicated by its grosser form of wind which blows. It is *prana,* the vital force, that is referred to by the terms air and wind.

In a very broad sense, we may say the cause of a thing is the deity of that thing. Even as God is said to be everything as regards the whole creation, the deity is the all with regard to that particular thing. It is the power that works from within. In this sense, every object has got a deity and the number of deities is infinite. All these infinite numbers is not really different among themselves, but they are the manifestations or expressions of the one deity who is designated here as air. It refers to the cosmic vital force.

तदाहुः; यदयमेक इवैव पवते, अथ कथमध्यर्ध इति; यदस्मिन्निदं सर्वमध्याध्नोंत्, तेनाध्यर्ध इति; कतम एको देवा इति; प्राण इति, स ब्रह्म त्यदित्याचक्षते ॥९ ॥

9. (Regarding) this, (some) say thus: Since this (air) blows as one only, how then (it is) one and a half? Because this all prospers in it, it is one and a half. (Sakalya asked) thus: "Which is the one God?" (Yajnavalkya replied) thus: "The cosmic vital force. That is Brahman. They denote It by the term *tyat* (That)."

A question is raised by some who ask: Since this air blows as one only, why is it said that it is one and a half? The reason is given thus: All prosper or flourish because of air. Everything exists and attains glory because of air. Hence it is meaningfully indicated by the numerical 'one and a half'. Though it is one, it is equivalent to one and a half, i.e., more than one.

Now we come to the one God. It is the cosmic vital force which vibrates and fills the entire being of every atom in this universe. All the three thousand three hundred and six gods are reducible to this cosmic vital force, for everything here is the manifestation of this life-force. It is the sum-total of all gods. Hence He is Brahman. He is the first manifested form known in the Vedantic scriptures as *hiranyagarbha.* He is identified with Brahman for the reason that He is one and at the same time He expands like Brahman. The word 'Brahman' is a derivative from the root *brih* which means 'to grow' or 'to expand'. Thus the one cosmic vital force expands into any number of gods with different functions and characteristics. The number varies according to the varying capacities of the persons comprehending Him. Since He is something which is not directly perceived by the organ, He is denoted by the word *tyat* meaning 'That' signifying remoteness.

There are infinite number of gods, *visvedevas*. In the *nivid* they are enumerated in limited numbers only. Here in this section of the Upanishad, they are successively reduced up to one which includes in itself all gods and yet remains as one or which expands into any number of gods from one and a half to infinity.

पृथिव्येव यस्यायतनम्, अग्निर्लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवायं शारीरः पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; अमृतमिति होवाच ॥१० ॥

10. (Sakalya said:) "O Yajnavalkya, verily, he who knows that Person whose abode indeed is the earth, (whose) instrument of perception is the fire, (whose) light is the mind, (and) who is the ultimate resort of all selves, indeed is a knower." (Yajnavalkya replied:) "Indeed, I know that Person, the ultimate resort of all selves whom you refer to. Indeed he is this who is the person identified with the body. Do ask, Sakalya." "Who is his god?"—(asked Sakalya). "Nectar"—said (Yajnavalkya).

More about *hiranyagarbha* referred to as the vital force, who is the totality of all gods and who is the expression of and identical with Brahman, is being stated. In this and the next seven *mantras,* Sakalya describes in detail eight different forms of activities and manifestations of the cosmic vital force. Through these eight-fold abodes, eight-fold instruments of perception, eight-fold light, he says that the cosmic vital force is conceived as the ultimate resort of the body and organs. This is corrected by Yajnavalkya who says that these eight different forms are only the basis for the divine unity, that it is therefore necessary for one to transcend the ideas of attribute, manifestation, etc., and that this is possible only by recognising the essential identity of the Absolute and one's own Self.

Here, it is to be noticed that Brahman is revealed as manifest in a person's psychical activities. It has its seat in earth, desire, forms, ether, darkness, colours, water, semen. It has threefold means of effecting perception, viz., the heart, the eye and the ear. All these are but the attributes of the Self, as it were, who has been shown as the unmodified and unitary basis of the universe in the preceding section and also throughout the Upanishad.

Sakalya addressing Yajnavalkya says that he (the latter) who calls himself as a knower should know that person whose dwelling place is this earth, whose instrument of perception or eye is the fire, the speech of the individual which is the expression of the vital force, whose light is the mind by which he reflects over things, and who is the ultimate resort of the entire aggregate of body and organs. In other words, one who boasts himself as the best scholar, should know that God whose body is the earth, whose eye is the fire, who cogitates through the mind and identifies himself with his body and organs. The idea is that Yajnavalkya should answer whether he knew the form of *hiranyagarbha* of this description. Otherwise, he was not eligible for the cows which had been taken away by him.

Yajnavalkya knew that form of the vital force to which Sakalya referred, and much more. He knew that was only a medium or condition of manifestation, and not the actual form of the vital force as thought by Sakalya. The person referred to by Sakalya is he who is identified with the body which preponderates in earth element and has skin, flesh and blood as the three main constituents of the body. The watery essence of the food we eat, is turned into chyle, which produces skin, flesh and blood in the body which in turn support bones, marrow and semen. Thus, the essence of food is said to be the cause of the body which is composed of earth and other elements. Hence, on being asked by Sakalya as to the cause of the body, Yajnavalkya replied that it is nectar which here refers to the chyle, the essence of the food consumed.

काम एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवायं काममयः पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; स्त्रिय इति होवाच ॥११ ॥

11. (Sakalya said:) "O Yajnavalkya, verily, he who knows that Person whose abode is desire (lust), whose instrument of perception is the intellect, whose light is the mind, who is the ultimate resort of all selves, indeed is the knower." (Yajnavalkya replied:) "Indeed I know that Person, the ultimate resort of all selves, whom you refer. Indeed he is this who is the person identified with desire (lust). Do ask Sakalya." (Sakalya asked:) "Who is his god?" "Women"—said (Yajnavalkya).

Sakalya asked Yajnavalkya whether he knew the Person who dwells in lust, visualises the objects of lust through the heart, decides all that through the mind, and is possessed of body and organs. Yajnavalkya answered in the affirmative and also corrected the view of Sakalya, by suggesting that the Person is none else than that desire-aspect in the individual which objectifies itself through the heart and is expressed in the form of lust excited by women. The views propounded or referred by Sakalya, regarding the different activities of the vital force which is identified with Brahman, do not constitute the real nature of the vital force, but they merely suggest the forms of various activities which are manifested or performed by it. In other words, they show that the vital force, though one, expands into any number of forms and their respective functions and attributes.

रूपाण्येव यस्यायतनम्, चक्षुर्लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य। वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवासावादित्ये पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; सत्यमिति होवाच ॥१२॥

12. (Sakalya said:) "O Yajnavalkya, verily he who knows that Person whose abode indeed is the forms, whose instrument of perception is the eye, whose light is the mind, (and) who is the ultimate resort of all selves, is indeed a knower" (Yajnavalkya replied:) "Indeed, I know that Person, the ultimate resort of all selves, whom you refer to. Indeed he is this who is in the sun. Do ask Sakalya." "Who is his god?"—(asked Sakalya). "Truth"—said (Yajnavalkya).

Sakalya next questioned about the Person who dwells in forms or colours such as black and white, visualises them through the eye, determines through the mind and is the sum-total of the body and the organs. Yajnavalkya identified him with the Principle in the sun, and when asked about his support or deity, he said 'it is truth'. Truth here means the eye, and the eye depends for its perception upon concrete objects already existing, illuminated by the sun. And the sun depends upon the objects which it illumines.

आकाश एव यस्यायतनम्, श्रोत्रं लोकः, मनोज्योतिः, यो वै तं पुरुषं
विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं
पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवायं श्रोत्रः प्रातिश्रुत्कः पुरुषः स एषः,
वदैव शाकल्य; तस्य का देवतेति; दिश इति होवाच ॥१३ ॥

13. (Sakalya said): "O Yajnavalkya, verily, he who knows that Person whose abode is the sky, whose instrument of perception is the ear, whose light is the mind, who is the ultimate resort of all selves, is indeed a knower." (Yajnavalkya replied:) "Indeed, I know that Person, the ultimate resort of all selves, whom you refer to. Indeed he is this who is identified with the ear and each occasion of hearing. Do ask Sakalya." "Who is his god?" (asked Sakalya). "The quarters", said (Yajnavalkya).

Likewise, the next question of Sakalya was about the Person who is identified with each occasion of hearing. The act of hearing is supported by space, manifested as the ear, the organ of audition in an individual, determined by the mind and is identified with the body and organs. This particular principle is identified with the ears, as also with each act of hearing. Since quarters cause the act of hearing, they are indicated as gods.

The following four *mantras* on this topic need no explanation:

तम एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः, यो वै तं पुरुषं
विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं

पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवायं छायामयः पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; मृत्युरिति होवाच ॥१४ ॥

रूपाण्येव यस्यायतनम्, चक्षुर्लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवायमादर्शे पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; असुरिति होवाच ॥१५ ॥

आप एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवायमप्सु पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; वरुण इति होवाच ॥१६ ॥

रेत एव यस्यायतनम्, हृदयं लोकः, मनोज्योतिः, यो वै तं पुरुषं विद्यात्सर्वस्यात्मनः परायणम्, स वै वेदिता स्याद्याज्ञवल्क्य । वेद वा अहं तं पुरुषं सर्वस्यात्मनः परायणं यमात्थ; य एवायं पुत्रमयः पुरुषः स एषः, वदैव शाकल्य; तस्य का देवतेति; प्रजापतिरिति होवाच ॥१७ ॥

14. (Sakalya said:) "O Yajnavalkya, verily, he who knows that person whose abode is darkness, whose instrument of perception is the heart, whose light is the mind, who is the ultimate resort of all selves, is indeed a knower." (Yajnavalkya replied:) "Indeed I know that Person, the ultimate resort of all selves, whom you refer to. Indeed, he is this who is the person identified with dark shadow. Do ask Sakalya." "Who is his god?" (asked Sakalya). "Death", said (Yajnavalkya).

15. (Sakalya said:) "O Yajnavalkya, verily, he who knows that Person whose abode is the forms, whose instrument of perception is the eye, whose light is the mind, who is the ultimate resort of all selves, is indeed a knower." (Yajnavalkya replied:) "Indeed I know that Person, the ultimate resort of all selves, whom you refer to. Indeed he is this, who is the person in a mirror. Do ask, Sakalya." "Who is his god?" (asked Sakalya). "Life", said (Yajnavalkya).

16. (Sakalya said:) "O Yajnavalkya, verily, he who knows that person whose abode is the waters, whose instrument of perception is the heart, whose light is the mind, who is the

ultimate resort of all selves, is indeed a knower." (Yajnavalkya replied:) "Indeed I know that Person, the ultimate resort of all selves, whom you refer to. Indeed he is this who is the person in water. Do ask, Sakalya." "Who is his god?" (asked Sakalya) *"varuna"*, said (Yajnavalkya).

17. (Sakalya said:) "O Yajnavalkya, verily, he who knows that Person whose abode is the semen, whose instrument of perception is the heart, whose light is the mind, who is the ultimate resort of all selves, is indeed a knower." (Yajnavalkya replied:) "Indeed, I know that Person, the ultimate resort of all selves, whom you refer to. Indeed he is this who is the person identified with the son. Do ask Sakalya." "Who is his god?" (asked Sakalya). *"prajapati"*, said (Yajnavalkya).

शाकल्येति होवाच याज्ञवल्क्यः; त्वां स्विदिमे ब्राह्मणा अङ्गारावक्षयणमक्रता३ इति ॥१८ ॥

18. "O Sakalya", said Yajnavalkya, "have these *brahmanas* made you a pair of tongs?"

Noticing that Sakalya was silent and thoughtful, Yajnavalkya, after a pause, threw a spell on him, and said that the assembled *brahmanas* were making use of Sakalya as an instrument to oppose him (Yajnavalkya), even as one would use a pair of tongs to take burning coal from the fire to extinguish them. It is this pair of tongs that gets heated and not the man who uses it. Even so, by using Sakalya to contest with Yajnavalkya, the others in the assembly escape, and Sakalya suffers the consequences. It may also be interpreted to mean that Sakalya was being given up by the whole assembly as a victim to the fire of Yajnavalkya's wrath. It also indicates that it would not be possible to defeat Yajnavalkya by any in the assembly directly or through Sakalya, in philosophical contest.

याज्ञवल्क्येति होवाच शाकल्यः, यदिदं कुरुपञ्चालानां ब्राह्मणानत्यवादीः, किं ब्रह्म विद्वानिति; दिशो वेद सदेवाः सप्रतिष्ठा इति; यद्दिशो वेत्थ सदेवाः सप्रतिष्ठाः ॥१९ ॥

19. "O Yajnavalkya", said Sakalya, "is it because you know Brahman that you have talked about these *brahmanas* of

Kuru and Panchala with contempt? I know the quarters together with their deities and supports. If you know the quarters together with their deities and bases...."

Sakalya retorted with the question: "Is it because you know Brahman, you have passed this contemptuous remark upon these learned *brahmanas* of Kuru and Panchala, by hinting that they could not directly argue with you and that they are making use of me as their instrument to deal with you, or do you mean anything else?" Yajnavalkya replied that he knows not only Brahman, but also he could tell all about the meditation on the five quarters together with their presiding deities, supports and results. Then Sakalya started questioning on meditation on the five quarters.

किंदेवतोऽस्यां प्राच्यां दिश्यसीति; आदित्यदेवत इति; स आदित्यः कस्मिन् प्रतिष्ठित इति; चक्षुषीति; कस्मिन्नु चक्षुः प्रतिष्ठितमिति; रूपेष्विति, चक्षुषा हि रूपाणि पश्यति; कस्मिन्नु रूपाणि प्रतिष्ठितानीति; हृदय इति होवाच, हृदयेन हि रूपाणि जानाति, हृदये ह्येव रूपाणि प्रतिष्ठितानि भवन्तीति; एवमेवैतद्याज्ञवल्क्य ॥२० ॥

20. (Sakalya) "With which god are you identified in this eastern quarter?" (Yajnavalkya) "With the sun god." (Sakalya) "on what does that sun rest?" (Yajnavalkya) "on the eye." (Sakalya) "on what does the eye rest?" (Yajnavalkya) "on forms, for with the eye one perceives forms." (Sakalya) "on what do the forms rest?" (Yajnavalkya) said thus: "on the heart (mind), for with the mind one knows the forms; on the mind indeed forms rest." (Sakalya) "This is quite so, O Yajnavalkya."

Eight different manifestations of the vital force have been propounded in *mantras* 10 to 17 of the present section. It has also been said in the course of explanation, that this cosmic vital force expands into infinite number of forms, functions and attributes. The Upanishad now takes up yet another angle of view with the intention of making an indirect approach to the same subject.

The vital force is unified in the mind. It is identical with it.

It is through the mind that one projects one's consciousness everywhere in space which is reducible to five quarters or directions, the front, right, back, left and above, popularly known as east, south, west, north and the fixed direction above. When the Self identifies itself with all the five directions and when they, together with their deities and their counterparts in the body, are unified in the mind, the fact that the whole universe is in the mind is established. The whole universe indicated by the five directions, their presiding deities, etc., is a modification of the mind, even as golden ornaments are modifications of gold. Just as the shape, lustre and name of various ornaments are mere manifestations of one substance which is gold, even so, the conception of various directions which are indicative of the universe, is but a manifestation of the mind which is an expression of the vital force. Just as the shape, lustre and name of an ornament are identical with the ornament and the ornament itself is identical with its cause which is gold, even so, the various directions together with their deities and supports are identical with the mind and mind is identical with the vital force.

Sakalya's question to Yajnavalkya is: "with which god are you identified in this eastern quarter?" The term 'you' in the question refers not only to the particular person Yajnavalkya, but also to the individual self of all in general. The question, therefore, is in regard to the god with which the self is identified in the eastern quarter.

The wise Yajnavalkya who understood this, replied accordingly, and said that the self is identified with the sun-god in the eastern quarter. On being further questioned by Sakalya, he said that the support of the sun is the eye, that the support of the eye is forms, and the support of the forms is the mind. All impressions of forms are based on and embedded in the mind only. Hence, everything here is unified in the mind.

किंदेवतोऽस्यां दक्षिणायां दिश्यसीति; यमदेवत इति; स यमः

कस्मिन्प्रतिष्ठित इति; यज्ञ इति; कस्मिन्नु यज्ञः प्रतिष्ठित इति; दक्षिणायामिति; कस्मिन्नु दक्षिणा प्रतिष्ठितेति; श्रद्धायामिति, यदा ह्येव श्रद्धत्तेऽथ दक्षिणां ददाति, श्रद्धायां ह्येव दक्षिणा प्रतिष्ठितेति; कस्मिन्नु श्रद्धा प्रतिष्ठितेति; हृदय इति होवाच, हृदयेन हि श्रद्धां जानाति, हृदये ह्येव श्रद्धा प्रतिष्ठिता भवतीति; एवमेवैतद्याज्ञवल्क्य ॥२१ ॥

21. (Sakalya) "with which god are you identified in this southern quarter?" (Yajnavalkya) "with god *yama.*" (Sakalya) "on what does that *yama* rest?" (Yajnavalkya) "on the sacrifice." (Sakalya) "on what does the sacrifice rest?" (Yajnavalkya) "on presents (to the priests)." (Sakalya) "On what do the presents to the priests rest?" (Yajnavalkya) "on faith, for only when one has faith, does one give presents; presents rest on faith." (Sakalya) "on what does faith rest?" (Yajnavalkya) said thus: "on the mind, for one knows faith with the mind, for on the mind alone is faith based." (Sakalya) "This is quite so, O Yajnavalkya."

Likewise, in the southern quarter, the Self is identified with god *yama* who is the presiding deity of this direction. God *yama,* together with the southern direction, is supported by sacrifice. *yama* is the effect of sacrifice, because the effect of sacrifice which goes to the priest, is redeemed by *dakshina,* presents given to the priests and the sacrificer gets the southern direction together with its presiding deity, *yama.* And sacrifice rests on presents to the priest. The presents rest on faith, because one gives presents only when he has faith, otherwise he does not give. Faith is unified in the heart or mind, for faith is a modification of the mind. Sakalya, who is learned in all scriptures, approved the answer.

किंदेवतोऽस्यां प्रतीच्यां दिश्यसीति; वरुणदेवत इति; स वरुणः कस्मिन्प्रतिष्ठित इति; अप्स्विति; कस्मिन्न्वापः प्रतिष्ठिता इति; रेतसीति; कस्मिन्नु रेतः प्रतिष्ठितमिति; हृदय इति, तस्मादपि प्रतिरूपं जातमाहुः, हृदयादिव निंर्मित इति, हृदये ह्येव रेतः प्रतिष्ठितं भवतीति; एवमेवैतद्याज्ञवल्क्य ॥२२ ॥

22. (Sakalya) "with which god are you identified in this western quarter?" (Yajnavalkya) "with god *varuna."* (Sakalya) "on what does *varuna* rest?" (Yajnavalkya) "on waters." (Sakalya) "on what do waters rest?" (Yajnavalkya) "on semen." (Sakalya) "on what does semen rest?" (Yajnavalkya) "on the heart, therefore (people) say of a new-born child resembling (his father), from the heart (of the father) as it were, he has sprung forth and has been made, because on the heart alone does semen rest." (Sakalya) "This is quite so, O Yajnavalkya."

The self is identified with *varuna* in the western direction. *varuna* is the presiding deity of this direction. *varuna* is supported by water, and therefore, he is called the god of the waters. Water is produced from semen. Semen is vital energy in every being. It is therefore said to be the support of water. Both are interconnected. Vital energy is the essence of water. It is an effect of the mind. It is unified in the mind. Hence people say of a new-born child who closely resembles his father that he (the child) seems to have sprung and made from the heart of his father. The semen from which the child is born is an effect of the heart.

The remaining two *mantras* III-ix-23 and III-ix-24 need no explanation.

किंदेवतोऽस्यामुदीच्यां दिश्यसीति; सोमदेवत इति; स सोमः कस्मिन्प्रतिष्ठित इति; दीक्षायामिति; कस्मिन्नु दीक्षा प्रतिष्ठितेति; सत्य इति, तस्मादपि दीक्षितमाहुः सत्यं वदेति, सत्ये ह्येव दीक्षा प्रतिष्ठितेति; कस्मिन्नु सत्यं प्रतिष्ठितमिति; हृदय इति होवाच, हृदयेन हि सत्यं जानाति, हृदये ह्येव सत्यं प्रतिष्ठितं भवतीति; एवमेवैतद्याज्ञवल्क्य ॥२३ ॥

किंदेवतोऽस्यां ध्रुवायां दिश्यसीति; अग्निदेवत इति; सोऽग्निः कस्मिन्प्रतिष्ठित इति, वाचीति, कस्मिन्नु वाक् प्रतिष्ठितेति, हृदय इति, कस्मिन्नु हृदयं प्रतिष्ठितमिति ॥२४ ॥

23. (Sakalya) "with which god are you identified in this northern quarter?" (Yajnavalkya) "with the moon god." (Sakalya) "with what does that moon rest?" (Yajnavalkya) "on initiation." (Sakalya) "on what does initiation rest?"

(Yajnavalkya) “on truth; therefore (people) say to one initiated ‘speak the truth’; because initiation certainly rests on truth.” (Sakalya) “on what does truth rest?” (Yajnavalkya) “on the heart, because one knows truth with the heart, truth rests on the heart.” (Sakalya) “this is quite so, O Yajnavalkya.“

24. (Sakalya) “with which god are you identified in this fixed quarter?” (Yajnavalkya) “with fire god.” (Sakalya) “on what does that fire rest?” (Yajnavalkya) “on speech.” (Sakalya) “On what does speech rest? (Yajnavalkya) “on the heart.” (Sakalya) “on what does the heart rest?”

अहल्लिकेति होवाच याज्ञवल्क्यः यत्रैतदन्यत्रास्मन्मन्यासै, यद्ध्येतदन्यत्रास्मत्स्यात्, श्वानो वैनदद्युः, वयांसि वैनद्विमथ्नीरन्निति ॥२५ ॥

25. “O Ghost,” said Yajnavalkya, “when you hold this (the heart) is elsewhere than in us (the body would be dead). For, if this were to be elsewhere, dogs would eat it (body) or birds would tear it to pieces.”

Addressing Sakalya as a ghost, Yajnavalkya said that when he thought that the heart was elsewhere and not in the body, then the body would be dead, and the dogs would eat this body, or birds would tear it to pieces. It evidently means that heart and body rest on each other.

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति; प्राण इति; कस्मिन्नु प्राणः प्रतिष्ठित इति; अपान इति; कस्मिन्न्वपानः प्रतिष्ठित इति; व्यान इति; कस्मिन्नु व्यानः प्रतिष्ठित इति; उदान इति; कस्मिन्नूदान प्रतिष्ठित इति; समान इति; स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि, अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः, स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्, तं त्वौपनिषदं पुरुषं पृच्छामि, तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति । तं ह न मेने शाकल्यः, तस्य ह मूर्धा विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजह्रुरन्यन्मन्यमानाः ॥२६ ॥

26. (Sakalya) “on what indeed are you and your body based?” (Yajnavalkya) “on the *prana.” (Sakalya)* “on what does *prana* rest?” (Yajnavalkya) “on *apana.”* (Sakalya) “on what does *apana* rest?” (Yajnavalkya) “on *vyana.”* (Sakalya)

"on what does *vyana* rest?" (Yajnavalkya) "on *udana."* (Sakalya) "on what does *udana* rest?" (Yajnavalkya) "on *samana.* This Self is that indicated by 'not this,' 'not this.' (It is) Imperceptible; for (It is) not perceived. (It is) unshrinking, for (It) does not shrink. (It is) unattached, for (It) does not attach (itself to any thing). (It is) untramelled, does not suffer, does not perish. These are the eight bodies, the eight means of perception, the eight gods, the eight persons. I ask you about that Upanishadic Person who, after projecting and withdrawing those persons, passes beyond. If you do not tell me about Him, your head will fall off." Sakalya did not know Him. His head fell off. Robbers carried away even his bones, mistaking them to be something else.

The body and the heart rest on *prana, prana* rests on *apana, apana* on *vyana, vyana* on *udana,* and *udana* on *samana.* Each of them is regulated and controlled by the subsequent one in the above serial order. (For the different functions of these *pranas* vide commentary on *mantra* I-v-3).

It has been said that the heart is identical with the vital force and the vital force with Brahman indicated by the word *tyat.* The *sruti* now says through the mouth of Yajnavalkya answering Sakalya's question, that the Self is indicated by "not this, not this," so that he may not unnecessarily question more about Brahman. It is to inform Sakalya to stop his further questioning. For, the description of Brahman is endless. Everything, every being, every phenomenon, the infinite objects of the world can be defined in relation to the Self, because He is their essential reality, their very essence. And if Sakalya went on questioning, it would take him nowhere. Either Yajnavalkya or Sakalya should stop. But Sakalya would not because of his egoistic feeling, and Yajnavalkya should not, in order that he might defeat all others in the philosophical contest. Yajnavalkya, therefore, plays the trump card, strikes his opponent down and comes out victorious.

At the end of the dialogue on the subject raised by Sakalya, and after answering his last question, Yajnavalkya did not wait for the next question from Sakalya, but indirectly hinted that the Self is undefinable by saying that the Self is that which has been best described by the *sruti* as "not this, not this.' To predicate of Him any positive attribute would be to limit Him.

Why is the Self denied of attributes and referred by "not this, not this," has already been dealt with under *mantra* II-iii-6. The *sruti* here furnishes a few more facts about Its undefinable nature. It is imperceptible. Why? Because It is not perceived by the senses, not being a sense-object. It is unshrinking, because It does not shrink on any account not being a limited substance. It is unattached, because it is extremely subtle, subtler than the ether or space. When ether, Its effect, itself is unattached, how can the cause which is more subtle be attached to anything! Further, there is nothing other than the Self to get itself attached to. For that reason also, It is unattached. Hence, It is non-dual. It is untramelled and unfettered. It is devoid of all relative attributes. It does not suffer and It does not perish. It is blissful and eternal.

Through this most eloquent exposition, the *sruti* indicates that it would be mere ignorance to demand any definition of Brahman, especially when it has emphatically declared It as devoid of all predications by the assertion of "not this, not this." Now, Yajnavalkya, without allowing Sakalya to put further questions, and with a view to end the debate, put one question to Sakalya and pronounced a curse: "There are eight abodes, eight means of perception, eight gods and eight beings (persons) as already set forth (vide *mantras* 10-17 of this section). Now I ask you, about that supreme Person who is to be known only from the Upanishads and by no other means whatsoever and who after projecting and withdrawing those beings identified with the body, etc., constituting the universe passes beyond all conditioning factors. If you do not answer me properly your head will fall off."

Sakalya did not know Him about whom Yajnavalkya questioned. So he remained silent. And his head fell off. It is said that even the bones did not reach home, because robbers snatched them away as they were being carried to his home by his disciples for the funeral rites, mistaking them for some valuable treasure under transport.

अथ होवाच, ब्राह्मणा भगवन्तो यो वः कामयते स मा पृच्छतु, सर्वे वा मा पृच्छत, यो वः कामयते तं वः पृच्छामि, सर्वान्वा वः पृच्छामीति; ते ह ब्राह्मणा न दधृषुः ॥२७ ॥

27. Then he (Yajnavalkya) said: "Venerable *brahmanas,* whoever among you wishes, may question me, or all of you may question me. Or, whoever among you wishes, him I shall question, or, I shall question all of you." Those *brahmanas* did not dare.

Then Yajnavalkya addressed the assembly and suggested four alternatives. They may put further questions to him either individually or collectively, or he would question them individually or collectively. He knew very well that none would dare to question him and none would be able to answer his questions. And so it happened. None present in the court had the courage to question Yajnavalkya, lest they also might meet with the fate of Sakalya. They did not dare to give even a reply to the suggestions, but kept silent.

तान् हैतैः श्लोकैः पप्रच्छ—

यथा वृक्षो वनस्पतिस्तथैव पुरुषोऽमृषा ।
तस्य लोमानि पर्णानि, त्वगस्योत्पाटिका बहिः ॥१ ॥

28-i. Then he (Yajnavalkya) questioned them (the assembly) with these verses: "Just as a big forest tree, even so, indeed, is man. (This is) true. His hairs are leaves, his skin is the outer bark."

When none among the *brahmanas* dared to reply, Yajnavalkya started questioning. Yajnavalkya compared the human being to a large tree. Man is similar to a tree in many respects. His hairs on the head and the body correspond to the leaves. His skin is similar to the outer bark of the tree.

त्वच एवास्य रुधिरं प्रस्यन्दि, त्वच उत्पटः ।
तस्मात्तदातृण्णात्प्रैति रसो वृक्षादिवाहतात् ॥२ ॥

ii. (Yajnavalkya said:) "From skin only his blood flows, as sap from the bark; therefore, when wounded that (blood) issues forth, as sap from a cut tree."

Just as sap exudes from the bark of a cut tree, even so blood flows from a man's skin when wounded.

मांसान्यस्य शकराणि, किनाटं स्नाव, तत्स्थिरम् ।
अस्थीन्यन्तरतो दारूणि, मज्जा मज्जोपमा कृता ॥३ ॥

iii. (Yajnavalkya continued:) "His flesh is the inner layers of the tree, the firm muscles are innermost layer, bones are the wood within, marrow is like the pith."

The flesh which is within the body is compared with the inner layers of the tree, the firm muscles, with its innermost layer, the bones with the wood within and the marrow in man with the pith of the tree.

यद्वृक्षो वृक्णो रोहति मूलान्नवतरः पुनः ।
मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥४ ॥

iv. (Yajnavalkya continued:) "Since the tree when felled, again grows up afresh from the root, from which root the mortal too, when cut down by death, grows up?"

So far, similarities in the features between man and a tree have been pointed out. Now, Yajnavalkya puts his question. "The tree, even though felled, grows up again from its roots. Which is that root from which this mortal man, after being cut down by death, grows up again?" That is to say, what is the cause for a man's rebirth?—this was the question of Yajnavalkya put to the whole assembly of king Janaka, for being answered by any one or more among them.

रेतस इति मा वोचत, जीवतस्तत्प्रजायते ।
धानारुह इव वै वृक्षोऽञ्जसा प्रेत्य संभवः ॥५ ॥

v. (Yajnavalkya said:) "Do not say: 'from the semen', since that is produced only from a living man. Verily, the tree, even after having been felled, certainly springs up from the seed."

Yajnavalkya gives a tip to the assembly to help them to answer his question. That the cause for rebirth inheres in the semen, he himself ruled out, since semen is produced only in a living man, and the question relates to his rebirth after death. The seed cannot be produced by a dead organism. A tree, even after having been felled, certainly springs up from its trunk and the root and also from its seed. That rebirth is not a mere biological process or result, was suggested by Yajnavalkya himself. "Then what else is the cause for the rebirth of a man after the fall of his body?", was the question put by Yajnavalkya.

यत्समूलमावृहेयुर्वृक्षं न पुनराभवेत् ।
मर्त्यः स्विन्मृत्युना वृक्णः कस्मान्मूलात्प्ररोहति ॥६ ॥

vi. (The sage continued:) "If together with the root (one) would uproot the tree, it would not grow again; from which root, the mortal, when cut down by death, grows up?"

If one would uproot the tree together with its roots and the seeds, it would not grow again. The tree dies never to be born again. But a man after death is reborn. What is the cause from which the man is reborn, even though his body is completely destroyed?

जात एव; न, जायते, कोन्वेनं जनयेत्पुनः ।
विज्ञानमानन्दं ब्रह्म, रातिर्दातुः परायणम्,
तिष्ठमानस्य तद्विद इति ॥७ ॥२८ ॥

॥इति तृतीयाध्यायस्य नवमं ब्राह्मणम् ॥

॥इति तृतीयोऽध्यायः ॥

vii. (Yajnavalkya said:) "If you say 'he is never born,' (I say) 'no'. (He) is born again (after death). Who brings him forth again?" It is Brahman, Knowledge-Bliss, the ultimate resort of givers of wealth, as also of the knowers of That (Brahman) who live in It.

Yajnavalkya said: "If any amongst you is to say that man after death is not born, I say, you are wrong. He is born again, otherwise we will have to presume that men reap the fruits of actions not done by them, and escape the results of actions actually done by them. This is against all logic and scriptural declarations. Therefore, a man after death is surely reborn. And, I ask you 'who is the cause of his rebirth'?" Those learned people in the assembly could not answer this question put by Yajnavalkya. So they were defeated. Thus did Yajnavalkya justify his taking away the cows.

The *sruti* here gives the reply and reveals the root from which the mortal is born again after death. It is Brahman who is the cause of rebirth of man, as He is the cause of this vast creation. Brahman is Knowledge-Bliss-Absolute. He is the supreme Goal. It is He who gives due reward to the giver of wealth. He is his supreme resort, as also of him who has gained His knowledge and lives in Him. He is the root of the universe. From Him creation sprouts out and in Him alone the whole universe lives and dissolves.

Summary

This last and the ninth section of the third chapter sums up, as it were, the teachings in the previous eight sections and gives the final conclusion on the discussion between the nine sages and saints on the one side and sage Yajnavalkya on the other. Having answered all the questions put by Sakalya, Yajnavalkya puts one question to the whole assembly about the cause of rebirth of man after death. When every one of the assembled scholars and saints could not answer it, he himself gives the answer by saying that the cause of rebirth of man is Brahman, the Absolute. This furnishes the reply to the more general question as to the cause of the creation of this universe as a whole. It is also Brahman. The cause of the universe cannot be the physical mixture of elements or atoms, not even their chemical combination could produce this vast universe, because they are insentient. None can assert that insentient objects can produce sentient beings. Physical elements are incapable of creating conscious individuals. The only way of solving this great problem of life, is to trace the individual consciousness to the universal consciousness, and then merge both of them in the Absolute which is, therefore, said to be the ultimate cause, *vijnanam-anandam-brahma* —Consciousness-Bliss-Brahman—as this section of the Upanishad puts it.

The section starts with the assertion that the infinite number of gods are the manifestations of one god, the cosmic vital power, which itself expresses as the cosmic intellect and the cosmic mind, called the universal *prana* or *hiranyagarbha*. In a broad sense, the innermost essence of every object, gross and subtle, is its deity, the cosmic principle which is common throughout the whole cosmos. To cite an example, the sun-god, the presiding deity of the eye which is the organ of sight, is not the physical sun that is millions of miles away. On the other hand, it is that cosmic power that gives to the eye the power of sight. So is the case with all the other gods referred to in the several scriptures. And, this power which is cosmic is uniform and homogeneous, and pervades even the minutest particle in this universe. Though in theology, gods are described as superhuman beings outside, as far as the Upanishads are concerned, all the gods are immanent beings hidden to the gross perception of the uninitiated and the non-discriminating man.

This is followed by a series of meditations on subtle forces in the ascending order of subtlety, the purpose of which is to eliminate all distinction among the individuals and also that between the individual and the universal. It starts with the physical body and passes on to lust, colour or form in general, ether, darkness, reflection, water and the seed or semen. Each of these eight objects given for meditation has to be contemplated as identical with its deity, in its three expressions, the general body, special manifestation and cause or essence. Then is given another set of meditations on five more forms of the cosmic force, *prana,* as the five directions. The eastern direction, the sun, the eye, colours and the mind are in the ascending order of subtlety. We may say each succeeding one in this group of five is subtler than its just preceding one. Merging the effect into the cause or the gross into the subtle, or following the principle that effect is non-different from its cause, the meditator experiences his identity with these five manifestations of the one cosmic principle. Similar is the identity of the meditator established with (1) the southern direction, *yama, dharma,* reward, faith and heart; (2) the western direction, *varuna,* water, semen and heart; (3) the northern direction, moon *(soma),* discipline, truth *(apurva),* and heart; and (4) the direction overhead, fire or brilliance of the sun, speech and heart. Heart which generally refers to the fleshy organ inside, also means the spiritual centre of everything in the universe, and therefore, it is the centre of the fleshy heart also. As everything here is an expression of the Self, the heart also may be said to be one of Its expressions, or it may signify the Self itself.

Another meditation which helps the aspirant to attain the same Self, starts with the body and mind which rest on each other, and raises the consciousness through the five forms of the vital force, the *prana, apana, vyana, udana* and *samana. Samana* the subtlest among the five and said to be located in the navel for purposes of meditation, is here identified with the Self. Then follows the best description of the Self as "not this (thus), not this (thus)" (vide also II-iii-6). As the Self is not perceivable by any of the senses including the mind and the intellect, it is said to be not perceivable like objects. It is also said to be indestructible as It is partless. It is also described as unattached, for it is so subtle, subtler than the subtlest ether, that nothing can touch It. It is ever free, for nothing can bind It, being non-dual. It is imperishable, immortal, immaculate, immutable and transcends the gross, subtle and causal bodies, and yet remains immanent in every being.

The section concludes with the establishment of the supreme Brahman-Atman as the cause of birth of every being, rejecting the view that there is no rebirth after the death of beings. If rebirth is not accepted, there could be no logical explanation for the varieties of experiences, painful and pleasurable, of beings. We would have to resort to an illogical and unreasonable conclusion that one would go scot-free for all that he does in this life, and that one experiences results for which he is not at all responsible. The Absolute, the Atman-Brahman who is the cause of the creation, preservation and dissolution of the cosmos, is the cause for everything that happens here as well as elsewhere. This pure Consciousness-Bliss-Brahman, untouched and untrammelled by duality, is still the support for the phenomena of the world appearance, including the ignorant, as well as the wise established in It.

Thus Ends the Ninth Section Entitled
Sakalya-Brahmana in the Third Chapter

HERE ENDS THE THIRD CHAPTER

CHAPTER IV

SECTION I

SHADACHARYA-BRAHMANA

So far, the Upanishad has dealt with in detail the Self in its immanent as well as transcendental aspects. In the preceding chapter which is mainly argumentative, the different erroneous or partial conceptions of a number of disputants have been corrected, and through inference, the imperishability, omnipotence, omnipresence and omniscience of the supreme Reality has been arrived at. The entire universe of names and forms, thought, emotion and action, the empirical reality, is discovered and proved to be fashioned out of one stuff, the supreme Self. Therein all duality has been duly reconciled. The Self alone in whom is denied all limiting adjuncts, appears as if projecting the entire universe and again withdrawing it into Himself, in the same manner as a spider projecting the web out of itself and again withdrawing it into itself.

It has also been said that all gods are but His glories. By enumerating the number of gods first, and then by reducing them to a single deity, the *sruti* has explained away the apparent plurality, by transcending it to the one non-dual Reality. Again, the immanent aspect of the Self has been given an explanation, and it has been brought to our notice that this body, eye, light, etc., are but His manifestations or expressions. This first section of the fourth chapter, which forms a descriptive supplement to the previous chapters, throws more light on the subject.

The six different conceptions of Brahman as taught to king Janaka by his teachers are: (1) speech is Brahman, (2) *prana* is Brahman, (3) eye is Brahman, (4) ear is Brahman, (5) mind is Brahman and (6) heart is Brahman. All this goes without saying, since everything in this universe is non-different from Brahman. It is a self-evident fact that speech, vital force, etc., with their presiding deities, stand identified with Brahman. They are the various manifestations of the one Self which appears as though diverse. To say that the speech, vital force, eye, ear, mind or heart alone is Brahman is only a partial and incomplete description of Brahman who is not only all-inclusive, but also transcendental.

'Speech is Brahman' is a fact which is well known to every teacher of philosophy. But to confine Brahman to speech alone is not based on proper understanding. It is an inadequate view, a partial truth. It is all right as far as it goes. Similarly, the meditation on the other five factors, though true partially, lack completeness of comprehension. Hence, Yajnavalkya, while accepting their usefulness, instructs on the all-comprehensive form of meditation.

All these conceptions of Brahman, which postulate His presence and manifestation in the psychical realms in the universal and individual aspects, tend to henotheism accepting and establishing supremacy and completeness on a partial manifestation. This tendency is nothing but inadequate. On the other hand, we may authoritatively say that it is the most adequate and proper valuation of the divinity which indwells the objects, when those objects are taken along with the counterparts, the presiding deity, the support and the essence, in short the whole of manifestation. The supreme Being is complete and full in whichever object It manifests Itself. Hence, this attitude of bestowing the highest position to every concept, is the most proper conception of divinity for purposes of meditation.

No doubt, the approach to the subject may appear to be round about. But nevertheless, it is a well-made attempt to consider different deities as manifestations of the supreme Divinity. It has been said in *mantra* III-ix-1 that all those gods, which number three thousand three hundred and six, are only the different manifestations of the one cosmic Deity which inhabit different regions of the cosmos. This establishes that the Supreme Being is present everywhere and is conceivable through the expression of his infinite glories in the form of this manifested world.

The present section deals with all these problems and furnishes their solution. The speech, vital force, eye, ear, mind and heart are analysed and the material for meditation on them is supplied by their names, dwelling places, ultimate resorts and their essence. The entire section is meant for meditation as a means to attain union with the Absolute.

ॐ । जनको ह वैदेह आसांचक्रे, अथ ह याज्ञवल्क्य आवव्राज । तं होवाच, याज्ञवल्क्य किमर्थमचारीः, पशूनिच्छन्, अण्वन्तानिति । उभयमेव सम्राडिति होवाच ॥१ ॥

1. (So goes the story). Janaka (the king) of Videha, sat (on the throne). Then came Yajnavalkya. (Janaka) asked him: "O Yajnavalkya, what have you come for? Desiring cows, or for subtle questions to decide?" "Both indeed, O Emperor", said (he).

It is said that once when Janaka, who was the king of Videha, was in the durbar hall seated on his throne, Yajnavalkya paid a visit to him. On the arrival of Yajnavalkya, the king asked him as to what he had come for—whether it was for getting cows or other wealth or for discussing subtle problems of philosophy. Yajnavalkya replied that he had come for both—cows and wealth, as well as for philosophical discussion.

यत्ते कश्चिदब्रवीत्तच्छृणवामेति; अब्रवीन्मे जित्वा शैलिनिः, वाग्वै ब्रह्मेति; यथा मातृमान्पितृमानाचार्यवान् ब्रूयात्, तथा तच्छैलिनिरब्रवीद्वाग्वै ब्रह्मेति, अवदतो हि किं स्यादिति; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति; एकपाद्वा एतत्सम्राडिति; स वै नो ब्रूहि याज्ञवल्क्य । वागेवायतनम्, आकाशः प्रतिष्ठा, प्रज्ञेत्येनदुपासीत; का प्रज्ञता याज्ञवल्क्य?

वागेव सम्राडिति होवाच। वाचा वै सम्राड्बन्धुः प्रज्ञायते, ऋग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितम्, अयं च लोकः, परश्च लोकः, सर्वाणि च भूतानि वाचैव सम्राट् प्रज्ञायन्ते; वाग्वै सम्राट् परमं ब्रह्म; नैनं वाग्जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते। हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः। स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥२ ॥

2. (Yajnavalkya said:) "Let me hear that which anyone (of your teachers) has instructed you." (Janaka replied:) "Jitvan, the son of Silina, has instructed me that speech is verily Brahman." (Yajnavalkya said:) "As one who has a mother, a father, a preceptor, should say, even so, has that Sailini said speech (fire) is verily Brahman. For, what is possible for one who has no speech? But has he taught you its abode and support?" (Janaka replied:) "He has not taught me (this abode and support)." (Yajnavalkya said:) "O Emperor, one-legged indeed is this." (Janaka said:) "O Yajnavalkya, do teach us." (Yajnavalkya said:) "The organ of speech is the abode, the ether is the support, one should worship it as intelligence." (Janaka asked:) "O Yajnavalkya, what is the quality of intelligence?" "Speech indeed, O Emperor" (said Yajnavalkya) "by the speech alone, O Emperor, a friend is known; by the speech alone, O Emperor, *rigveda, yajur-veda, sama-veda, atharva-veda,* history, mythology, science, secret doctrines, verses, aphorisms, commentaries, explanations, sacrifices (aimed at certain results), offering of libations in the fire, offering of food grains, offering of drinks, and this world and other worlds and all beings are known. O Emperor, speech indeed is supreme Brahman. Speech does not leave that knower who worships it thus; all beings go to him. Having become a god, he attains godhood." "I give you a thousand cows and an elephant-like bull"—said Janaka of Videha. Yajnavalkya replied: "My father was of opinion that one should not accept reward without instructing fully."

Leaving out the story, we have here instructions on the meditation of speech as Brahman, the ultimate Reality.

According to the instructions of Jitvan, one of his teachers, Janaka was practising meditation on fire, the presiding deity of the organ of speech as Brahman. The organ of speech here refers to its presiding deity. In this and in the succeeding five *mantras,* the term 'organs' means their presiding deities, except when they are referred to as abodes. Fire is a partial manifestation of Brahman. It is here mentioned as one-footed, a fourth part. Though the meditation on fire as Brahman is good as far as it goes, and is productive of beneficent results, it is incomplete as it is not all-comprehensive, the three remaining quarters having been left out. The Upanishad says that these teachers instructed king Janaka as one who has a mother, a father and a teacher should instruct a disciple. This indirectly gives a hint regarding the qualification of a teacher of *brahma-vidya.* He should be one who has been properly instructed by his mother in childhood, by the father later on, and by the teacher after proper initiation. Absence of anyone or more of these will seriously affect one's spiritual progress. All the teachers of king Janaka might have all these three qualifications, and therefore, whatever they have taught is only proper, the only defect being that they are not the whole in themselves. So, Yajnavalkya instructs on the whole including the remaining three parts left out by them, viz., its abode, foundation and essence. Fire abides in the organ of speech, the undifferentiated ether is its foundation and intelligence is its essence. The *akasa* occurring in this *mantra* may mean either *isvara,* the Unmanifested, or *hiranyagarbha.* Speech is made possible by the operation of Intelligence or Consciousness. There is something in between speech and Consciousness, and that is the *akasa,* the determining factor. Consciousness is the ultimate source and fire is the presiding deity of speech. These four form the *vedas* and the other scriptures, all actions, all beings and all worlds. All this is an expression of speech and speech is all this. This is how meditation on speech is to be practised. This is meditation on the fourfold cosmic nature of speech. The result of this meditation is that the meditator is adored like a god, for speech never leaves him. He is a god in this very life and after death he is merged in the gods. He becomes identified with the gods.

Janaka was very much pleased in having received instructions on this new technique of meditation which none of his teachers had so far taught him. He, therefore, offered a thousand milch cows and a big bull, as a present to Yajnavalkya, in return for the knowledge imparted. But, the sage did not accept it, on the ground that it was not proper to accept any wealth from anyone without completing the instructions on the Supreme.

यदेव ते कश्चिदब्रवीत्तच्छृणवामेति; अब्रवीन्म उदङ्कः शौल्बायनः, प्राणो वै ब्रह्मेति; यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्, तथा तच्छौल्बायनोऽब्रवीत्प्राणो वै ब्रह्मेति, अप्राणतो हि किं स्यादिति; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति; एकपाद्वा एतत्सम्राडिति; स वै नो ब्रूहि याज्ञवल्क्य; प्राण एवायतनम्, आकाशः प्रतिष्ठा, प्रियमित्येनदुपासीत; का प्रियता याज्ञवल्क्य? प्राण एव सम्राडिति होवाच, प्राणस्य वै सम्राट् कामायायाज्यं याजयति, अप्रतिगृह्यस्य प्रतिगृह्णात्यपि, तत्र वधाशङ्कं भवति यां दिशमेति प्राणस्यैव सम्राट् कामाय; प्राणो वै सम्राट् परमं ब्रह्म; नैनं प्राणो जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः; स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥३ ॥

3. (Yajnavalkya said:) "Let me hear that which anyone (of your teachers) has instructed you." (Janaka replied:) "Udanka, the son of Sulba, has instructed me that vital force is verily Brahman." (Yajnavalkya said:) "As one who has a mother, a father, a preceptor, should say, even so, has that Soulbayana said vital force (Vayu) is verily Brahman, for, what is possible for one who has no life? But has he taught you its abode and support?" (Janaka replied:) "He has not taught me (this abode and support)." (Yajnavalkya said:) "O Emperor, one-legged indeed is this." (Janaka said:) "O Yajnavalkya, do teach us." (Yajnavalkya said:) "The vital force

is the abode, the ether is the support, one should worship it as dear." (Janaka asked:) "O Yajnavalkya, what is dearness?" "Vital force indeed, O Emperor", said he, "for the sake of life only, one sacrifices for him to whom he should not, accept gifts even from whom he should not. For the sake of life only, O Emperor, one has the fear of being killed, to whichever direction he goes. O Emperor, the vital force indeed is supreme Brahman. Vital force does not leave that knower who worships it thus; all beings go to him. Having become a god, he attains godhood." "I give you a thousand cows and an elephant-like bull"—Janaka of Videha said. Yajnavalkya replied: "My father was of opinion that one should not accept reward without instructing fully."

This *mantra* points out the defect in the meditation on *vayu* alone as Brahman, for *vayu* is only a partial manifestation, one foot, as it were, of Brahman. Meditation on the fourfold cosmic *prana* is prescribed by Yajnavalkya. *prana* in the individual is the first foot; its presiding deity, *vayu,* is the second; *hiranyagarbha,* is the third; and dearness, the essence, is the fourth. Life is nothing but love for preservation. The dearest thing is one's own life. The *mantras,* through three instances, show how man adopts out-of-the-way means to earn his livelihood. For the sake of wealth man serves those whom he should not. Similarly, he receives gifts from those from whom he should not. He travels to far-off places undergoing untold difficulties for maintaining his life, *prana.* All this shows that *prana* is the dearest, nay, it is dearness itself.

यदेव ते कश्चिदब्रवीत्तच्छृणवामेति; अब्रवीन्मे बर्कुर्वार्ष्णः, चक्षुर्वै ब्रह्मेति; यथा मातृमान्पितृमानाचार्यवान् ब्रूयात्, तथा तद्वार्ष्णोऽब्रवीच्चक्षुर्वै ब्रह्मेति, अपश्यतो हि किं स्यादिति; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति; एकपाद्वा एतत्सम्राडिति; स वै नो ब्रूहि याज्ञवल्क्य; चक्षुरेवायतनम्, आकाशः प्रतिष्ठा, सत्यमित्येनदुपासीत; का सत्यता याज्ञवल्क्य? चक्षुरेव सम्राडिति होवाच, चक्षुसा वै सम्राट् पश्यन्तमाहुरद्राक्षीरिति, स आहाद्राक्षमिति, तत्सत्यं भवति; चक्षुर्वै सम्राट् परमं ब्रह्म; नैनं

चक्षुर्जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः; स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥४ ॥

4. Yajnavalkya said: "Let me hear that which anyone (of your teachers) has instructed you." (Janaka replied:) "Barku, the son of Vrishna, has instructed me that the eye is verily Brahman." Yajnavalkya said: "As one who has a mother, a father, a preceptor, should say, even so, has that son of Vrishna said the eye (sun) is verily Brahman. For, what is possible for one who does not see? But then, has he taught you its abode and support?" (Janaka replied:) "He has not taught me (this abode and support)." (Yajnavalkya said:) "O Emperor, indeed one-legged is this." (Janaka said:) "O, Yajnavalkya, do teach us." (Yajnavalkya said:) "The eye is the abode, the ether is the support, one should worship it as truth." (Janaka asked:) "O Yajnavalkya, what is truthfulness?" "Eye indeed, O Emperor", (said Yajnavalkya), "if they ask a man who sees with the eye, 'have you seen', he says 'I have seen', that comes true. O Emperor, the eye indeed is supreme Brahman. Eye does not leave that knower who worships it thus; all beings go to him. Having become a god, he attains godhood." "I give you a thousand cows and an elephant-like bull"—Janaka of Videha said. Yajnavalkya replied: "My father was of opinion that one should not accept reward without fully instructing."

Here, the fourfold meditation is on the eye, the sun who is the presiding deity of the eye, *hiranyagarbha* who is the support, and truth, the essence. 'Truth' means the ultimate Truth or that which is seen by the eye, the relative or empirical truth.

यदेव ते कश्चिदब्रवीत्तच्छृणवामेति; अब्रवीन्मे गर्दभीविपीतो भारद्वाजः; श्रोत्रं वै ब्रह्मेति; यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्, तथा तद्भारद्वाजोऽब्रवीच्छ्रोत्रं वै ब्रह्मेति, अशृण्वतो हि किं स्यादिति; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति; एकपाद्वा एतत्सम्राडिति; स वै नो ब्रूहि याज्ञवल्क्य; श्रोत्रमेवायतनम्, आकाशः प्रतिष्ठा, अनन्त इत्येनदुपासीत;

कानन्तता याज्ञवल्क्य ? दिश एव सम्राडिति होवाच, तस्माद्वै सम्राडपि यां कां च दिशं गच्छति नैवास्या अन्तं गच्छति; अनन्ता हि दिशः; दिशो वै सम्राट् श्रोत्रम्, श्रोत्रं वै सम्राट् परमं ब्रह्म; नैनं श्रोत्रं जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः; स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥५ ॥

5. (Yajnavalkya said:) "Let me hear that which anyone (of your teachers) has instructed you." Janaka replied: "Gardabhivipita belonging to the line of Bharadvaja has instructed me that the organ of hearing is Brahman." (Yajnavalkya said:) "As one who has a mother, a father, a preceptor, should say so has that Bharadvaja said, the ear is verily Brahman. For, what is possible for one who does not hear? But has he taught you its abode and support?" (Janaka replied:) "He has not taught me (this)." (Yajnavalkya said:) "O Emperor, one-legged indeed is this." (Janaka said:) "O Yajnavalkya, do teach us." (Yajnavalkya said:) "The ear is the abode, the ether is the support, one should worship it as endless (infinite)." "O Yajnavalkya, what is endlessness?"—(asked Janaka). "Quarters indeed, O Emperor", said Yajnavalkya, "therefore, O Emperor, to whichever direction one goes, one does not come to the end of it, for the quarters are endless. The quarters, O Emperor, are verily the ear. The ear, O Emperor, is supreme Brahman. The ear does not leave that knower who worships it thus; all beings go to him. Having become a god, he attains godhood." "I give you a thousand cows and an elephant-like bull"—said Janaka of Videha. Yajnavalkya replied: "My father was of opinion that one should not accept reward without instructing fully."

This meditation is on the ear, its presiding deity viz., the directions, its support which is *hiranyagarbha,* and its essence, Infinity.

यदेव ते कश्चिदब्रवीत्तच्छृणवामेति; अब्रवीन्मे सत्यकामो जाबालः मनो वै ब्रह्मेति; यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्, तथा तज्जाबालोऽब्रवीन्मनो वै ब्रह्मेति, अमनसो हि किं स्यादिति; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न

मेऽब्रवीदिति; एकपाद्वा एतत्सम्राडिति; स वै नो ब्रूहि याज्ञवल्क्य; मन एवायतनम्, आकाशः प्रतिष्ठा, आनन्द इत्येनदुपासीत; कानन्दता याज्ञवल्क्य ? मन एव सम्राडिति होवाच, मनसा वै सम्राट् स्त्रियमभिहार्यते, तस्यां प्रतिरूपः पुत्रो जायते, स आनन्दः; मनो वै सम्राट् परमं ब्रह्म; नैनं मनो जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः; स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥६ ॥

6. (Yajnavalkya said:) "Let me hear that which anyone (of your teachers) has taught you." Janaka replied: "Satyakama, the son of Jabala, has instructed me that the mind is Brahman." (Yajnavalkya said:) "As one who has a mother, a father, a preceptor, should say, even so, has that son of Jabala said (that) the mind is Brahman. For, what is possible for one who has no mind? But has he taught you its abode and support?" (Janaka replied:) "He has not taught me (this)." Yajnavalkya said: "O Emperor, one-legged is this." (Janaka said:) "O Yajnavalkya, do teach us." (Yajnavalkya said:) "The mind is the abode, the ether is the support, one should worship it as bliss." (Janaka asked:) "O Yajnavalkya, what is bliss?" "Mind indeed, O Emperor", (said Yajnavalkya) "verily by the mind one desires a woman, a son similar to him is born of her; that (son) is (the source of) bliss. The mind, O Emperor, is supreme Brahman. The mind does not leave that knower who worships it thus; all beings go to him. Having become a god, he attains godhood." "I give you a thousand cows and an elephant-like bull"—said Janaka of Videha. Yajnavalkya replied: "My father was of opinion that one should not accept recompense without fully instructing."

This fifth meditation is more difficult than the previous ones. The four quarters to be meditated upon are the mind, the presiding deity which is the moon, the cosmic ether or *hiranyagarbha,* who is the support, and Bliss, the essence. The source of all sensory happiness which is mental, is the supreme Bliss. Mind should be connected with happiness. Where one effects this connection, meditation becomes a source of happiness. It is the absence of this connection that results in boredom in the early stages, when the meditation is partial and defective. Mind cannot be controlled in its individual aspect. It must be meditated in its cosmic aspect which is Bliss, *hiranyagarbha,* the cosmic mind, which includes the moon, the presiding deity and the ether its abode.

यदेव ते कश्चिदब्रवीत्तच्छृणवामेति; अब्रवीन्मे विदग्धः शाकल्यः, हृदयं वै ब्रह्मेति; यथा मातृमान्पितृमानाचार्यवान्ब्रूयात्, तथा तच्छाकल्योऽब्रवीद्धृदयं वै ब्रह्मेति, अहृदयस्य हि किं स्यादिति; अब्रवीत्तु ते तस्यायतनं प्रतिष्ठाम्? न मेऽब्रवीदिति; एकपाद्वा एतत्सम्राडिति; स वै नो ब्रूहि याज्ञवल्क्य; हृदयमेवायतनम्, आकाशः प्रतिष्ठा, स्थितिरित्येनदुपासीत; का स्थितता याज्ञवल्क्य? हृदयमेव सम्राडिति होवाच, हृदयं वै सम्राट् सर्वेषां भूतानामायतनम्, हृदयं वै सम्राट् सर्वेषां भूतानां प्रतिष्ठा, हृदये ह्येव सम्राट् सर्वानि भूतानि प्रतिष्ठितानि भवन्ति; हृदयं वै सम्राट् परमं ब्रह्म; नैनं हृदयं जहाति, सर्वाण्येनं भूतान्यभिक्षरन्ति, देवो भूत्वा देवानप्येति, य एवं विद्वानेतदुपास्ते; हस्त्यृषभं सहस्रं ददामीति होवाच जनको वैदेहः; स होवाच याज्ञवल्क्यः, पिता मेऽमन्यत नाननुशिष्य हरेतेति ॥७ ॥

॥इति चतुर्थाध्यायस्य प्रथमं ब्राह्मणम् ॥

7. Yajnavalkya said: "Let me hear that which anyone (of your teachers) has taught you." (Janaka replied:) "Vidagdha, the son of Sakala, has instructed me that the heart is Brahman." Yajnavalkya said: "As one who has a mother, a father, a preceptor, should say, even so, has that son of Sakala said that the heart is Brahman. For, what is possible for one who has no heart? But has he taught you its abode and support?" (Janaka replied:) "He has not taught me (this)." (Yajnavalkya said:) "O Emperor, one-legged indeed is this." (Janaka said:) "O Yajnavalkya, do teach us." (Yajnavalkya replied:) "The heart is the abode, the ether is the support, one should worship it as stability." (Janaka asked:) "O Yajnavalkya, what is stability?" "Heart indeed, O Emperor", (said Yajnavalkya), "verily heart is the abode of all beings, verily heart is the support of all beings. In the heart indeed, O Emperor, are all beings supported. The heart, O Emperor, is

supreme Brahman. The heart does not leave that knower who worships it thus; all beings go to him. Having become a god, he attains godhood." "I give you a thousand cows and an elephant-like bull"—said Janaka of Videha. Yajnavalkya replied: "My father was of opinion that one should not accept any recompense without fully instructing."

This is the sixth and the last meditation given in this section. It is on the heart. Meditation on the heart alone as Brahman is incomplete. Some meditate on the heart as a lotus flower situated in the centre of the body, some others contemplate as a centre of effulgence, and still others on the fleshy organ which goes by that name. Some concentrate on the beats of the heart. All this is good in the early stages. Heart is a psychological organ. For all practical purposes, it is identified with the mind, for one's heart is where one's mind is. Desire always shifts from one object to another. The mind which is in the brain in the waking state goes to the throat in the dream state, and finally to the heart in the deep sleep state. The individual personality is withdrawn in deep sleep and one, therefore, experiences happiness. Heart is therefore meditated as Brahman. Heart is the outer form. It is controlled by the unmanifested ether, *hiranyagarbha* or *isvara* or *mula-prakriti* in whose bosom lies the seed of the cosmos. Therefore, it is the abode and it is the support. The presiding deity is *prajapati.* It is to be contemplated as *sthiti,* stability. One's total being is there where one's feeling is. Feeling is deeper than thinking, willing, desiring, etc. Thus, the meditation is to be practised on the fourfold aspects of the heart – the object which is the heart, its presiding deity, viz., *prajapati,* its support which is *hiranyagarbha,* and its essence, *sthiti* or stability.

Summary

This opening section of the fourth chapter points out the mistake generally committed by aspirants in meditation on the chosen objects, considering them as individual, limited entities. This mistake is rectified by bringing into the scope of meditation those parts left out, and thus making the object of meditation the 'Whole'. When, in addition to the object of meditation, the divine principle in the object, the transcendental principle therein, and the experiencing consciousness, are also brought into the picture, the meditation becomes complete. Then there will be no distraction of the mind. The following six meditations are given in this section: (1) Speech identified with fire, *hiranyagarbha* and Consciousness, (2) *prana* identified with *vayu, hiranyagarbha* and Love, (3) eye identified with sun, *hiranyagarbha* and Truth, (4) ear identified with the directions, *hiranyagarbha* and Infinity, (5) mind identified with moon, *hiranyagarbha* and Bliss, and (6) heart identified with *prajapati, hiranyagarbha* and Stability. The partial meditations also yield beneficial results, but they are transient and perishable. Meditation on the totality results in identification with the Whole. The instructions given in regard to the six objects, viz., speech, vital force, eye, ear, mind and heart, apply equally to all objects and concepts. When any single object or concept is alone meditated upon with its name and form, it is incomplete contemplation. For, every object or concept is not really an isolated entity, as neophytes are likely to be mistaken, but is invisibly and essentially connected with the rest of the universe. Its external, internal, universal and transcendental—all the four—aspects of the object, should be taken into consideration in meditation. This, in short, is the instruction of Yajnavalkya to king Janaka, and through him, to the whole aspirant-world.

Thus Ends the First Section Entitled Shadacharya-Brahmana in the Fourth Chapter

SECTION II

KURCHA-BRAHMANA

Now that it has become clear that the presiding deities of speech, vital force, eye, ear, mind, heart and all other organs as also their abodes, support and essence are identical with the supreme Being who is designated as Brahman and that all these are only different expressions of the same supreme Divinity who is one and non-dual, the present section instructs the aspirants about the goal of all spiritual endeavour, and the movement of the individual consciousness in the three different states of empirical experience, namely waking, dream and deep sleep.

जनको ह वैदेहः कूर्चादुपावसर्पन्नुवाच, नमस्तेऽस्तु याज्ञवल्क्य, अनु मा शाधीति; स होवाच, यथा वै सम्राण्महान्तमध्वानमेष्यन् रथं वा नावं वा समाददीत, एवमेवैताभिरुपनिषद्भिः समाहितात्मासि; एवं वृन्दारक आढ्यः सन्नधीतवेद उक्तोपनिषत्क इतो विमुच्यमानः क्व गमिष्यसीति; नाहं तद्भगवन्वेद यत्र गमिष्यामीति; अथ वै तेऽहं तद्वक्ष्यामि यत्र गमिष्यसीति; ब्रवीतु भगवानिति ॥१ ॥

1. Janaka, the emperor of Videha, rising from the throne, and having approached (Yajnavalkya) with humility said: "Salutations be to thee, O Yajnavalkya, do thou instruct me". He (Yajnavalkya) said: "Just as, O Emperor, one wishing to travel a great distance, would take either a chariot or a boat, even so, you are possessed of controlled mind along with these secret names (of Brahman). Likewise, you are wealthy, venerable, erudite in *vedas* and well-read in the Upanishads. When liberated from this (body), whither will you go?" (Janaka replied:) "I do not know that, revered sir, whither I shall go." (Yajnavalkya said:) "Then, indeed, I tell you that, whither you would go." (Janaka replied:) "You do tell, revered sir."

Now, how Yajnavalkya instructed king Janaka on another occasion on the Supreme Truth, is being given in this section.

It is said that the sage visited the king while seated on his throne in his palace. Seeing the sage approaching him the king rose up from his throne, as a mark of honour and approached Yajnavalkya with all humility of a suppliant disciple, saluted him and then prayed for further instructions.

A person who wants to travel to a far distant place takes a chariot, if he is to travel by land. If he is to go across a river or sea, he makes ready a boat. Thus the means to be adopted, depends upon the destination to be reached. One should know the destination before one puts into use the conveyances that are at his disposal, for the particular conveyance to be used depends on the place one has to reach. King Janaka was fully equipped with a controlled and unperturbed mind, the knowledge of the secret names of Brahman such as consciousness, love, truth, infinity, bliss, stability, and the rest referred to in the preceding section. He was an adept in several meditations. In addition to these two equipments, he was also wealthy and venerable and adored by his subjects and friends, a master scholar in the lore of *vedic* learning, and well-informed about spiritual doctrines contained in the Upanishads. Thus he was well-equipped with all necessary materials required for the long travel in the spiritual path. But he did not know the destination, the ultimate Goal of life. Yajnavalkya knew this fact and in order to instruct him on the subject, he put a leading question and asked him where he would go when he was separated from his body and organs.

This can be known through an analysis of the empirical conditions wherein the Consciousness moves without being attached and identified with the body and organs. It is generally observed that the Consciousness is identified with the body and organs through which it effects all perception, moves as the body moves, roams about wherever the body goes, and performs actions as the body acts. But, there ought to be that state wherein the Consciousness remains disidentified from the body, and yet functions in a person. What are those states wherein the Consciousness functions without getting identified with the body? The answer to this question gives the clue to the ultimate Goal to be reached.

Janaka said that he did not know anything about either the goal to be reached or the means thereto. Then, Yajnavalkya started an exposition on the condition of the Consciousness in the three states of waking, dream and deep sleep.

इन्धो ह वै नामैष योऽयं दक्षिणेऽक्षन्पुरुषः; तं वा एतमिन्धं सन्तमिन्द्र
इत्याचक्षते परोक्षेणैव; परोक्षप्रिया इव हि देवाः प्रत्यक्षद्विषः ॥२ ॥

2. (Yajnavalkya said:) That which is this being in the right eye is verily *indha* by name. Despite its being *indha,* (they) indirectly call him *indra* only. Because gods seem to like indirect names and dislike direct names.

The Upanishad says that the principle which is in the right eye is the special seat of manifestation of the supreme Being for all objective perception in the state of waking. Herein, the individual consciousness is identified with the gross experiences of this external world. This Being is called by the name *indha,* on account of its being the enjoyer of the gross objects in the waking state. It has already been said, in *mantra* II-iii-5, that the subtle form of the Being is in the right eye. This principle, which is specially manifest in the right eye, is the same as that which is the subtle principle in the sun, and hence resplendence is obviously attached to it. Therefore, it is known by the name *indha.* This term *indha* means illuminating or lustrous. Although It is known as *indha,* gods indirectly call him *indra,* since they are said to be fond of indirect names. This is about the Self in the waking state where the right eye, which is generally the more powerful between the two, is the seat of perception and from where it is transferred to other organs. Hence, the right eye is said to be the seat of the Self in the waking state. It is called *vaisvanara* who is outwardly cognitive, having seven limbs, nineteen mouths, and enjoying the gross perceptions of the world (vide Man. Up. 3).

अथैतद्वामेऽक्षणि पुरुषरूपमेषास्य पत्नी विराट्; तयोरेष संस्तावो य एषोऽन्तर्हृदय आकाशः; अथैनयोरेतदन्नं य एषोऽन्तर्हृदये लोहितपिण्डः; अथैनयोरेतत्प्रावरणं यदेतदन्तर्हृदये जालकमिव; अथैनयोरेषा सृतिः संचरणी यैषा हृदयादूर्ध्वा नाड्युच्चरति; यथा केशः सहस्रधा भिन्न एवम्; अस्यैता हिता नाम नाड्योऽन्तर्हृदये प्रतिष्ठिता भवन्ति, एताभिर्वा एतदास्रवदास्रवति; तस्मादेष प्रविविक्ताहारतर इवैव भवत्यस्माच्छारीरादात्मनः ॥३ ॥

3. (Yajnavalkya continued:) "Now this form of the being in the left eye, is his wife, *virat.* That which is this space in the innermost heart is the meeting place of both of them. Now, that which is this red lump (of blood) in the innermost heart is the food of both of them. That which is this net, as it were, in the innermost heart, is the covering of both of them. That nerve which rises upward from the heart is the passage for movement of both. Just as a hair is divided thousand times, even so, these nerves of this (body), called *hita,* are situated in the innermost heart. It is through these nerves, that this (food) passes and circulates (throughout the body). Therefore, this (subtle body) is, as it were, the enjoyer of the subtler food than this corporeal body."

Having dealt with the form of the conscious principle in the right eye which effects gross perception during the waking state, the present *mantra* tells about the form of that principle which is in the left eye. It is the other half of the principle which is externally cognitive and which is the substrate for all types of gross perceptions in the state of waking. When these two forms which are analogous to a couple, unite, that is to say, when matter is enjoyed by its enjoyer which is the Self known as *vaisvanara,* one cognises the external universe of names, forms, thought, emotion and actions of body and organs. The analogy of husband and wife relationship between the right and left eye, the twin instruments of cognition, is to show that perception takes place in the waking state on account of the contact of the perceiver with the object of perception, and not when any one of the two is absent. The perception in the waking state is dependent upon both the subject and object. Hence, there is that which is known as subject-object distinction with the object confronting the subject, in the waking state.

But, when both these are united in the innermost space of the heart, it is known as the dream state of the individual. This unity which takes place in the heart, refers to that state of consciousness wherein subject-object distinctions vanish, because in this state, the mind alone is both the subject and object. The individual no more depends upon the material from outside for experiences. The space in the innermost heart, which is the seat of all impressions of gross perceptions of the waking state of the individual consciousness, is the place of their meeting where they, the subject and object, become one and start experiencing the subtle impressions of the waking state which have been stored in that space. Thus the Self which was externally cognitive and was known by the name *vaisvanara,* is now termed as *taijasa,* by virtue of his being the Light itself. Another *sruti* says: "there, in dreaming state, that God experiences his own greatness, He sees all, himself being all" (Pr. Up. IV-5). But then, a question may be raised how when an individual is devoid of external perceptions and does not behold, touch, smell, sound or taste, does not perform any other activity with the motor organs, he can be said to visualise different perceptions, hear different sounds, feel different sensations, in the state of dream. The *sruti* furnishes the answer.

Now, that which is this red lump of blood in the innermost heart representing the storage of impressions of gross perception, is the food, the material for all perception of both the *vaisvanara* and *taijasa.* Just as the blood is the finest essence of the food in the body, even so, the impressions are the subtlest form of gross enjoyments. Every experience in the waking state leaves a mark in the subconscious mind of the individual, which in course of time takes the form of *vasana,* which in turn assumes the form of desire for repeating the experience. All these are embedded in the subtle body of the individual, and spring up in the dream state. These impressions indeed are the food, as it were, on which the subtle body, the *taijasa,* is nourished.

That which is like a network of most subtle nerves in the innermost heart is the covering of both. The Self is withdrawn inside even as a couple withdraw themselves within a covering soon after their supper. This also indicates that the individual consciousness which is externalised in the waking state, withdraws itself from the field of gross activity, even as a couple withdraw themselves from other activities and sleep within a covering. This may also mean that the body and the senses have gone to take rest after the hard work of the day. Here, the consciousness in the state of dream alone is meant.

That nerve, *hita* by name, which shoots upward from the heart where impressions are stored, is the passage or the path for the movement of both. It is through this passage the consciousness enters into the dream state and comes back to the waking condition. We may say that this nerve is the passage for outward and inward flow of individual consciousness, even as we have a common passage in our house through which we come out and enter into its innermost chambers. This nerve is very fine. It is as fine as a hair the thickness of which is split into a thousand times. Extremely fine nerves are situated in the heart. They are not visible even to the most powerful microscope.

When objective consciousness is withdrawn, it is through these nerves that it gets united in the heart and becomes subjectively conscious and enjoys subtle objects, independent of the physical body and organs. The impressions of the objects enjoyed in the waking state are revived in the dream condition and circulated throughout the network of these nerves, and again perceived through the mind. The *mantra* states that this food passes and circulates throughout the body. It means that in the dream condition, the impressions are revived and perceived in the subtle body. Hence, this subtle body which is inwardly conscious, is the perceiver of subtler forms. The Self identified with the subtle body and known by the name *taijasa* is subjectively conscious, and experiences subtle objects through the mind, while the Self identified with the gross body known by the name of *vaisvanara* is objectively conscious and enjoys gross objects through body and mind. Hence, the material perceived by the Self associated with the subtle body is finer than that perceived by the Self associated with the gross body and organs.

तस्य प्राची दिक् प्राञ्चः प्राणाः, दक्षिणा दिग्दक्षिणे प्राणाः, प्रतीची दिक् प्रत्यञ्चः प्राणाः, उदीची दिगुदञ्चः प्राणाः, ऊर्ध्वा दिगूर्ध्वाः प्राणाः, अवाची दिगवाञ्चः प्राणाः, सर्वा दिशः सर्वे प्राणाः, स एष नेति नेत्यात्मा; अगृह्यो न हि गृह्यते, अशीयो न हि शीर्यते, असङ्गो न हि सज्यते, असितो न व्यथते न रिष्यति; अभयं वै जनक प्राप्तोऽसीति होवाच याज्ञवल्क्यः। स होवाच जनको वैदेहः, अभयं त्वा गच्छताद्याज्ञवल्क्य यो नो भगवन्नभयं वेदयसे; नमस्तेऽस्तु; इमे विदेहाः, अयमहमस्मि ॥४ ॥

॥इति चतुर्थाध्यायस्य द्वितीयं ब्राह्मणम् ॥

4. "The eastern quarter (or direction) is his eastward vital air; the southern quarter is the southward vital air, western direction is the westward vital air; the northern quarter is the northward vital air; the above direction is the upper vital air; the direction below is the lower vital air; all quarters are all vital airs; this Atman is that which is indicated by 'not this, not this'. It is imperceptible, for it is not perceived. It is unshrinking for it does not shrink. It is unattached, for it does not attach. It is untrammelled, it does not suffer, does not perish; indeed the fearless (state of Brahman), O Janaka, have you attained"—said Yajnavalkya. Janaka of Videha said: "To you, O Yajnavalkya, may the fearless (state of Brahman) go, who, revered sir, have made known to us the fearless (state of Brahman). Salutations be to thee. This empire of Videha and I are (at your service)."

The Self identified with the gross body functions in the gross realm, in the waking state. Identified with the heart, It moves in the subtle body in the dream state. This Self identified with the heart, independent of the gross body and organs, rests in the vital force. When the enjoyments of the dreaming state gets fainter and fainter till there is almost a total cessation of the activities of the heart, then it is said to have become identical or unified with the vital force. The Chhandogya Upanishad also agrees with this view that in deep sleep, the *prana* absorbs the organs and the mind (IV-iii-3). The same Upanishad further states that the mind is tethered to *prana* in deep sleep (VI-viii-2). Thus, the mind with all the organs gets united in the vital force in deep sleep. When the dreaming Self becomes identified with the vital force, he identifies himself with everything in the universe which is comprised of the vital force alone. This is expressed in the *mantra* by the statement that the eastern quarter is his eastern vital air, the southern quarter is the southern vital air, the western quarter is the western, the northern quarter is the northern, the upper quarter is the upper, the lower quarter is the lower, and all quarters are all vital airs. The Self gets united into the cosmic *prana* which is nothing but the supreme Self. This supreme Self with which the individual Self is identified is described as 'not this, not this'. The portion of the *mantra* beginning with 'this Atman is that which is indicated by 'not this, not this',' and ending with 'it does not perish', has already been explained under *mantra* III-ix-26.

In fulfilment of his promise that he would tell whither one would go when liberated from this body, Yajnavalkya explained thus to king Janaka about the different states in which Consciousness identifies itself with body, mind and *prana,* viz., the waking, dream and the deep sleep states. Finally, the sage also instructed him about the supreme Self, the attainment of which makes one completely fearless and which alone is worthy of attainment. A controlled mind, meditation on secret doctrines, possession of wealth, veneration, erudition in *vedas*, and scholarship in

Upanishads serve as equipment only for one who wishes to attain that state of supreme Bliss and Fearlessness.

Janaka was full of gratitude to the sage for having taken him to that supreme, fearless state of Brahman and as a mark of respect, placed his entire kingdom and himself at the service of the sage.

Summary

In this section, starts an enquiry into the three states of waking, dream and deep sleep, for analysing the nature of the true Self, and the subject is continued in the succeeding section also. Though some may say that the subject matter here is the same as in the Mandukya Upanishad, there is some difference in the methodology adopted in the two Upanishads in arriving at the true Self as identical with the supreme Brahman.

One should not forget the fact that all enquiry about the three states is being made while one is in the waking state, one among the three states under enquiry. While the two states of dream and deep sleep can easily become objects of enquiry, it is a little difficult to bring the waking state also as an object all the while remaining identified with that state. It is similar to the study of one's own mind through the mind. Mind can easily enquire and analyse all objects except itself. In the study of one's own mind, the mind has to become the subject and object which is a novel way of thinking for the novice. Knowing this difficulty, the enquiry starts with the study of the present condition of our waking state. We must know exactly where we stand.

While generally one thinks oneself as a separate isolated individual Mr., Miss or Mrs. So and so, a member of a particular family, with some related and some others unrelated, some friends and some enemies, belonging to a particular place or country having a defined status in the society around him, and so on and so forth, the truth is that every one is inextricably connected with the whole universe, connected organically and vitally. This oneness that exists among the individual beings themselves and the objects of this world is corroborated by the recent scientific discoveries, the statements in the scriptures and the experience of the discriminative mind. The influence exerted on the earth by the distant sun and moon and other planets and stars is very well known. One's breath would stop, if one thinks what would happen to this small planet called earth if the other planets were to change their course of movement, or itself stops its rotation on its axis and revolution round the sun. In order to bring home to our minds the real state of affairs, this section of the Upanishad deals with the deeper implication of life, by unfolding the great secret of the oneness of existence. In the waking state, the Self is stated to be in the right eye and It is called *indha* which word suggests Its illuminating, lustrous and radiant nature. The great non-dual Reality becomes, as though, the individual *jiva* and acts through the mind and the senses. It not only illumines the intellect, but also the objects outside. It is this name *indha* which is commonly known as *indra,* the king of the celestials in the heaven, the chief among the organs in the body. The Upanishad here makes an interesting remark that, even as respected and elderly persons do not like to be called by their direct names, gods also do not like to be referred to by their direct names. Therefore, scriptures have changed *indha* into *indra.* This reveals the secret of the impersonal nature of the gods who dislike personal and direct approach.

The left eye which is the counterpart of the right eye is symbolised as the wife of *indra.* The two eyes stand for the cosmic *virat* and His own energy. Every activity in the waking state involving subject-object relation starts from the heart, and when the activity stops, the mind returns to its source.

The Upanishadic seers who were well-versed in physiology and psychology and connected subjects, give the working of the mind-principle in the dream state. The mind goes into the space inside the heart which has a pericarp and a network of very subtle nerves which no scientific instrument has so far discovered and will be able to discover in future. The heart is said to be the inner chamber for the Consciousness and its energy to rest after the work in the waking state. The subtle nerves here referred to are named *hita* signifying that they are very conducive and helpful. These nerves are the passage for the mind to move in dream, experiencing pleasure and pain, without the help of external gross objects.

Passing through the two states of waking and dream, the Self in deep sleep enters into the deepest recess in the heart, when it completely disconnects itself from both the external and the internal world. The ego principle which dominates in the waking state boils down into an ethereal substance in dream, and almost into a vacuum in deep sleep. The ego which is really nothing, assumes everything in the waking state, and as a consequence, suffers disappointment, failure and frustration. When the ego subsides in deep sleep, the *prana* which is universal, energises and enlivens, as it were, the whole system. This is the secret of one getting refreshed and revitalised when one wakes up from a good deep sleep. It is a simple and well-known fact that undisturbed deep sleep recoups the body and mind, when there is no taking in of nutritious diet, vitamin and enzyme tablets or tonics. In deep sleep, the Upanishad says that the cosmic *prana* which is everywhere in space, in all directions, energises the body and the mind. The ego which is obstructing the inflow of this great cosmic energy, in the waking state and also in the dreaming state to some extent, subsides in deep sleep and in rushes the universal *prana.* The whole cosmos embraces the *jiva* in deep sleep. The *jiva* in sleep becomes one with the universal energy. In short, the *jiva* which has been thinking as finite, mortal and miserable, realises its real nature as the infinite, immortal and blissful Atman. That this Atman is indescribable in positive terms is revealed by the fact that the Upanishad describes It as 'not this, not this'. He is incomprehensible, inscrutable and undecaying. The section concludes by saying that the Supreme is Fearlessness which is another term for the non-dual, unobjectified Existence-Knowledge-Bliss.

Thus Ends the Second Section Entitled
Kurcha-Brahmana in the Fourth Chapter

SECTION III

JYOTIR-BRAHMANA

In the just preceding section, it has been stated that the Self identifies itself with the three states of waking, dream and deep sleep and transcends the three. It is expressed through the word *abhayam,* fearlessness. It has also been said that the Self identified with the body and organs together with its accompanying factors, *indha* by name and generally called *indra,* has its seat in the right eye during the waking state; that the Self identified with the heart is inwardly cognitive and has finer experience in the dream state; that the Self identified with the vital force is a mass of knowledge in the deep sleep state, and that lastly, the Self indicated by 'not this, not this' which is beyond the realm of all relative experience and which is called by its numerical designation *turiya* is *abhayam,* fearlessness.

In the present section, the same Self is the subject-matter of discussion. Valid reasoning is set forth in order to establish that the Self which is identified through ignorance with different states of experience is essentially different from them and is non-dual and infinite. In the course of the discussion, it is shown that the Self is the Light of all lights, the source of all experience in all the states, and is independent of all relative attributes and limitations. This is done by the successive analysis of the nature of the Self and its limiting adjuncts.

जनकं ह वैदेहं याज्ञवल्क्यो जगाम; स मेने न वदिष्य इति; अथ ह यज्जनकश्च वैदेहो याज्ञवल्क्यश्चाग्निहोत्रे समूदाते, तस्मै ह याज्ञवल्क्यो वरं ददौ; स ह कामप्रश्नमेव वव्रे, तं हास्मै ददौ; तं ह सम्राडेव पूर्वं पप्रच्छ ॥१ ॥

1. Yajnavalkya went to Janaka, the king of Videha. He bethought: I shall not speak. Now, it is said, when Janaka, the king of Videha, and Yajnavalkya had a discussion about *agnihotra,* then Yajnavalkya had given him a boon. He (Janaka) had then asked for permission for putting any question of his option. To him indeed he granted that (boon to ask questions freely). (So) the king asked him first.

With the customary practice of starting the topic with the introduction of suitable story, for eulogisation of the *vidya* which is contained in it, and also for facilitating easy understanding of the abstruse subject, the section starts with a conversation between king Janaka and sage Yajnavalkya, to explain the nature of the transcendent Light which is the ultimate cause of all cognitions, the only truth that shines through, interpenetrates and keeps up the world phenomena.

Thus the story goes: Yajnavalkya went to Janaka, the king of Videha, for obtaining wealth and cattle. While starting, he decided not to have any lengthy discussion with Janaka. On a previous occasion, Yajnavalkya had a discussion with Janaka on the topic of *agnihotra* sacrifice. Pleased with latter's grasp of the subject, the sage gave him a boon and Janaka then asked permission to put any number of questions of his option, and it was granted to him. Janaka did not at that time make use of the boon and ask of him about the nature of the Atman, for the subject would have been irrelevant on that occasion. The Atman, the Self, is independent of the performance or non-performance of rituals like *agnihotra* and the like which are productive of only transient results.

Finding a suitable opportunity on the present occasion, Janaka on the strength of the boon then granted, started putting a series of questions on the nature of the supreme Reality.

याज्ञवल्क्य किंज्योतिरयं पुरुष इति । आदित्यज्योतिः सम्राडिति होवाच, आदित्येनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति; एवमेवैतद्याज्ञवल्क्य ॥२ ॥

2. (Janaka questioned) thus "O Yajnavalkya, which is the light of this person?" "The light of the sun, O king", said (he), "by the light of this sun, indeed, one sits, walks about, works and comes back." "So it is, indeed, O Yajnavalkya" (—said Janaka).

purusha here means a person, the being consisting of the combination of causes and effects and having head, hands and the like, just an ordinary man. The discussion starts with the question by Janaka as to what serves as light for this person. Janaka's intention in asking this simple question as to the light with the help of which a man discharges his daily duties of life, is to know finally that Light which is the ultimate cause of this phenomenal show. The wise sage Yajnavalkya who knew the purpose of the king gave the simple reply that it is the light of the sun. For, every man, the being identified with the aggregate of the body and organs, has to depend on the extraneous light of the sun for all his movements concerning the business of life. But, that this extraneous light is only temporary and is, therefore, incapable of being the cause for the functioning of the intellect is being revealed step by step, through the discussion in the form of further questions and answers. King Janaka acquiesced the answer given by the sage and pursued the matter in the succeeding *mantras*.

अस्तमित आदित्ये याज्ञवल्क्य, किंज्योतिरेवायं पुरुष इति; चन्द्रमा एवास्य ज्योतिर्भवतीति, चन्द्रमसैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति; एवमेवैतद्याज्ञवल्क्य ॥३ ॥

3. (Janaka then questioned) thus: "O Yajnavalkya, which is the light of this person after the sun has set?" "The moon indeed becomes his light; by the light of this moon, indeed, one sits, walks about, does work and comes back" (—replied

Yajnavalkya), "So it is, indeed, O Yajnavalkya" (—said Janaka).

Likewise, when the sun sets, the moon serves as the source of light for man to carry out his normal duties during night. This light also is external to oneself.

अस्तमित आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते किंज्योतिरेवायं पुरुष इति; अग्निरेवास्य ज्योतिर्भवतीति, अग्निनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति; एवमेवैतद्याज्ञवल्क्य ॥४ ॥

4. (Janaka asked again:) "O Yajnavalkya, which is the light of this person, when the sun and the moon have set?" "Fire indeed is his light; by the light of this fire, indeed, one sits, walks about, does work and comes back" (—replied Yajnavalkya). "So it is, indeed, O Yajnavalkya" (—said Janaka).

In the absence of both sun and moon, fire serves as light for him. On a dark night, when the sun has set and the moon also does not shine, as in the new moon night or on a cloudy night, one kindles the fire, takes a torch or some other lamp for doing one's work. This light also is external to the man.

अस्तमित आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते, शान्तेऽग्नौ किंज्योतिरेवायं पुरुष इति; वागेवास्य ज्योतिर्भवतीति, वाचैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति; तस्माद्वै सम्राडपि यत्र स्वः पाणिर्न विनिर्ज्ञायते, अथ यत्र वागुच्चरति, उपैव तत्र न्येतीति; एवमेवैतद्याज्ञवल्क्य ॥५ ॥

5. (Janaka now asks:) "O Yajnavalkya, which is the light of this person when the sun and moon have set and fire also is put off?" "Speech indeed is his light; by the light of this speech, indeed, one sits, walks about, does work and comes back. Hence, O king, even when one's hand cannot be distinguished, then wherever the speech is uttered, one can indeed, approach there" (—replied Yajnavalkya) "So it is, indeed, O Yajnavalkya" (—said Janaka).

When every light in the form of sun, moon and fire has ceased to shine, speech which here means sound serves the purpose of light. Sound stimulates the ear and the man, by connecting his mind with the ear, is able to know the meaning and the source of the sound and can act up to it.

Even in pitch darkness, as on a new moon night when the sky is full of clouds hiding even the little light that comes from the stars, one can hear the advice of a friend and can act according to it. In pitch darkness, hearing of the sound of some one shouting at a distance or barking of a dog, a cry or a roar, one can walk towards that direction. Speech or sound serves here as light for him.

Sound here is only illustrative and it includes the other objects such as, smell, touch and taste which also stimulate their respective organs. Through these organs of sense the mind propels the motor organs to do their respective functions in the absence of light for the eyes.

अस्तमित आदित्ये याज्ञवल्क्य, चन्द्रमस्यस्तमिते, शान्तेऽग्नौ, शान्तायां वाचि किंज्योतिरेवायं पुरुष इति; आत्मैवास्य ज्योतिर्भवतीति, आत्मनैवायं ज्योतिषास्ते पल्ययते कर्म कुरुते विपल्येतीति ॥६ ॥

6. (Janaka puts the next question thus:) "O Yajnavalkya, which is the light of this person, when the sun and moon have set, fire has gone out, speech has been hushed?" (Yajnavalkya answers) thus: "The Self indeed is his light. By the light of this Self, indeed, one sits, walks about, does work and comes back."

Now, Janaka comes to the main subject which he was driving at through his earlier four questions. He refers to a condition in which man has no external light such as the sun, moon, fire, sound and other objects. What is the source of light to the man while dreaming or asleep? There must be some light which enables him to visualise the dream and also to experience the joy of deep sleep. In these two states, there is completely no extraneous light. Neither can it be anything pertaining to cause and effect or subject-object relation as in the waking state. Which is the light then? The answer is given by the sage that Self indeed is his light, for in the light of the Self alone does the person in dream sits, walks about, goes to work and comes back. This is being explained further in the succeeding *mantras*.

कतम आत्मेति; योऽयं विज्ञानमयः प्राणेषु हृद्यन्तर्ज्योतिः पुरुषः; स समानः सन्नुभौ लोकावनुसंचरति, ध्यायतीव लेलायतीव; स हि स्वप्नो भूत्वेमं लोकमतिक्रामति मृत्यो रूपाणि ॥७ ॥

7. (Janaka seeks further explanation) thus: "Which Self (do you mean)?" (Yajnavalkya explains:) "This person consisting of intelligence, (residing) among the organs, (and which is) the internal light within the heart. Being similar (in form to the intellect) he moves about in both the worlds, thinks as it were, functions as it were. Because, he having entered into dream, transcends this world (of waking), the forms of death."

It has been said that man contains within himself the entity which serves the purpose of light for him and which is different from all forms of extraneous lights. But it remains yet to be considered as to whether or not that entity, the Self, is one among the several aggregates of the body, organs, vital force and mind. So, Janaka raises the question as to which Self is meant by the sage. The question is fully justified, since man contains within himself so many things like the limbs, the senses, the mind, the intellect and the ego which have different properties and varying functions.

Yajnavalkya replies that the Self is this infinite entity known as *vijnana-maya,* identified with the intellect. Here, the suffix *mayat* in *vijnana-maya* does not mean modification, but abundance as in the case of *ananda-maya* occurring in *mantra* II-8 of the Taittiriya Upanishad. It denotes the essence of the *purusha* which is identified with the intellect.

The Self resides among the organs—says this *mantra.* Evidently it is different from them. It is not identical with the organs. And It is the light within the heart. Because, heart, as it has been shown in the preceding chapter, is the seat of the Self. The intellect, being transparent and very near the Self, easily reflects the sentience of the Self. This reflection is transmitted next to the mind, then to the organs and lastly to the body. So, the aggregate of the body and organs, which are really inert, appear as though sentient. The Self alone illumines the internal and external objects, just as light inside a glass globe illumines the things that are inside and outside the globe.

By assuming the likeness of the modifications of the intellect He moves about in both the worlds. As a white crystal becomes similar in colour to the colour of the flower that is placed near it, so does the pure Self assume the attribute of every internal function that comes to It, giving the latter an impetus and a force in the form of consciousness which really belongs to the former.

Thus does He continue his role of transmigration in the ocean of metempsychoses. In reality, He does not transmigrate. Being apparently caught in the mire of illusory attributions, He appears to move about in the same way as the moon seems to move, although it is the clouds that really move.

He thinks as it were. The Self seems to think in relation to the intellect, and the latter seems to shine in relation to the former. This is due to an illusory mutual superimposition, attributed to primeval nescience. This is the case in all relative activities.

When the intellect assumes the state of dream, the Self being similar in form to every form of the intellect, as explained above, and being cognisant of the dream objects, transcends this waking world. The lights of this world cease there. It is the Self who shines and keeps up the dream phenomena. The dream is another world where there seems to be greater freedom of enjoyment.

It is said that He transcends the forms of death. Body, the vital force and the organs operating in the waking state are the forms of death, because they are continually subject to change and they exhaust the energy of man. The Self, who transcends them, is different from them.

The *mantras* that follow contain Yajnavalkya's further explanation.

स वा अयं पुरुषो जायमानः शरीरमभिसंपद्यमानः पाप्मभिः संसृज्यते; स उत्क्रामन् म्रियमाणः पाप्मनो विजहाति ॥८ ॥

8. He, indeed, is this Person who when born assumes a body, is associated with evils. He, departing while dying, casts off the evils.

As the Self lights up the waking and the dream-world successively, and with identification with the intellect it goes on migrating from one state to the other, even so, he migrates through birth and death, from this world to another or from one body to another body.

Migrating from dream to waking, he is attached to the forms of death. So also when he is born again he is attached to evils in the forms of body and organs which are the support or source for righteousness and unrighteousness, merit and demerit.

As the *purusha* while entering into the dream state quits the waking world, so does he cast off all the evils at the time of death when he departs from this world.

Thus, it is proved that the Self is different from and independent of the body, and that taking another life after death is similar to entering into the dream state from the waking state.

तस्य वा एतस्य पुरुषस्य द्वे एव स्थाने भवतः — इदं च परलोकस्थानं च; सन्ध्यं तृतीयं स्वप्नस्थानं; तस्मिन्सन्ध्ये स्थाने तिष्ठन्नेते उभे स्थाने पश्यति—इदं च परलोकस्थानं च । अथ यथाक्रमोऽयं परलोकस्थाने भवति तमाक्रममाक्रम्योभयान्पाप्मन आनन्दांश्च पश्यति; स यत्र प्रस्वपिति, अस्य लोकस्य सर्वावतो मात्रामपादाय स्वयं विहत्य, स्वयं निर्माय, स्वेन भासा, स्वेन ज्योतिषा प्रस्वपिति; अत्रायं पुरुषः स्वयं ज्योतिर्भवति ॥९ ॥

9. Verily, there are two abodes of this person (under discussion). (The two abodes are) this (waking state) and the next world (deep sleep state). The junction (of these two) is the third, the dream state. He visualises both the abodes, this

and the next world, while staying in that place of junction. Now, in proportion to the material for support, he goes to the next world; having gained that material support, he visualises both evils and joys. When he dreams, he having taken away a little of this all-containing world, having made himself insensible, having created by himself, dreams by his own effulgence and light. Here (in this state) does this person himself become the light.

Taking his stand on the ground of the common experiences of waking, dream and deep sleep state, Yajnavalkya tries to separate the witnessing consciousness or the Self which serves as the light for the man in all states.

These three states are referred to as three worlds for him. The third world which is the state of dream, is the joining link between the two, the waking and the sleep worlds. The person depends upon the impressions of the waking experiences for his dreams. The impressions of the waking experience form the material for the dream. Sri Acharya Sankara interprets the 'next world' in the *mantra* as the world to be experienced after we have given up the body. The states of sleep and death are practically similar.

He visualises both evils and joys. The evils are the body and organs in the waking state, as explained in the previous *mantra*. For his dream, a dreamer depends upon the impressions of the waking experiences which are the concomitants of the evils. Thus he visualises the evils. Similarly, he visualises the joys belonging to dream as well as the deep sleep state.

How does he dream? This is further explained. When he dreams (i) he takes of a little of the impressions of this all-containing world of the waking state, (ii) he himself puts his body aside and creates a new body in its place, (iii) he dreams by his own effulgence and light, and (iv) he becomes light himself.

The subject of the waking world contains within himself the subject and the object of the dream-world. While dreaming, the waking individual himself becomes both the subject and the object. But the unique power of creativity belongs to the witnessing Self who remains in all the three states, being the self-effulgent Light in them. The dream world, being his creation, is lighted by no other light than the Self. He himself becomes the light.

न तत्र रथा न रथयोगा न पन्थानो भवन्ति, अथ रथान्रथयोगान्पथः सृजते; न तत्रानन्दा मुदः प्रमुदो भवन्ति, अथानन्दान् मुदः प्रमुदः सृजते; न तत्र वेशान्ताः पुष्करिण्यः स्रवन्त्यो भवन्ति, अथ वेशान्तान् पुष्करिणीः स्रवन्तीः सृजते; स हि कर्ता ॥१० ॥

10. There are neither chariots, nor horses, nor the roads in that (state of dream), but (the Self) creates chariots, horses and roads. There are neither joys, nor delights, nor rejoicings, but (the Self) creates joys, delights and rejoicings. There are neither tanks, nor lakes, nor rivers, but (the Self) creates tanks, lakes and rivers. For, He is the creator.

This *mantra* shows the wondrous power of creativity of the Self, and establishes His nature as the transcendental Light.

तदेते श्लोका भवन्ति ।
स्वप्नेन शारीरमभिप्रहत्यासुप्तः सुप्तानभिचाकशीति ।
शुक्रमादाय पुनरैति स्थानं हिरण्मयः पुरुष एकहंसः ॥११ ॥

11. There are these verses (regarding) this: Having made the physical body insensible in dream, he cognises the dormant experiences (in the sub-conscious mind), while he himself does not sleep. Then that radiant person who moves alone, again comes to the state (of waking).

The Self-effulgent Atman alone is the real creator and cogniser and by Its light alone, the different states are kept up. He is the radiant self-effulgent person who moves alone. He moves alone and He comes in conjunction alternately either with the mind alone, or with the mind and the organs, in the states of dreaming and waking, respectively. He, being independent of mind and organs, is free to move alone from one state to another.

प्राणेन रक्षन्नवरं कुलायं बहिष्कुलायादमृतश्चरित्वा ।
स ईयतेऽमृतो यत्रकामं हिरण्मयः पुरुष एकहंसः ॥१२ ॥

12. While protecting the inferior (loathsome) nest (of the body) by the vital force, the Immortal roams outside the nest. That Immortal and radiant Being who roams alone attains whatever He wants.

The inferior nest is the loathsome body which is full of filthy objects. It is kept up by the vital force in dream and deep sleep states.

The immortal Being as though roams outside the body. It is not concerned then with the bodily functions. Though it stays in the body, yet like ether, It remains unconcerned with it.

स्वप्नान्त उच्चावचमीयमानो रूपाणि देवः कुरुते बहूनि ।
उतेव स्त्रीभिः सह मोदमानो जक्षदुतेवापि भयानि पश्यन् ॥१३ ॥

13. The god, while attaining to high and low (states) in the dream, assumes manifold forms. It is sometimes seen as if enjoying with women, sometimes laughing, and even beholding fearful (things).

In dream, led by impressions embedded in the mind, He goes on attaining the states of either gods or animals or birds. He experiences both pleasure and pain.

आराममस्य पश्यन्ति, न तं पश्यति कश्चन ॥ इति ॥

तं नायतं बोधयेदित्याहुः । दुर्भिषज्यं हास्मै भवति यमेष न प्रतिपद्यते । अथो खल्वाहुः, जागरितदेश एवास्यैष इति; यानि ह्येव जाग्रत्पश्यति तानि सुप्त इति; अत्रायं पुरुषः स्वयं ज्योतिर्भवति; सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥१४ ॥

14. (Yajnavalkya continued:) "His pleasure ground (only do they) visualise, none visualises Him (at all). (Physicians) say thus: 'one should not rouse him all of a sudden (from sleep). It becomes difficult for him to cure that, to which he returns not'. And then, (some) say: 'this is only his state of waking, because whatever one beholds in waking state, those (he

beholds) when (he is) asleep (dreaming).' Here (in the dream state) this person himself becomes the Light." (Janaka said:) "I give you a thousand cows to your venerable self. Do tell me beyond this about liberation."

The impressions of the waking state, such as chariots, roads, houses, cities and the like alone one sees. The dream world is expressed metaphorically as the sport projected by the Self. The impressions are His manifestations. Everyone sees only His play or manifestations, but none sees Him, since He is supra-sensuous and transcendental. Acharya Sankara states in this context that the Upanishad in this *mantra* pities mankind which is unfortunate enough not to see the Self, although It is totally distinct from the body and organs and is present before their very eyes and is capable of being seen. The truth is that in dream, the Self becomes clearly distinct and is itself the Light.

One should not rouse a sleeping man all on a sudden. According to *ayurveda,* the science of Indian medicine, it is said that the Self leaves the body through a particular organ and entering into the throat enjoys the dream objects. In case of violent rousing, there is every chance of its missing the particular organ which has its centre in the brain, through which it has left, and thereby the person may develop blindness, deafness and the like, due to damage of that particular brain-centre. This citation of an *ayurvedic* truth is intended to prove the self-luminosity of the *purusha* in dream who remains then isolated from the body and organs.

Some others opine that the dream is only the state of waking. It is identical with the waking state, because whatever one beholds in the waking state, that alone he sees in dream. Hence, he is not the Light of all lights. This is not the correct view. One dreams only when the organs have ceased to function, which fact has already been expressed by the Upanishad in *mantra* IV-iii-11. Therefore, in the dream state, the Self alone undoubtedly becomes the Light.

Having received satisfactory answers to his questions regarding the transcendental nature of the Self, Janaka offers to the sage, as recompense for his instructions, a thousand cows. What has been told is very much helpful for understanding the nature of the Self. But still, the *purusha* in dream is seen to be subjected to joy, fear, suffering and the like, though He transcends the forms of death. This doubt still haunted the mind of the king and he, therefore, prayed for further instructions on the subject.

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नायैव; स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवति; असङ्गो ह्ययं पुरुष इति; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥१५ ॥

15. (Yajnavalkya explained further:) "That (Self), having rejoiced, roamed about, and having merely seen good and evil, (he stays) in the state of deep sleep, again comes back by the same route through which he went, to the dream state only. He remains unattached by whatever he visualises in the dream there, because this Self is unattached." (Janaka said:) "So it is, indeed, O Yajnavalkya. I give a thousand cows to your venerable self. Do tell me that which is higher than this about liberation."

The *purusha* after, as though, rejoicing and roaming about and merely seeing good and evil pertaining to the dream state, enters into deep sleep state. Again, He comes back by the same route through which He went, to the dream state only.

Because in the dream state He is only a mere witness of the good or evil actions, He is free from their consequences in the form of merit and demerit. He is really unattached, being distinct from the body and organs. He always remains unattached. If He were attached to desires and the actions performed in dreams, He would have undergone the result of the same in the waking state. But actual experience is otherwise. This proves that He remains unattached in dreams.

The king again gives the sage a thousand cows, and asks for further instructions conducive to ultimate liberation through the knowledge of the self-effulgent Light, the Atman.

स वा एष एतस्मिन्स्वप्ने रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव; स यत्तत्र किंचित्पश्यत्यनन्वागतस्तेन भवति; असङ्गो ह्ययं पुरुष इति; एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते सहस्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥१६ ॥

16. (Yajnavalkya replied:) "That Self, verily, having rejoiced, roamed about, and merely seeing good and evil, in the dream, again comes back, by the same route through which he went to its original abode, to the waking state only. He remains unattached by whatever he visualises there in dream, because this person is unattached." (Janaka said:) "So is it, indeed. O Yajnavalkya, I give a thousand cows to your venerable self. Do tell me higher than this, for liberation itself."

In the course of returning from deep sleep, as shown in the previous *mantra,* the *purusha* comes to dream-state. Here again, He as though rejoices and roams about and merely sees good and evil, and then comes back to the waking state by the same route through which He went to sleep. Because He is unattached He is not touched by whatever He perceives in that state.

Now also the king offers a thousand cows to the sage and requests for further instructions.

स वा एष एतस्मिन्बुद्धान्ते रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति स्वप्नान्तायैव ॥१७ ॥

17. (Yajnavalkya instructed further:) That Self, verily, having rejoiced, roamed about and merely seeing good and evil in the waking state, again comes back, by the same route through which he went, to the dream state (or dreamless sleep).

From the dream state, the *purusha* comes to waking state and having experienced the good and evil effect of his *karmas,* again goes back by the same route through which He came, to the dream or dreamless sleep state.

Even in waking state, He remains a mere spectator of good and evil, and thus, He is completely free from agency and consequently from the evil of death in the form of desire, action and its result.

Here, the Self has been described from the standpoint of the ultimate Reality, independent of the limiting adjuncts. Agency is not natural to the Self. It is attributed to it by ignorance, due to the limiting adjuncts such as the intellect, the mind, the vital force, the organs and the body.

तद्यथा महामत्स्य उभे कूलेऽनुसंचरति पूर्वं चापरं च, एवमेवायं पुरुष एतावुभावन्तावनुसंचरति स्वप्नान्तं च बुद्धान्तं च ॥१८ ॥

18. As a great fish moves to both the banks, this side and the other side, even so, this person moves to these two states of dream and waking.

Yajnavalkya now gives an illustration to show how the *purusha* remains unattached. A great fish in a river goes on moving between the two banks of the river. While swimming, it is not at all affected by the intervening current of the water. Even so, the *purusha,* while moving from waking state to dream state and back again from the dream to the waking state, is not affected by the actions of the body and the organs as well as by their stimulating causes, desire and the subtle impressions, caused by ignorance which are forms of death.

तद्यथास्मिन्नाकाशे श्येनो वा सुपर्णो वा विपरिपत्य श्रान्तः संहत्य पक्षौ संलयायैव ध्रियते, एवमेवायं पुरुष एतस्मा अन्ताय धावति यत्र सुप्तो न कंचन कामं कामयते, न कंचन स्वप्नं पश्यति ॥१९ ॥

19. It is as a hawk or a falcon, having flown around in the sky and become wearied, folds its two wings and moves towards the nest, even so, this person runs to this state where being asleep, he does not desire any desire, does not see any dream.

This *mantra* throws more light upon the characteristics of the Self. It is of the nature of eternal peace. A falcon which having flown throughout the day in search of food, mate, etc., when wearied returns only to its nest. Similarly, when the man is tired of his actions in the waking state and the experiences in the dream state, he enters into deep sleep by withdrawing into himself all experiences pertaining to the two states of waking and dreaming, and rests in his own Self, the one non-dual, homogeneous absolute Consciousness.

In other words, the individual self, freeing himself from all relative attributes and limitations, is united with the supreme Self. But, this union is temporary and by the force of latent *vasanas* born of ignorance, he again comes back to the waking world or to the dream world.

The next *mantra* throws some light on the nature of the deluding ignorance. Is ignorance natural or extraneous to the Self? It is the definite conclusion of the scriptures that ignorance is extraneous, and therefore, liberation is possible. If it were the nature of the Self, then liberation would become impossible. Both scriptural conclusion and experience by the wise reveal the fact that liberation can be attained by the destruction of ignorance.

ता वा अस्यैता हिता नाम नाड्यो यथा केशः सहस्रधा भिन्नस्तावताणिम्ना
तिष्ठन्ति, शुक्लस्य नीलस्य पिङ्गलस्य हरितस्य लोहितस्य पूर्णाः; अथ यत्रैनं
घ्नन्तीव जिनन्तीव, हस्तीव विच्छाययति, गर्तमिव पतति, यदेव जाग्रद्भयं
पश्यति तदत्राविद्यया मन्यते; अथ यत्र देव इव राजेव, अहमेवेदं सर्वोऽस्मीति
मन्यते; सोऽस्य परमो लोकः ॥२० ॥

20. Verily, these are those nerves of this person, called *hita,* which are as minute as a hair split up a thousand-fold, full of white, blue, yellow, green (and) red (colour). And then when (in dream) they seem to be killing him, overpowering him, an elephant seems to be chasing him, himself seems to be falling into a pit, (in short) whatever terror (he) experiences in the waking state, that he imagines here (in dream) due to ignorance. And then, while he thinks as if he were a god or a

king, (or feels) I alone am all this, then that (the last one) is his supreme world (state).

A reference to the nerves called *hita* which are the seat of the subtle body, the repository of all subtle impressions, has been made in *mantras* II-i-19 and IV-ii-3. They are said to be full of white, blue, yellow, green and red coloured essences. The food in the process of digestion changes its colour owing to the intermixture of the humours in different proportions. It is said that the subtle nerves also through which the humours flow, assume different colours.

In the cryptic statement contained in this *mantra,* Yajnavalkya wants to show as to how a man who has not attained sufficient purity of mind is miserable in his dreams also. As he feels separate from the objects of the waking state, considering himself to be finite and other than them, he is subjected to the evils of death. In dream also, he does not realise his identity with the objects and commits the same mistake of thinking that they are external and outside, and therefore, someone seems to be killing him, another overpowering him, an elephant seems to be chasing him, and so on and so forth.

Thus, ignorance consists in the false identification with the finite results, in the conditioned self who feels himself limited. He has been as though cut off from his Source. Therefore starts desire in him for That from which he is separated. Desire is followed by action in the physical plane which produces results in the form of pleasurable and painful experiences.

This ignorance ceases when he attains sufficient purity of mind through meditation and realises his identity with the gods and the cosmic beings. Even in dream, such a one does not budge an inch from the realisation of his identity with all. Even a little failure in feeling this identity results in great fear (Tai. Up. II-7).

That is his supreme world. He comes to his natural state of the supreme Self. Ignorance is thus proved to be not a natural, inherent attribute of the Self, but adventitious to it. Therefore, elimination of it becomes possible.

तद्वा अस्यैतदतिच्छन्दा अपहतपाप्माभयं रूपम्। तद्यथा प्रियया स्त्रिया संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरम्, एवमेवायं पुरुषः प्राज्ञेनात्मना संपरिष्वक्तो न बाह्यं किंचन वेद नान्तरम्; तद्वा अस्यैतदाप्तकाममात्मकाममकामं रूपं शोकान्तरम् ॥२१ ॥

21. That indeed is his nature (who is) beyond desires, devoid of evil, free from fear. It is as a man when embraced by his dear wife, neither knows anything external nor internal, even so, this Person when embraced by the supreme Self, neither knows anything external nor internal. That indeed is the nature of this person with desires satiated, with the desire for Self, with no desire and without grief.

That indeed is the nature of this person. That identity with all, referred to in the preceding *mantra,* is the nature of the *purusha.* That He is beyond all desires and is in complete oblivion of this world phenomena is being explained by citing the example of a man in the full embrace of his dear wife. As long as they are separated from each other, their desire for being united remains unfulfilled and their minds are full of misgiving, fear and the like. But in close embrace, they are in unison. In that condition, they remain unaware of outer happenings or objects, as well as the inner states of their minds. Even so, the individual Self by being closely embraced by the supreme Self in deep sleep state, attains perfect unity with the latter, and therefore, does not know anything either external or internal of a particularised nature. The experience is of the homogeneous bliss.

His nature then is perfect unity or oneness, devoid of all duality. This identity with all in the form of the cessation of all dualistic experiences, is not achieved in the waking and dream states due to nescience. And that is why he desires, fears and grieves, but when everything has become his very Self, why should he desire and for what! There exists no particularised knowledge, its object and the agent who knows. Thus there is no manifestation of special knowledge such as a desire and its concomitants in the forms of grief, fear, evil and the like.

अत्र पितापिता भवति, माताभाता, लोका अलोकाः, देवा अदेवाः, वेदा अवेदाः। अत्र स्तेनोऽस्तेनो भवति, भ्रूणहाऽभ्रूणहा, चाण्डालोऽचाण्डालः, पौल्कसोऽपौल्कसः, श्रमणोऽश्रमणः, तापसोऽतापसः; अनन्वागतं पुण्येनानन्वागतं पापेन, तीर्णो हि तदा सर्वाञ्छोकान्हृदयस्य भवति ॥२२ ॥

22. Here (in the state of deep sleep) father is not father, mother not mother, worlds not worlds, gods not gods, *vedas* not *vedas.* Here thief is not thief, killer of embryo not killer of embryo, *chandala* not *chandala, paulkasa* not *paulkasa,* monk not monk, ascetic not ascetic. (He is) untouched by good and untouched by evil. For, then (the Self) passes beyond all sorrows of the heart.

In deep sleep, the *mantra* says that a father is no father, a mother no mother, and so on. These relations of father, mother and the like are the results of *karmas,* for the individual soul finds his parents according to his *karmas* in the previous births. But the Self, being dissociated from *karmas,* is dissociated from their results also in the form of such relations. For him worlds are no worlds due to his being dissociated from rites through which they are attained. To him, gods are no gods for he has dissociated from meditations also which result in identification with gods.

Thus, he is untouched by all good actions. He is untouched by evil actions, like stealing, killing an embryo and the like. He is also beyond all duties attached to any order of life such as *brahmacharya, grihastha, vanaprastha* and *sannyasa*—celibate student life, householder's life, hermit's life and life of a monk respectively.

He passes beyond all sorrows and fear. Mind is the repository of all griefs, desires and attachments. Since he transcends the mind and the intellect, he passes beyond all sorrows of the heart which is the seat of the mind.

यद्वै तन्न पश्यति पश्यन्वै तन्न पश्यति, न हि द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्पश्येत् ॥२३ ॥

23. Verily, the Self does not perceive (see any object) there (in deep sleep). It is because even while He is (really) perceiving, He does not see (in the usual manner through the eyes). Owing to the (fact of) imperishability (of consciousness), there is no cessation of seeing of the Seer. But there is no second (entity) other than the Self, which one might see separately.

From the preceding *mantra,* a doubt may arise as to how the Self who is self-effulgent, a mass of consciousness, fails to know anything in the state of profound sleep. The answer is being given in this *mantra.*

When it is said that one does not perceive any object in the state of deep sleep, it means that one does not perceive in the usual manner through the senses and the mind.

It may be contended that perceiving is an action, as it implies an agent and object of perception, and therefore, it is transient and cannot be the attribute of the eternal, non-dual Self. But this contention cannot hold water, because even while He is not perceiving particular objects as in waking and dream states, perception or awareness has no cessation in the consciousness of the Seer, owing to the immortal nature of the Consciousness. In other words, the eternal power of sight or knowledge is natural to the Self, even as heat and light are natural to fire and sun. In reality, the seer and the sight are identical and the Soul needs no intercession of an agent. In the state of profound sleep, there is nothing else but the Self, the pure Consciousness.

It has been declared that duality exists in waking and dream states, but in deep sleep, it is engulfed in nescience. It is also said that the individual Self merges in the supreme Self, in deep sleep.

There is no contradiction in the Self between Its eternal nature of seeing or perceiving objects and non-perception of particular objects by the eyes in the state of deep sleep. In the same way, there is no contradiction between Its eternal nature of awareness and non-perception of individual objects of the other senses, viz., the senses of smell, taste, speech, sound, thought, touch and knowledge. The same is being amplified in the succeeding seven *mantras*. These eight organs are indicative of the remaining organs also.

यद्वै तन्न जिघ्रति जिघ्रन्वै तन्न जिघ्रति, न हि घ्रातुर्घ्रातेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यज्जिघ्रेत् ॥२४ ॥

यद्वै तन्न रसयते रसयन्वै तन्न रसयते, न हि रसयितू रसयतेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्रसयेत् ॥२५ ॥

यद्वै तन्न वदति वदन्वै तन्न वदति, न हि वक्तुर्वक्तेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्वदेत् ॥२६ ॥

यद्वै तन्न शृणोति शृण्वन्वै तन्न शृणोति, न हि श्रोतुः श्रुतेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यच्छृणुयात् ॥२७ ॥

यद्वै तन्न मनुते मन्वानो वै तन्न मनुते, न हि मन्तुर्मतेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यन्मन्वीत ॥२८ ॥

यद्वै तन्न स्पृशति स्पृशन्वै तन्न स्पृशति, न हि स्प्रष्टुः स्पृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यत्स्पृशेत् ॥२९ ॥

यद्वै तन्न विजानाति विजानन्वै तन्न विजानाति, न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वात्; न तु तद्द्वितीयमस्ति ततोऽन्यद्विभक्तं यद्विजानीयात् ॥३० ॥

24. Verily, the Self does not smell (any odour) there (in deep sleep). It is because even while He is (really) smelling, He does not smell (in the usual manner through the nose). Owing to (the fact of) imperishability (of Consciousness), there is no cessation of smelling of the Smeller. But there is no second (entity) other than the Self, which one might smell separately.

25. Verily, the Self does not taste (any taste) there (in deep

sleep). It is because even while He is (really) tasting, He does not taste (in the usual manner through the palate). Owing to (the fact of) imperishability (of Consciousness), there is no cessation of tasting of the Taster. But there is no second (entity) other than the Self. which one might taste separately.

26. Verily, the Self does not speak (any speech) there (in deep sleep). It is because even while He is (really) speaking He does not speak there (in the usual manner through the organ of speech). Owing to (the fact of) imperishability (of Consciousness), there is no cessation of speaking of the Speaker. But there is no second (entity) other than the Self, which one might speak of separately.

27. Verily, the Self does not hear (any sound) there (in deep sleep). It is because even while He is (really) hearing, He does not hear (in the usual manner through the ears). Owing to the (fact of) imperishability (of Consciousness), there is no cessation of hearing of the Hearer. But there is no second (entity) other than the Self, which one might hear separately.

28. Verily, the Self does not think (any thought) there (in the state of deep sleep). It is because even while He is (really) thinking, He does not think (in the usual manner through the mind). Owing to (the fact of) imperishability (of Consciousness), there is no cessation of thinking by the Thinker. But there is no second (entity) other than the Self, which one might think of separately.

29. Verily, the Self does not touch (any object) there (in the state of deep sleep): It is because even while He is (really) touching, He does not touch there (in the usual manner through the organ of touch). Owing to (the fact of) imperishability (of Consciousness), there is no cessation of touching of the Toucher. But there is no second (entity) other than the Self which one might touch separately.

30. Verily, the Self does not know (any object) there (in the state of deep sleep). It is because even while He is (really) knowing, He does not know (in the usual manner through the intellect). Owing to (the fact of) imperishability (of Consciousness), there is no cessation of knowing of the

Knower. But there is no second (entity) other than the Self which one might know separately.

यत्र वान्यदिव स्यात्, तत्रान्योऽन्यत्पश्येत्, अन्योऽन्यज्जिघ्रेत्, अन्योऽन्यद्रसयेत्, अन्योऽन्यद्वदेत्, अन्योऽन्यच्छृणुयात्, अन्योऽन्यन्मन्वीत, अन्योऽन्यत्स्पृशेत्, अन्योऽन्यद्विजानीयात् ॥३१ ॥

31. Verily, where (in the waking and dream state) there is something else, as it were, there one might see the other, one might smell the other, one might taste the other, one might speak to the other, one might hear the other, one might think of the other, one might touch the other, one might know the other.

The duality that is experienced in the two states of waking and dream is not real. It is only an appearance which is unreal and non-existent. The term *iva* which means 'as though' or 'as it were' occurring in this *mantra* makes this point clear.

सलिल एको द्रष्टाद्वैतो भवति, एष ब्रह्मलोकः सम्राडिति हैनमनुशशास याज्ञवल्क्यः, एषास्य परमा गतिः, एषास्य परमा संपत्, एषोऽस्य परमो लोकः, एषोऽस्य परम आनन्दः; एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ॥३२ ॥

32. (In deep sleep) the non-dual (Consciousness of the) Seer becomes like one (homogeneous mass of) water (ocean). This (state of homogeneous Consciousness) is the state of Brahman, O king. It is said, Yajnavalkya instructed him thus. This (state) is the supreme attainment of this (person); this (state) is the supreme achievement of this (person); this (state) is the supreme world of this (person); this (state) is the supreme bliss of this (person). All other beings subsist just on a fraction of this very Bliss.

jiva in the state of profound sleep, being fully embraced by the Self, is freed of all limiting adjuncts and becomes infinite, homogeneous and one without a second, like the ocean, and attains its natural state of non-dual Consciousness by losing its individuality born of ignorance. This is the state of Brahman.

This is the supreme attainment and it is natural to him. Other glories attained in the waking and dream states are adventitious. This is the supreme achievement, because other achievements up to the state of *hiranyagarbha* are within the realm of ignorance and consequently they are characterised by transience. This state is the supreme bliss, because that which is infinite alone is bliss (Chh. Up. VII-xxiii-1) and this state has been proved to be infinite, freed of all kinds of limitations. All other joys being dependent upon contact with sense-objects, are finite, and therefore, subject to change and destruction. This infinite Bliss is eternal and transcendent.

Even the happiness that is enjoyed through the contact of the senses with their objects, by all beings who have not attained the state of Brahman, is merely an infinitesimal fraction of the Bliss of Brahman. This is illustrated in the following *mantra.*

Thus Yajnavalkya led Janaka, step by step, to the full conviction of the real, non-dual nature of the individual who is nothing but Brahman, the source, the substratum or the cause for all cognitions and experiences.

स यो मनुष्याणां राद्धः समृद्धो भवति, अन्येषामधिपतिः, सर्वैर्मानुष्यकैर्भोगैः, संपन्नतमः, स मनुष्याणां परम आनन्दः; अथ ये शतं मनुष्याणामानन्दाः स एकः पितृणां जितलोकानामानन्दः; अथ ये शतं पितृणां जितलोकानामानन्दाः स एक गन्धर्वलोक आनन्दः; अथ ये शतं गन्धर्वलोक आनन्दाः स एकः कर्मदेवानामानन्दः – ये कर्मणा देवत्वमभिसंपद्यन्ते; अथ ये शतं कर्मदेवानामानन्दाः स एक आजानदेवानामानन्दः, यश्च श्रोत्रियोऽवृजिनोऽकामहतः; अथ ये शतमाजानदेवानामानन्दाः स एकः प्रजापतिलोक आनन्दः, यश्च श्रोत्रियोऽवृजिनोऽकामहतः; अथ ये शतं प्रजापतिलोक आनन्दाः स एको ब्रह्मलोक आनन्दः, यश्च श्रोत्रियोऽवृजिनोऽकामहतः; अथैष एव परम आनन्दः, एष ब्रह्मलोकः सम्राडिति होवाच याज्ञवल्क्यः; सोऽहं

भगवते सहस्त्रं ददामि, अत ऊर्ध्वं विमोक्षायैव ब्रूहीति; अत्र ह याज्ञवल्क्यो
बिभयांचकार, मेधावी राजा सर्वेभ्यो माऽन्तेभ्य उदरौत्सीदिति ॥३३ ॥

33. "He who is physically healthy and abundantly wealthy among men, (who is) lord of others, (and who is) abundantly enriched with all human enjoyments, represents the supreme joy of men. Now, one hundred (units of) joy of men, constitute one (unit of) joy of those who have conquered the world of manes. Then, one hundred (units of) joy of those who have conquered the world of manes, constitute one (unit of) joy in the *gandharva* world. Then, one hundred (units of) joy in the *gandharva* world, constitute one (unit of) joy of those gods who attain divinity through *karma.* Then one hundred (units of) joy of gods by *karma* constitute one (unit of) joy of the gods by birth, and one who is a Vedic scholar (who is) sinless and desireless. Then, one hundred (units of) joy of gods by birth, constitute one (unit of) joy in the *prajapati* world, and of one who is a Vedic scholar, sinless and desireless. Then one hundred (units of) joy in the world of *prajapati,* constitute one (unit of) joy in the world of *brahma* and of one who is a Vedic scholar, sinless and desireless. Now, this indeed is supreme Bliss. This is the state of Brahman, O king"—thus said Yajnavalkya. (The king said:) "I donate a thousand cows to your revered self. Do teach me that which is higher than this, for liberation." At this stage Yajnavalkya feared that the intelligent king would constrain him to impart all his knowledge about Brahman.

The Upanishad gives here a gradation of joy experienced in the phenomenal world. The unknown should be approached through the known. Sense pleasure is familiar to everyone. It must, therefore, be possible for us to conceive the supreme bliss of Brahman by the intellect, as the farthest imaginable limit or the climax of human joy multiplied infinitely both quantitatively and qualitatively. But, all this intellectual conception cannot even touch the border land of the real Bliss of Brahman which is to be experienced by oneself, nay, which is to be identified with one's own Self.

There is no higher or lower degree in the supreme Bliss of

Brahman. It is only in the sensual pleasures, generated by meritorious *karmas,* that there are higher and lower degrees.

When knowledge is veiled by ignorance and when the veil of ignorance becomes thicker and thicker, the bliss of Brahman becomes more and more distorted, reflected and refracted through the intellect in the form of sense pleasure, admitting of various degrees as experienced by celestials and others according to their past *karmas.*

The joy of one who is physically and mentally healthy and abundantly rich among men, who is lord of others and possessed of all human enjoyments, has been taken as the unit of joy for measuring the higher degrees of joy, and finally for enabling us to have an intellectual conception of the infinite Bliss of Brahman. Even this lowest unit is not actually enjoyed by any one, and it is only a conceptual idea. The scale of degrees of happiness runs like this: Man, conqueror of the world of manes, *gandharvas, karma-devas* who gain divinity through actions, *ajana-devas* or gods by birth, *prajapati* or *virat,* and *brahma* or *hiranyagarbha.* In this ascending scale each succeeding one attains hundred-fold more joy than his preceding one.

One who is a *vedic* scholar, sinless and desireless, enjoys all the joy experienced by all, from *ajana-devas* upwards. His joy increases in proportion to the decrease of his sin and desire, till the bliss of *brahma* or *hiranyagarbha,* the culminating point is reached. So far, it can be measured, as it is in the relative conditioned realm. But the Bliss of Brahman transcends even that of *hiranyagarbha.* (Compare this with Tai. Up. *mantra* II-viii).

The *mantra* says that king Janaka pursuing the subject, prayed for further instructions from Yajnavalkya and the latter was startled a little, for the knowledge which is being demanded is that imparted only to the most qualified aspirants about the ultimate Reality beyond the phenomenal reality. The sage was not lacking in the knowledge. He had great appreciation for the purified intellect of the king who had bound him, as it were, for imparting to him all the knowledge he had, through the boon of freedom to ask any number of questions of his choice which the sage himself had granted.

स वा एष एतस्मिन्स्वप्नान्ते रत्वा चरित्वा, दृष्ट्वैव पुण्यं च पापं च, पुनः प्रतिन्यायं प्रतियोन्याद्रवति बुद्धान्तायैव ॥३४ ॥

34. (Yajnavalkya further continued his instructions.) Verily, that Self, having rejoiced, roamed about, and merely seen good and evil, in the dream state, again comes back, by the same route, through which he went, to the waking state only.

This *mantra,* a repetition of the first part of *mantra* IV-iii-16, is meant just to recapitulate what has been said before as an introduction to the next state, viz., the state of transmigration into another body after death.

तद्यथाऽनः सुसमाहितमुत्सर्जद्यायात्, एवमेवायं शारीर आत्मा प्राज्ञेनात्मनान्वारूढ उत्सर्जन्याति, यत्रैतदूर्ध्वोच्छ्वासी भवति ॥३५ ॥

35. As a well-loaded cart would move on making a grating noise, even so, this self identified with the body, directed by the Intelligence-Self, goes groaning when this (man) gasps for breath.

As the *jiva* after experiencing the objects of the dream world, passes on to the waking world and again back to the dream world, so he makes his transition from one body to another.

This transmigration of the self is full of misery. It is likened to a heavily loaded country cart drawn by bulls, moving on making creaky noises. This body is loaded with the results of past *karmas*, and at the time of death, it groans and gasps for breath, making sounds similar to that produced by the cart.

As explained in connection with the dream and waking states, this Self really goes nowhere even after death of the body, but identifying itself with the limiting adjuncts of intellect and the organs as also the gross body, it seems to undergo transmigratory existence. This transmigratory existence is full of pain and helplessness. The gasping for breath is indicative of all the innumerable other forms of miseries that one undergoes at the time of dropping the body. The miseries have been mentioned to instil dispassion for relative existence, so that the requisite means may be adopted for liberation and rebirth avoided.

स यत्रायमणिमानं न्येति—जरया वोपतपता वाणिमानं निगच्छति—तद्यथाम्रं वोदुम्बरं वा पिप्पलं वा बन्धनात्प्रमुच्यते, एवमेवायं पुरुष एभ्योऽङ्गेभ्यः संप्रमुच्य पुनः प्रतिन्यायं प्रतियोन्याद्रवति प्राणायैव ॥३६ ॥

36. When this (body) attains thinness, grows weak either by old age or by fever, as a mango or a fig or a Peepul fruit frees itself from its stalk to which it is fixed, even so, this person, having freed himself from these limbs, withdraws back through the same route, to particular bodies for (new) life, indeed.

The manner of the usual leaving of the body is explained through an illustration. At first, the body becomes lean and grows weaker, either by old age or by illness. The separation of life or the subtle body, is compared to a fruit freeing itself from its stalk when it ripens or withers. Having freed himself from all his limbs and completely separating himself from the physical sheath, the self identified with the astral body, makes his departure from the present gross body.

He comes back to life again in another individual body, through the same route which he followed in the present and previous births. The transmigration is not new to him. He has undergone similar transmigrations in the past. Therefore, it is said he follows the same way as he did while coming to the present existence, and he attains again the future body as he has attained the present one.

तद्यथा राजानमायान्तमुग्राः प्रत्येनसः सूतग्रामण्योऽन्नैः पानैरावसथैः प्रतिकल्पन्ते, अयमायाति, अयमागच्छतीति, एवं हैवंविदं सर्वाणि भूतानि प्रतिकल्पन्ते, इदं ब्रह्मायाति, इदमागच्छतीति ॥३७ ॥

37. As the policemen in charge of dealing with different crimes, *sutas* (a particular sect) and villagers, look for the

arrival of the king, with food, drinks and residences (saying) thus: 'here he arrives, here he comes', even so, all beings look for such a knower (saying): 'here arrives this Brahman, here he comes'.

How does he attain another body—this is explained figuratively. According to his work, knowledge and subtle impressions, he attains another body. In that new body, it is said, that he is received by all the five elements with their presiding deities. Even as a king on tour in his kingdom is received by the policemen in charge of the locality concerned and other superior and subordinate officers, as also the public, who wait for him with food, drinks, residence and other similar conveniences and articles of honour and worship, so also, all the elements and their presiding deities await the arrival of this soul, ready with the fruits of his past actions in the form of merit and demerit, for the soul is both the enjoyer of the fruits of his actions, and also the object of enjoyment for the deities. The individual soul is in reality Brahman, the Absolute. Therefore, he is addressed as Brahman by the presiding deities.

तद्यथा राजानं प्रयियासन्तमुग्राः प्रत्येनसः सूतग्रामण्योऽभिसमायन्ति, एवमेवेममात्मानमन्तकाले सर्वे प्राणा अभिसमायन्ति यत्रैतदूर्ध्वोच्छ्वासी भवति ॥३८ ॥

॥इति चतुर्थाध्यायस्य तृतीयं ब्राह्मणम् ॥

38. As the policemen in charge of dealing with different crimes, *sutas* and villagers gather round the king when he is about to depart, even so, all sense-organs gather round this Self at the time of death, when this (man) gasps for breath.

As the officers and other servants gather round the king when he wishes to go on a tour in his kingdom, so the sense-organs, speech and the rest gather round the self at the time of death, under the influence of his past actions and accompany him to his new abode, the future body, to help him in experiencing that portion of the results of his past actions which have fructified and become ripe for yielding pleasurable and painful experiences.

Summary

The third section of the fourth chapter is known as *jyotir-brahmana,* section dealing with *jyoti* or light, not the ordinary light, but the Light of all lights, that supreme Power which gives light its power of illumination. The name is very significant in that the first six *mantras,* through a progressive enquiry, come to the conclusion that the ultimate Light that illumines the universe is the Self, the Atman-Brahman, which gives the power of revelation to the great illuminants of the universe such as the sun, moon, fire and speech and the other organs. The inclusion of speech and other organs here, as illuminants, prevents the possibility of mistaking the light of the Atman as something physical, like the light of the sun, moon and fire. The scriptures compare the Supreme very often with the brilliance of the sun, and the great Seers have described the Self as more effulgent than a thousand midday suns all shining simultaneously. All this figurative descriptions resorted to by the sages prove the inability of human language to describe the Supreme which transcends all relativity and phenomena.

Further explaining the nature of the Self, the Upanishad in this section, unravels the great mysteries hidden in the common daily experiences of all in the three states of waking, dream and deep sleep, which go unnoticed by the non-discriminating man. The Self peeps, as it were, through each and every thought of the mind and modification of the intellect which subsequently take the grosser forms of speech and action in the waking and dream states. And in deep sleep, the Upanishad states, when the duality experienced in the two states is absent, the individual Self becomes one with the supreme Self and shines in all Its pristine purity. Even in the dream state, when there are no senses and their objects of the waking state, the Self shines clearly, and it is due to Its illumination, one experiences the dream world including one's own body and mind.

In order to turn the extroverted senses and the mind in the waking state inward and reflect over the mystery of the dream and deep sleep states, the Upanishad describes the waking state as a form of death, for every experience in this state sucks the energy of the senses. Fatigued and fed up by the search after happiness in the waking state, man goes to another world in the dream state where there seems to be more freedom of action and enjoyment. Then he goes to deep sleep. All the three states are creations of the mind, and man generally fails to discover the truth behind the states.

The great secret is that all the three states are the different scenes of the drama played by Him, the Supreme. One sees His play but does not see Him who has put on all these scenes and characters of the drama. Young boys who go to witness a play, identify themselves with the play. They laugh and then weep as the scenes change from comic to tragic ones, because they are ignorant of the real identity of the persons who have assumed the characters in the play. But, adults who know who is who, and recognise the characters as their well-known friends and neighbours, enjoy the play in a manner quite different from that of the boys. The non-discriminating, worldly-minded ones are like the boys in the example. They never see Him who has put on the various parts in this world-drama, and therefore, enjoy and suffer alternately.

It is the mind that is affected in all the three states by the presence or absence of pain and pleasure. They are the conditions of the mind alone. This mind is animated by Him alone. The unity that is seen is due to the homogeneity of the pure, non-dual Consciousness, while the variety is due to His own expression. Both are His glory. The Consciousness remains, as it were, hidden behind Its expressions in the form of the mind and its modifications. The *jiva* or the individual may, in one sense, be said to be a complex of the conscious and the psychic aspects of the Supreme. Through experiences in the three states, the *jiva* exhausts its past impressions. It is said that it is the force of the impulses in the mind that wakes up one from deep sleep. Through two analogies, this section explains how the Consciousness remains unaffected by the experiences of the three states. One is of a great fish in a river, always swimming from one bank to the other bank unaffected by the current of the waters. The other example is of a falcon which flies during the day here and there in the sky in search of prey and mate and in the evening returns to its nest for rest. Even so, it is said that the Consciousness experiencing the fruits of past merits and demerits through delusion, desire and action in the two states of waking and dream, merges in the supreme Self, the Atman, in deep sleep.

Dreams are said to be caused by the memories of the experiences of the waking state. Strong thoughts of others, divine forces and Guru's grace are also said to cause dreams. *prarabdha karmas* are exhausted in both the waking and dream states. In one sense, the happiness of the deep sleep may also be said to be the result of meritorious *karmas* in the past. One who practises reflection and meditation on the Supreme in the waking state, may have the experience of similar reflection and meditation in the dream also. The feeling of oneness and *samadhi* which one may experience in the waking state, may also be experienced in the dream state also. And in the dream every one knows that nothing really happens. Consciousness alone remains. So, the scriptures make the startling statement: "*na nirodha na-chotpatti na baddho na cha sadhakah; na mumukshur-na vai muktah ityesha parmarthatah*—there is here neither creation nor dissolution, neither the bound nor the aspirant, neither the man who is after liberation nor the liberated, this is the absolute Truth." Empirical truth and untruth are relative terms. The Absolute transcends both. All controversies among the different philosophical schools come under the relative phenomena, while the 'Subject' of their controversies always remains transcending them, and yet is immanent and pervades the whole universe like the thread in a cloth, butter in milk, gold in golden ornaments, desert in a mirage and rope in the snake.

Scriptures say that there is similarity between deep sleep and the state of Liberation called *turiya,* in the fact that there is no experience of objectivity in both. They also state that the two are the opposite poles, because there is ignorance in the former, while liberation *(turiya)* is free of all trace of nescience. It may be said that in Liberation one is in full awareness of the absence of duality, while in deep sleep one is unaware of the presence of duality. One may argue that in the former i.e., Liberation, if there is awareness of 'something' which is 'absence of duality', then therein creeps the triad of the knower, knowledge and known i.e., he who is aware of, awareness and the object of the awareness. It is thus vitiated, and therefore, cannot be the ultimate state of Liberation. So also, in the latter case of deep sleep, though one is unaware of the presence of duality, he is aware of that fact as is evident from his remembrance after waking, and therefore, complete absence of awareness cannot be posited. No duality is experienced which satisfies the definition of final Liberation. No one can deny the existence of the Self, the pure Consciousness, in any of the three states—waking, dream and deep sleep,—It being eternal, non-dual, the substratum of the three states. These subtle arguments would lead the sincere, discriminating, reflecting, aspirant to the conclusion that in all the three states one is really in contact with the Absolute, nay, one is the Absolute. The appearance and disappearance of the world are Consciousness alone. But, due to non-discrimination and lack of proper reflection, confusion of thought has resulted which forms the veil in the three states. This veil of confusion may be said to be gross in the waking state, subtle in the dream state, and causal in deep sleep state. This conclusion is not the Truth-Absolute. It is also in the realm of relative truth. What the Absolute is, is beyond all thoughts and words, yet It is one's own Self, the Self of all, the whole universe.

This Supreme condition of a knower established in pure Consciousness, where there is transcendence of duality and the absence of particular consciousness, is explained in *mantras* 23 to 30. While one does not see anything, he sees everything. So also with the functions of other organs, such as hearing, tasting, thinking, knowing and the like. Here, the words seeing, hearing, etc., have a peculiar spiritual connotation. Seeing He sees not. His 'seeing' is a single comprehension. His 'seeing' is not successive seeing of objects one after another, as the ignorant do. Anything 'seen' by Him is a part of Him, the Seer, and therefore, in that sense there is no 'seen' separate from the Seer. In other words, the Self or the Seer being pure Consciousness cannot be oblivious of Itself, and therefore the Upanishad says 'He sees'. His 'seeing' is not a verb with separate subject and object, or an action with a separate actor, instruments of action and result of action. Therefore he is always the seer, seen and seeing merged into the One and the Non-dual. With regard to his 'not seeing', we can say that to Him there is nothing other than He, and therefore, He does not see. The subject cannot see the subject. His 'seeing', therefore, is a transcendental experience, an experience, as it were, which transcends all phenomenal experience. There is no movement of the mind and the eyes in His 'seeing'. Thus should be understood the other similar statements of the Upanishad in this context, such as 'hearing he hears not', 'thinking he thinks not', and so on.

When there is, as though, anything outside oneself, which is the case with the waking and dream states, then alone one is said to see another, hear another, and so on. In deep sleep, it is not the case. There is nothing external to oneself. This condition of the Self is compared to the vast, majestic ocean, calm and placid, free from waves, ripples and bubbles which arise from itself, remain in itself and subside in itself. When the waves and ripples of duality caused by the whirlwind of delusion and ignorance subside in sleep, what is there to be seen, heard of, thought of, and known! The Upanishad wants all to identify with this pure Consciousness that shines in all its original, pristine glory in deep sleep and which alone is experienced every day, during the waking and dream states also. That rare, most fortunate soul who identifies himself with his own Atman is liberated at that very moment, even here in this world while remaining in this body. This is *brahma-loka,* the world of Brahman, *atma-loka,* the world of the Atman, one's own natural world. This is the pinnacle of happiness which is termed as *ananda,* Bliss. All forms of pleasure and joy which one experiences through the senses and the mind, be it that enjoyed by the emperors of the world, or the celestials of the heavens, or even by the creator, *hiranyagarbha,* in whose bosom the whole cosmos rests, is stated to be only a drop in the vast, infinite ocean of the Bliss of the Atman.

The same subject is then continued with reference to what happens to the soul after death which though stated in the closing *mantras* of this section, is elaborately dealt with in the next section.

Thus Ends the Third Section Entitled
Jyotir-Brahmana in the Fourth Chapter

SECTION IV

SARIRIKA-BRAHMANA

In the preceding section. it has been shown that the real internal Light in man is his Self which shines independent of all extraneous lights like the sun, moon, fire, and speech and other organs. This Self identifying with the limiting adjuncts of intellect, mind, vital force, organs and the body, appears to undergo various conditions such as waking, dream, deep sleep and also metempsychosis. Though He, the Self, apparently goes through all these conditions, yet He is not really affected by them. When the individual attains the fullness of Consciousness, merging the particular awareness of multiplicity in the general non-dual awareness, he being identified with the all, assumes his real nature. Thus it has been proved through the experiences in the deep sleep state, that the Self though apparently involved in the conditions of waking and dreaming, is yet free from them, like a big fish freely swimming between both sides of a river is unmindful of and unaffected by the intervening currents of the water. All the three states are not natural to him, but they are adventitious attributes. Liberation is possible, because His nature is never really affected by the three states. The restoration to His original nature is the consummation of all joys which this phenomenal universe can give and which the intellect can conceive of and which transcends them.

Towards the close of the last section, a description of transmigration of the *jiva* has been introduced to show that these relative existences are not natural to the Self and through discrimination and dispassion, one can realise one's own nature, which is Brahman, the Absolute.

The same Self is the subject matter of discussion in the present section also. The process of transmigration is being described in detail, so that the process and manner of liberation may be clearly understood.

स यत्रायमात्माबल्यं न्येत्य संमोहमिव न्येति, अथैनमेते प्राणा अभिसमायन्ति; स एतास्तेजोमात्राः समभ्याददानो हृदयमेवान्ववक्रामति; स यत्रैष चाक्षुषः पुरुषः पराङ् पर्यावर्ततेऽथारूपज्ञो भवति ॥१ ॥

1. (Yajnavalkya said:) When this Self seems to have become devoid of strength and appears to have come to a state of unconsciousness, then these organs turn back and come to him. He, completely taking to himself these particles

of resplendent energies of sense-organs, enters into the heart. When the person in the eye altogether turns back, then he becomes unconscious of forms.

mantras 1 to 20 contain the instructions of the sage. This Self is figuratively said to be devoid of strength and attain a state of unconsciousness. In reality, it is the body, at the time of death, that becomes weak and unconscious.

While dreaming, senses are withdrawn only partially. But in death the Self completely takes to himself these particles of resplendent energies of the sense-organs and enters into the heart. The energies of the sense-organs have been so called, because of their power to reveal their respective objects such as form, sound, etc.

When the person in the eye altogether withdraws himself, then he becomes unconscious of forms. The person in the eye is the presiding deity of the eye, the deity of the sun who, for the benefit of the Self, remains in the eye as long as life lasts according to his past *karmas*. After death, he goes back and is reunited with his own self, the sun. Similar is the case with other organs and their presiding deities. They resume their duties again in the new body when the person is reborn.

एकीभवति, न पश्यतीत्याहुः; एकीभवति, न जिघ्रतीत्याहुः; एकीभवति, न रसयत इत्याहुः; एकीभवति, न वदतीत्याहुः; एकीभवति, न शृणोतीत्याहुः; एकीभवति, न मनुत इत्याहुः; एकीभवति, न स्पृशतीत्याहु; एकीभवति, न विजानातीत्याहुः; तस्य हैतस्य हृदयस्याग्रं प्रद्योतते; तेन प्रद्योतेनैष आत्मा निष्क्रामति—चक्षुष्टो वा, मूर्ध्नो वा, अन्येभ्यो वा शरीरदेशेभ्यः; तमुत्क्रामन्तं प्राणोऽनूत्क्रामति; प्राणमनूत्क्रामन्तं सर्वे प्राणा अनूत्क्रामन्ति; सविज्ञानो भवति, सविज्ञानमेवान्ववक्रामति। तं विद्याकर्मणी समन्वारभेते पूर्वप्रज्ञा च ॥२ ॥

2. (The eye) gets united, he does not see—thus (they) say. (The nose) gets united, he does not smell—thus (they) say. (The tongue) gets united, he does not taste—thus (they) say. (The speech) gets united, he does not speak—thus (they)

say. (The ear) gets united, he does not hear—thus (they) say. (The mind) gets united, he does not think,—thus (they) say. (The touch) gets united, he does not feel—thus (they) say. (The intellect) gets united, he does not know—thus (they) say. The end of the heart becomes luminous. By that luminosity does this self depart, either through the eye, or through the top of the head, or through other parts of the body. Following that departing self, the vital force departs. Following that outgoing vital force, all organs move out. The self becomes conscious and departs (in the light) of that consciousness. Knowledge and work, as also awareness of previous impressions, go with him.

On the withdrawal of the presiding deities of the organs at the time of death, every organ gets united with the subtle body. It is at this juncture, people sitting round the dying man say that he does not see, he does not hear, and so on.

The nerve-end of the heart at the orifice through which the *jiva* makes his exit becomes luminous due to the light of the Self, for finding out a suitable body according to his previous *karmas*.

The *jiva*, it is said, departs through different parts of the body according to the nature of his actions and predominant subtle impressions awaiting fructification. It departs through the eye for obtaining the world of the sun, if his store of *karmas* is eligible for attaining that world. It goes out through the head for obtaining the world of *hiranyagarbha*, and so on.

Following that self, the chief *prana*, the vital force, departs. There can be enjoyment or suffering only when the vital force is present. When the chief *prana* departs, all the other *pranas* and organs also follow. The essence of the five elements forms the vehicle for the *pranas* and organs. The self becomes conscious of the next body determined by his past *karmas* and departs in the light of that consciousness.

Knowledge and work and also awareness of the previous subtle impressions, go with him. It may be contended here that since it is stated that knowledge and work go together to manifest their fruits, it would follow that knowledge is not independent of works or sacrificial acts. But this contention is wrong. Here, we have to take knowledge and work in a distributive sense, as in the following example. Just as when one says, 'give Rupees one hundred to Rama and Krishna', it means 'give Rupees fifty to Rama and Rupees fifty to Krishna', the above passage means that knowledge relates to the soul's seeking emancipation, and work to the soul's seeking transmigration. There is no combination of the two. This *mantra* refers only to the *jiva* that transmigrates.

In short, the individual self along with the *pranas,* the mind and the senses, leaves his former body and obtains a new body. He takes with himself *avidya,* and the virtuous and vicious *karmas,* in the form of the impressions left by those *karmas.*

तद्यथा तृणजलायुका तृणस्यान्तं गत्वान्यमाक्रममाक्रम्यात्मानमुपसंहरति, एवमेवायमात्मेदं शरीरं निहत्य—अविद्यां गमयित्वा—अन्यमाक्रममाक्रम्यात्मानमुपसंहरति ॥३ ॥

3. As a caterpillar reaching the end of the blade of grass, catches hold of another support and withdraws itself (there), even so, this self striking this body down, having attained a state of senselessness, catches hold of another support and withdraws itself (there).

A caterpillar or a leech takes hold of another object such as a grass or straw, before it leaves its hold of the object on which it rests. Even so, the soul has the vision of the future body to be taken, before it leaves the present one.

The Self throws the present body down. The body becomes unconscious like an inert log of wood, because the former identification has been given up. The Self now catches hold of another support. It creates another body according to its previous impressions of *karmas* and gets identified with it. Thus, a new gross body with all organs accompanied by their presiding deities is formed under the influence of its past work, knowledge and impressions.

According to this conclusion of the Upanishad, it is clear that the view of the *samkhyas* that the Self and the organs are both all-pervading, and when taking a new body, they only begin to function in it on account of *karma;* the view of *bauddhas* that the soul alone, without the organs, begins to function in the new body, new senses being formed like the new body; the view of the *vaiseshikas* that the mind alone goes to the new body; and the view of the *digambara-jains* that the Soul only flies away from the old body and alights in the new one, even as a parrot flies from one tree to another, are shown to be partial views on the subject and not in conformity with the hidden import of the *vedas.* The soul goes from the body accompanied by the mind, the vital force, the senses, knowledge and the subtle elements.

तद्यथा पेशस्कारी पेशसो मात्रामपादायान्यन्नवतरं कल्याणतरं रूपं तनुते, एवमेवायमात्मेदं शरीरं निहत्य—अविद्यां गमयित्वा—अन्यन्नवतरं कल्याणतरं रूपं कुरुते—पित्र्यं वा, गान्धर्वं वा, दैवं वा, प्राजापत्यं वा, ब्राह्मं वा, अन्येषां वा भूतानाम् ॥४ ॥

4. As a goldsmith, taking a piece of gold, moulds it into another newer and better pattern, even so, this self, verily striking this body down, having attained the state of senselessness, makes yet another newer and better pattern, either of manes or *gandharvas* or gods or *prajapati* or *brahma* or other beings.

Even as a goldsmith melts a piece of gold and shapes into an ornament, again melts it and makes a more beautiful one, the soul again and again crushes, as it were, the five gross elements of which this body is constituted and shapes them into new bodies suited to experience the joys and sufferings of the different worlds according to its past *karmas.* This new body may be in any of the different worlds, from the highest world of *hiranyagarbha* down to the lowest, that of moths and insects, or even the so-called inanimate world of stones and rocks.

स वा अयमात्मा ब्रह्म विज्ञानमयो मनोमयः प्राणमयश्चक्षुर्मयः श्रोत्रमयः

पृथिवीमय आपोमयो वायुमय आकाशमयस्तेजोमयोऽतेजोमयः काममयोऽकाममयः क्रोधमयोऽक्रोधमयो धर्ममयोऽधर्ममयः सर्वमयस्तद्यदेतदिदंमयोऽदोमय इति; यथाकारी यथाचारी तथा भवति—साधुकारी साधुर्भवति, पापकारी पापो भवति, पुण्यः पुण्येन कर्मणा भवति, पापः पापेन। अथो खल्वाहुः काममय एवायं पुरुष इति; स यथाकामो भवति तत्क्रतुर्भवति, यत्क्रतुर्भवति तत्कर्म कुरुते, यत्कर्म कुरुते तदभिसंपद्यते ॥५ ॥

5. Verily, that very Self (under discussion) is Brahman identified with the intellect, identified with the mind, identified with the vital force, identified with the eyes, identified with the ears, identified with the earth, identified with water, identified with air, identified with ether, identified with fire, identified with non-fire, identified with desire, identified with desirelessness, identified with anger, identified with absence of anger, identified with righteousness, identified with unrighteousness, identified with everything. (It is) that which is identified with 'this' (the perceptible) and that which is identified with 'that' (the non-perceptible). As one does, as one conducts, so does he become. The doer of good becomes good, the evil-doer becomes evil. One becomes meritorious through merit, vicious through vice. But (some) say: this person is identified with the desire only. As he is desirous of, so does he resolve, what he resolves that he works, what he works upon that he attains.

The Self or *jiva* is Brahman when he attains his real nature by shaking off all illusory identifications born of ignorance. Prior to this attainment, he remains identified with the intellect, mind, vital force, the five sense organs, the five elements, and the innumerable modifications of the mind and the intellect.

He gets identified with not only things that are perceptible like the body, the organs and the like, but also with things which are imperceptible like anger, desire and other inner psychic states. The classification as perceptible and imperceptible is made from the point of view of others.

One becomes meritorious through meritorious actions, and sinful through vicious actions. This fact has already been stated in *mantra* III-ii-13, in another connection. Other authorities on the subject say that the Self is identified with desires alone. Because, he first entertains desires and it is these desires that make him to take appropriate resolves, and again it is the desire-prompted resolves that make him perform actions which produce their results. Actions performed without desires are not binding. But, it is not only the desire that the person is identified with, but also with the works prompted by desire and their results in the form of transmigratory existence.

तदेष श्लोको भवति ।
तदेव सक्तः सह कर्मणैति
लिङ्गं मनो यत्र निषक्तमस्य ।
प्राप्यान्तं कर्मणस्तस्य यत्किंचेह करोत्ययम् ।
तस्माल्लोकात्पुनरैत्यस्मै लोकाय कर्मणे ॥

इति नु कामयमानः; अथाकामयमानः – योऽकामो निष्काम आप्तकाम आत्मकामो न तस्य प्राणा उत्क्रामन्ति, ब्रह्मैव सन्ब्रह्माप्येति ॥६ ॥

6. (On) that (subject) there is this verse: Where his subtle body or the mind is attached, there alone he goes together with his action. Having obtained (in the other worlds) the end of his action which (this person) does here (he) comes again from that world for (fresh) work. Thus indeed (happens to him) who desires. Now (about him) who does not desire. He who is desireless, who is free from desire, whose desires have been fulfilled, who is desirous of the Atman, his organs do not depart. He being Brahman alone, attains Brahman.

He who thirsts for objects of desire and constantly thinks on them, gets attached to them and consequently is born here and there with such desires. He takes birth for the gratification or satisfaction of those unfulfilled desires to which he is attached. He who longs after objects of desire thinking that they are the highest, is born with those same desires in those places where those objects of desires can be enjoyed.

He who wishes to attain final emancipation, must renounce all desires. This is the first step in the spiritual path. The desires goad a man to do good and bad deeds. He is caught in the wheel of *karma,* the net of *maya.* He has to take births after births to experience the fruits of his actions.

With direct Self-realisation he becomes desireless, because Brahman is all Full, eternal Bliss, everlasting Peace and supreme Satisfaction. How can desire enter the mind of such an exalted person who is ever drinking the nectar of Immortality!

All desires that goad an ignorant man to perform good and bad deeds, are totally destroyed in his case even while this body lasts. Desires cannot spring in him, because the cause of their rising, viz., ignorance, is annihilated *in toto.* He is freed from further birth. His organs do not depart, because he is identified with one and all. The individual organs merge in their universal counterparts. Even before realisation, he was really Brahman alone, because the Self is essentially Brahman, as has been shown in the preceding sections. Now, he realises this great Truth that everything is that supreme Being alone, at all times. He has not really taken any birth even now, because there is nothing else other than that non-dual Reality. How can such a person have rebirth! He is not a Knower of the Absolute, but the Absolute itself. This is the meaning of the statement *brahmaiva san bramapyeti* in this *mantra.*

तदेष श्लोको भवति ।
यदा सर्वे प्रमुच्यन्ते कामा येऽस्य हृदि श्रिताः ।
अथ मर्त्योऽमृतो भवात्यत्र ब्रह्म समश्नुत इति ॥

तद्यथाहिनिर्ल्वयनी वल्मीके मृता प्रत्यस्ता शयीत, एवमेवेदं शरीरं शेते, अथायमशरीरोऽमृतः प्राणो ब्रह्मैव तेज एव; सोऽहं भगवते सहस्रं ददामीति होवाच जनको वैदेहः ॥७ ॥

7. (On) this (subject) there is this verse: When all desires (of this person) which dwell in his heart are freed, then the

mortal becomes immortal, (and) attains Brahman here. As the lifeless slough of a snake cast off, lies on the ant-hill, even so lies this body. Then this Self (becomes) disembodied, immortal *prana*, Brahman only, the Light (of Consciousness) indeed. Janaka of Videha said: I donate a thousand cows to your venerable self.

The condition for Immortality is the renunciation of all desires and attachments. The worldly desires can be renounced only when the fetters of false knowledge are cut asunder.

Intellect is the seat of desire. Heart being the seat of the intellect, has been referred to here as the abode of desires. There is no desire in the Atman. The Atman is pure and taintless. Desire is the cause for pain and bondage. When all desires are destroyed by the attainment of knowledge of the Self, one who was considering himself as mortal so long, realises oneself as immortal. He does not wait for Immortality till the fall of his body, usually called death. He becomes Brahman even while living in the body. He is freed from the bondage of *karma*. Liberation does not involve going to any world. There is no movement in space and time. This is stated in the Kathopanishad also, vide *mantra* II-iii-14.

With the cessation of all desires, the egoism in the form of the individual 'I' ceases to lay its hold upon the body, and consequently it (the body) is left unconcerned. It is compared to the dead slough of a snake cast off near its burrow. The living snake which has cast it off does not identify itself with it, as it was doing before it was cast off. Even so, the Self though living in the body, no longer identifies Itself with it, and It is then said to be disembodied.

तदेते श्लोका भवन्ति ।

अणुः पन्था विततः पुराणो मां स्पृष्टोऽनुवित्तो मयैव ।
तेन धीरा अपियन्ति ब्रह्मविदः स्वर्गं लोकमित ऊर्ध्वं विमुक्ताः ॥८ ॥

8. (On) this (subject) there are these verses: The subtle,

far-reaching and ancient path have I contacted, indeed has been known by me. By that, the wise, the knowers of Brahman, go up to the heavenly world beyond, after having been released from here.

The Upanishad here quotes a few verses which also seek to explain the view that liberation is attained only by those who are desirous of the Self alone and who have the knowledge of Brahman.

The path of knowledge leading to liberation is very difficult to cross and hard to tread (Ka. Up. I-iii-14).

It is far-reaching and extensive, because it is related to the Infinite Brahman. It is ancient, because it is revealed by the ancient and eternal *vedas*.

The path to attain this infinite Reality has been known by me – says the Seer of this *mantra*. This is glorification of the knowledge of Brahman, inasmuch as it gives one the conviction of complete blessedness, and requires no other extraneous proof to bear testimony. At the same time, others also who are knowers of Brahman go up to the world of heaven, having been released from here. The world of heaven here means the supreme Brahman.

तस्मिञ्छुक्लमुत नीलमाहुः पिङ्गलं हरितं लोहितं च ।
एष पन्था ब्रह्मणा हानुवित्तः, तेनैति ब्रह्मवित्पुण्यकृत्तैजसश्च ॥९ ॥

9. On that (path) some say, (the colour) is white, blue, yellow, green and red. This path is known by a *brahmana*. The knower of Brahman who is doer of what is good and who is identified with the Light, goes by that (path).

On that path, they say the colour is either white or blue or yellow or green or red. The colours really belong to the *sushumna* and other subtle nerves which have been explained in *mantra* IV-iii-20. Those who attain gradual liberation experience the colours of the different nerves, while passing through the different routes according to their different degrees of evolution. But, he who has attained Liberation even while in the body, does not go by any route (vide *mantra* IV-iv-6). The knower of Brahman who is purified by good actions, who has relinquished all desires and has identified himself with the supreme Light, attains instantaneous Liberation.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
ततो भूय इव ते तमो य उ विद्यायां रताः ॥१० ॥

10. Those who worship ignorance (rituals) enter into blinding darkness. And those who are engrossed in meditation (pertaining to rituals) enter into greater darkness than that, as it were.

avidya, ignorance, is that which is opposed to *vidya,* knowledge. Worshippers of *avidya* are those who are engaged in *karmas, vedic* rites such as *agnihotra,* etc., with expectation of fruits. Performers of such *karmas* enter blinding darkness, the abode of the manes. It is called blinding darkness, because the nature of the Self is unknown there. When the fruits of their *karmas* are exhausted, they are hurled down back again to this world of *karmas.*

vidya means here inferior knowledge, the knowledge of the deities pertaining to rituals and meditation on them. By such knowledge, the world of the particular deity meditated upon is attained. When the merits earned are exhausted, they also come back to this transmigratory existence. Those who have abandoned *karmas* and who are seeking after the knowledge of deities alone, fall into still greater darkness as it were, for their fall is from greater heights than those who are addicted to *karmas* alone. A man falling from a great height goes into deeper level than the man who slips down from a small height. Similar is the case of those who take pride in their theoretical knowledge of the scriptures and meditation and give up all *karmas.* The intention of the Upanishad here is a wise combination of *avidya* and *vidya, karma* and *upasana.* This *mantra* occurs in the Isavasya Upanishad also (vide *mantra* 9).

अनन्दा नाम ते लोका अन्धेन तमसावृताः ।
तांस्ते प्रेत्याभिगच्छन्त्यविद्वांसोऽबुधो जनाः ॥११ ॥

11. Those worlds are known as (worlds) devoid of happiness (and) enveloped by blinding darkness. Those ignorant and unwise people go to those worlds, after death.

Those worlds, the worlds of the manes and the worlds of the gods or celestials, are devoid of happiness, being enveloped by darkness in the form of ignorance of the Reality. Only those ignorant and unwise people who long after sense pleasures go to those worlds which are really worlds of death, for all worlds except that of the immortal Atman, are mortal (compare Isa. Up. *mantra* 3).

आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥१२ ॥

12. If a man knows the Self thus: 'I am this Atman', (then) desiring what (and) for whose sake would he suffer the (pains of) the body!

He who has attained the real state of the Atman, being completely dissociated from the individual body, goes beyond all desires and pains resulting therefrom. He is the real hero among men who realises the Reality, in this life. He has the firm conviction that He is the all and nothing is outside Him. This unshakable conviction frees him from all desires. And when desires are absent, all motivated selfish actions cease once for all. For, it is desires that cause birth of the body and it is this body that is the source of all pain and suffering. The Self being non-different from one's own Being which is given the appellation the Atman, the Reality or the Noumenon in the phenomena, It is the Self of the pain also which is a part of the phenomena. This knowledge is the saving knowledge. One who attains It becomes freed of all actions, all desire and all experience, in the usual meaning of the terms. In the scriptures, such a knower is also referred to as *maha karta,* the great doer, *maha bhokta,* the great enjoyer, *maha tyagi,* the great renouncer. They may appear to be contradicting, but really they are not, for the term *maha*, 'great' connotes infinity. It is the inability of human language and thought that has resulted in such apparently conflicting expressions in describing the Absolute or the Knower of the Absolute who is non-different from the Absolute. His thinking, speaking and doing are quite unlike others'. As one small, single body is generally considered as one's own by the ignorant, to the knower of Brahman the whole universe is his body, nay, he himself, for there is no second entity other to him to be called body. To put it in other words, his action, speech and thought lose their individual nature and acquire universality and transcend even the universality. So, it is said that he thinks and thinks not, speaks and yet does not speak, acts and is still actionless. His body which others see is no bondage to him. To cite a crude example, we may take, say a building. It may be considered as a prison when a criminal is put into it. The same building is considered a temple when an idol is consecrated inside. Sri Swami Vidyaranya has devoted the whole of the sixth chapter in his famous Panchadasi, for explaining this one *mantra,* which throws a flood of light on this extremely subtle subject of the conduct of a Knower of Brahman which is difficult to understand by an extroverted and uninitiated intellect.

यस्यानुवित्तः प्रतिबुद्ध आत्मास्मिन्संदेह्येगहने प्रविष्टः ।
स विश्वकृत्, स हि सर्वस्य कर्ता, तस्य लोकः, स उ लोक एव ॥१३ ॥

13. He whose Self that had entered into this body with obstacles to enlightenment and beset with dangers, has been realised and directly known, is the creator of the universe for he is the creator of all. The world is his, again, he is the world itself.

He being already Brahman, attains Brahman (IV-iv-6). Brahman alone is the cause of all the phenomenal worlds. Thus he becomes the Creator of the universe, because he in his nature of Brahman is already so. The world is not different from Brahman and thus he is the world itself. This *mantra* shows that he attains complete identity with one and all, an identity that is to be experienced not only through the mind and intellect but also through intuition which transcends all phenomenal experiences.

इहैव सन्तोऽथ विद्मस्तद्वयम्, न चेदवेदिर्महती विनष्टिः ।
ये तद्विदुरमृतास्ते भवन्ति, अथेतरे दुःखमेवापियन्ति ॥१४ ॥

14. Now, indeed, we have known That in this (body). If not (we would have been) ignorant (of It), and great would have been the loss. Those who know That become immortal, while the others are subject to pain only.

Great is the loss of the ignorant. The miseries of *samsara* are beyond description. Ignorance is the root cause of all human sufferings. It is very hard to suffer birth, old age, disease and death. Therefore, if a man knows Brahman in the manner already explained, then there is Immortality for him. If he does not know Brahman, he would be caught in the round of births and deaths. The Knower of Brahman attains liberation while living. As soon as ignorance which is the cause of bondage is dispelled by the attainment of knowledge of Brahman, one gets Liberation (compare Ke. Up. *mantra* II-5).

यदैतमनुपश्यत्यात्मानं देवमञ्जसा ।
ईशानं भूतभव्यस्य, न ततो विजुगुप्सते ॥१५ ॥

15. When one directly perceives this effulgent Self, the Lord of past and future, (then) he does not conceal (himself) from Him (any more).

A Knower of Brahman does not conceal himself any more. The sage who has realised his Atman beholds that all objects and all beings are not distinct from his own Self and that his Atman is the Atman of all. How can that great Soul who is resting in his own Atman and who has such exalted cosmic Consciousness, shrink from any being with a feeling of repulsion? How can he dislike anything? How can he hate anybody? It is absolutely impossible. He is in harmony with all, with the whole universe and the whole universe is a friend, a well-wisher, his support and beneficiary. All separateness goes, all isolation vanishes, all difference disappears, all temporality terminates and along with them all sense of non-separateness, unification, non-difference and eternality also ceases. This is the state of Brahman and the Knower of Brahman. It is no state at all like the waking, dream and deep sleep. Yet It includes all and transcends all. Shall we say then that It is a stateless state? Yes, for want of better terms.

यस्मादर्वाक्संवत्सरोऽहोभिः परिवर्तते ।
तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम् ॥१६ ॥

16. Gods worship that Light of lights (identified with the sun) as immortal Life, under (the order of) which the year with its days rolls on.

The supreme grandeur of the Atman-Brahman, the Light of lights, is being explained. He is not only the light of the microcosm but he is also the light for the macrocosm. He alone is the revealer of the luminaries like the sun and the moon who get their physical power of illumination also from Him. Under His orders, the years with their subdivisions of months, fortnights and days as also their further subdivisions such as the hours, minutes and seconds roll on incessantly. Such is His glory. Gods worship Him as immortal life. Therefore, he who desires long life should also meditate on Him as such. He is eternity with reference to what we call 'time'. What this 'time' is, none can explain in clear terms. It is as mysterious as the Absolute, because It is the manifestation of the Absolute Itself. It forms, as it were, one of the legs of the tripod on which the whole phenomena may be said to rest, the other two legs being space and causation which are also as mysterious and indescribable as time. All the three do not exist apart from the Absolute. Only those fortunate few who through knowledge and meditation transcend 'time' and along with it the other two factors, space and causation, can know what time really is. Those few alone can be said to be really free and liberated from the bondage of this phenomenal world. To them alone shines the Light that illumines all other lights such as the sun, moon, etc., the Light which reveals the tripod of time, space and causation and the whole universe which appears to rest on that tripod. It is the Light of the senses and the mind also, as It is the power behind them which enables them to illumine respective objects. The supreme Absolute is to be meditated as timelessness as also time and that which transcends time and timelessness. And this meditation bestows Immortality on the meditator. (compare Bh. Gita verse XI-32 wherein Lord says: '*kalosmi* – I am the time'.)

यस्मिन्पञ्च पञ्चजना आकाशश्च प्रतिष्ठितः ।
तमेव मन्य आत्मानं विद्वान्ब्रह्मामृतोऽमृतम् ॥१७ ॥

17. On which the five five-grouped and the ether stand, that Self alone I hold (as) immortal Brahman; knowing (my self to be that) I am immortal.

The immortal Atman is described in this *mantra* as that on which the five groups of five and the ether stand. The followers of the *samkhya* philosophy may contend that the five groups of five are the twenty-five principles referred to in their philosophy. The five five-grouped beings cannot denote the twenty-five categories of *samkhya,* for the *samkhya* categories have each their individual difference. Even if they are grouped into five sets of five each, there are no attributes in common to each pentad. They cannot be divided into groups of five on any basis of similarity, because all the twenty-five principles differ among themselves. There is further the enumeration of ether over and above the five groups of five. This will make the number twenty-six in all, which is not in accordance with the theory of the *samkhyas.* This passage refers to the Atman also as the basis of others, which is all the more against their principle.

Therefore, the phrase *pancha-panchajanah* does not mean five times five beings, but five beings only each of whom is called a *panchajana.* It is just like the phrase *saptarishi,* which denotes the constellation Ursa Major, consisting of seven stars. The word *saptarishi* is a special name of every one of these seven stars. When we say seven *saptarishis,* we do not mean seven times seven but seven only, each one of whom being called a *saptarishi.*

Who are these five beings? We read in the recension of *madhyandinas* of this Upanishad: "They who have known the Vital force of vital force, the Eye of eye, the Ear of the ear, the Food of the food, the Mind of the mind, have directly realised the most ancient primeval Brahman". Thus the five beings refer to the vital force and the other four. Some may say that this is possible only in the recension of *madhyandinas* who read the additional word 'the Food of food', and not in the *kanva* recension where that phrase is omitted and we have only four. The reply is that in this *kanva* recension where food is not mentioned (see next verse IV-iv-18), the number five is made up by the inclusion of 'Light' mentioned in the previous verse, where we read 'gods worship that Light of lights'. Although food is not mentioned in this text, yet the 'four' mentioned in that verse together with 'light' mentioned in the text quoted above would make the five beings.

The *samkhyas* may object and ask how can the word 'being' be applied to the vital force, the eye, the ear and so on? But this objection equally applies to their categories also. The term 'being' is applied to the vital force in the following texts: 'These are the five beings of Brahman' (Chh. Up. III-xiii-6); 'the vital force is father, the vital force is mother' (Chh. Up. VII-xv-1).

The five beings may also mean the gods, manes, celestial minstrels, demons and *rakshasas;* or *brahmanas, kshatriyas, vaisyas, sudras* and *nishadas.*

'Ether' here means the unmanifested Ether by which the *sutra* or *hiranyagarbha* is pervaded and upon which everything is woven as it were, like thread in a cloth (III-viii-11).

That Atman which is the ultimate support and mainstay of all, is one's own Self. This question has been more elaborately dealt with by Acharya Sankara in his commentary on the Brahma Sutras I-iv-11 to 13.

प्राणस्य प्राणमुत चक्षुश्चक्षुषरुत
श्रोत्रस्य श्रोत्रं मनसो ये मनो विदुः ।
ते निचिक्युर्ब्रह्म पुराणमग्र्यम् ॥१८ ॥

18. Those who know the very Vital force of the vital force and the very Eye of the eye and the very Ear of the ear, and the very Mind of the mind, have known Brahman, the ancient and the first with certainty.

In connection with the explanation of the term *panchajanah* of the preceding *mantra* this *mantra* has been referred to.

Those who know the very Vital force of the vital force, the very Eye of the eye, and so on, have known Brahman, because Brahman alone is the source of consciousness present in all the organs enabling them to perform their respective functions (Ken. Up. I. 2). Divested of the light of Brahman, they are non-existent. He is the Mind of the mind, because He is not a sense-object that can be cognised by the mind but the innermost Self from which all words return without reaching it together with the mind (Tai. Up. II-9).

मनसैवानुद्रष्टव्यम्, नेह नानास्ति किंचन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥१९ ॥

19. By the mind alone should (Brahman) be directly realised. Herein (in the Self) there exists no diversity whatsoever. He who beholds diversity, as it were, herein (in the Self), attains death after death.

How then that Brahman is to be realised who is beyond the field of operations of the mind and the organs and is the source and support of all? The answer is, by the mind alone should Brahman be realised. The mind should be purified by the Knowledge obtained from the preceptor and the scriptures.

The mind is of two kinds, viz., the pure and the impure. The latter is filled with subtle impressions of past *karmas,* egoism, greed and the like. Brahman can be known only by a pure mind through the possession of the fourfold qualification of *viveka, vairagya, shadsampat* and *mumukshutva* (discrimination, dispassion, the six virtues and aspiration for liberation), and the threefold practice of *sravana, manana* and *nididhyasana* (hearing, reflection and constant meditation on the innermost Self).

In Brahman there is no internal or external diversity of any sort. Brahman is pure Consciousness. He is destitute of the attributes of the *samsara.* It is due to ignorance that one superimposes diversities in Him. The knower of Brahman realises that there is Brahman alone and nothing else exists and that this world is only the manifestation of Brahman. He, therefore, does not see even the slightest difference in Him for the difference also is seen as Brahman. He who sees any difference in Brahman different from Brahman through ignorance, lack of knowledge of the Truth, is caught up in the whirlpool of metempsychosis.

एकधैवानुद्रष्टव्यमेतदप्रमयं ध्रुवम् ।
विरजः पर आकाशादज आत्मा महान्ध्रुवः ॥२० ॥

20. This unknowable (by means of objective knowledge), unchangeable, pure Self (who is) beyond the ether, is unborn, great and eternal should be realised as homogeneous unity only.

He is unknowable by the ordinary means of objective knowledge, but He can be known by the negation of all finite attributes by the practice of *neti-neti* doctrine, as the one, non-dual, homogeneous, unchangeable, extremely pure, beyond even the most subtle ether, the unmanifested, free of the six changes such as birth, existence, change, growth, decay and death, vaster and more pervasive than space, immutable and yet immediate, immanent and also transcendental.

तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः ।
नानुध्यायाद्बहूञ्छब्दान्, वाचो विग्लापनं हि तत् ॥ इति ॥२१ ॥

21. After having known Him alone, the intelligent *brahmana* should accomplish realisation. He should not reflect upon many words that are tiring to the organ of speech.

After knowing through the instructions of the preceptor and the scriptures, Brahman who is beyond the unmanifested ether, who is unborn, eternal as mentioned in the preceding *mantra,* then alone can the intelligent aspirant attain direct realisation of what he has already known, by practising attenuation of the *vasanas* or subtle impressions and destruction of the mind. He should, at this stage, stop all logical argumentations. It is only in the beginning that they are of use, as they enable him to have an intellectual grasp of the correct import of the *mantras* of the Upanishads. But once he has acquired it, he should try to abandon the texts by devoting himself to constant meditation. In the advanced state, repetition of and reflection upon words of texts, would only be tiring to the organ of speech and the mind. The Mundaka Upanishad also voices the same view in its *mantra* II-ii-5.

स वा एष महानज आत्मा योऽयं विज्ञानमयः प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिञ्छेते, सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः; स न साधुना कर्मणा भूयान्, नो एवासाधुना कनीयान्; एष सर्वेश्वरः, एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन; एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वे विद्वांसः प्रजां न कामयन्ते, किं प्रजया करिष्यामो येषां नोऽयमात्मायं लोक इति; ते ह स्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा वित्तैषणा, या वित्तैषणा सा लोकैषणा,

उभे ह्येते एषणे एव भवतः। स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते,
अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते, असितो न व्यथते, न रिष्यति;
एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः कल्याणमकरवमिति;
उभे उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥२२ ॥

22. Verily, He is this great unborn Self who, amidst the organs, is identified with the intellect. In that space which is within the heart, lies the controller of all, the ruler of all, the lord of all. He does neither become great by good actions, nor small by bad actions. He is the ruler of all; He is the lord of all; He is the protector of beings; He is the embankment and boundary for the non-separation of these worlds. The wise seekers desire to know Him by the recital of *vedas*, by sacrifice, by charity (and) by the vow of moderate eating. Having known Him alone, (he) becomes a sage. Desiring this world of the Self indeed, mendicants leaving the homes move about. Verily, this was why the knowers (of Brahman) in olden days did not desire progeny (thinking): "What shall we, whose world is this Self, do with progeny?" They having risen above the desire for sons and desire for wealth and desire for worlds, took to mendicancy; for, that which is desire for sons is desire for wealth; that which is desire for wealth is desire for worlds. Verily both these are desires only. This Atman is that which is indicated by 'Not this, Not this', (It is) imperceptible, for (It is) not perceived; (It is) unshrinking, for (It) does not shrink; (It is) unattached, for (It) does not attach; (It is) untrammelled; (It) does not suffer pain; (It) does not perish. Him indeed these two do not overtake: 'Hence I did bad', 'hence I did good'. He verily overcomes these two. (Acts) done or not-done do not afflict him.

Whatever has been told above regarding bondage and liberation, together with their causes, is being summarised again for the sake of glorification of the supreme knowledge and its correct understanding.

Various kinds of *sadhanas* like the recital of *vedas*, sacrifices and the like, are done only for the attainment of this most blessed state of Brahman. Having attained Him one becomes a real sage, because he desires no more, he grieves no more and he fears no more. Desirous of Him alone, the mendicants lead a wandering life. He who is the knower of Brahman, does not desire for anything. Because, desire even for the smallest and the most insignificant thing is born of ignorance. That is why in olden days the wise Knowers took to the life of mendicancy. Desire born of ignorance is always binding. Its renunciation alone paves the way for eternal bliss. Whatever they did in ancient days for the sake of the attainment of Brahman, the same is being done today also, by those in whose purified hearts the light of discrimination shines in all its brightness.

Knowing that Brahman who is one's own Atman, the witness, the eternal Self, one completely frees oneself of all commissions and omissions. Being free from the three knots of the heart, viz., ignorance, desire and action, he does not attach himself to the results of any action done or not done.

तदेतदृचाभ्युक्तम् ।
एष नित्यो महिमा ब्राह्मणस्य
    न वर्धते कर्मणा नो कनीयान् ।
तस्यैव स्यात्पदवित्, तं विदित्वा
    न लिप्यते कर्मणा पापकेन ॥ इति ॥

तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति; नैनं पाप्मा तरति, सर्वं पाप्मानं तरति; नैनं पाप्मा तपति, सर्वं पाप्मानं तपति; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति; एष ब्रह्मलोकः सम्राट् एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः; सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥२३ ॥

23. There this *rik-mantra* is quoted: This is the eternal glory of a *brahmana*. It neither increases by action, nor decreases (by it). One ought to be the knower of his state (nature). Having known It, one is not tainted by evil actions. Hence, such a knower, having become calm, controlled, indifferent to enjoyments, enduring (and) absorbed in concentration, beholds the Self in the Self itself, beholds all as the Self. Him

evil overcomes not, all evil he overcomes. Him the evil afflicts not, he burns all evils. He becomes a Knower of Brahman, devoid of sins, free from impurity and doubts. This is the world of Brahman. O Emperor, you have attained It—said Yajnavalkya. (King Janaka said:) "I offer to your noble self the empire of Videha together with myself, for your service."

This is the eternal glory of a knower of Brahman who is best described as 'Not this, Not this'. This glory is transcendental and, therefore, does not depend upon the fruits of actions which pertain only to the phenomenal world. The knower is established in his own Self and he beholds the Self in the Self itself, because the false identification with the not-self has come to an end, and what remains is, therefore, his Self alone, the Self of all. He beholds all as the Self, because having attained the real vision pertaining to the Absolute he is unable to differentiate himself from anything, either subjective or objective. He is fully identified with one and all.

From the point of view of the realised sage, we may say all actions both good and evil belong to the field of ignorance and, therefore, do not exist as such. He overcomes ignorance and, thereby, overcomes all its concomitant effects also in the form of this world phenomenon which now reveals itself as nothing but the Self.

This much is the topic regarding the knowledge of Brahman, together with the process and essential requisites for the attainment of this stupendous, supreme transcendence. To requite the knowledge received, king Janaka offered the kingdom of Videha together with himself. He thus offered himself and all his possessions to his preceptor, sage Yajnavalkya. The attainment of Brahman is the supreme, eternal and natural possession of one and all. It is everyone's birthright. Everyone is really that supreme Absolute. King Janaka was also That alone, but an unreal, so-called ignorance was veiling his intellect. This veil was removed by his preceptor-sage Yajnavalkya through instructions on that self-same supreme Truth. This is the highest good. This is the culmination of all spiritual practices.

स वा एष महानज आत्माऽन्नादो वसुदानः; विन्दते वसु य एवं वेद ॥२४ ॥

24. Indeed this is that great Self who is unborn, the eater of food (and) the giver of riches; (he) who knows thus, obtains riches.

The Upanishad now eulogises the knowledge of Brahman. That Brahman who has been discussed in the preceding *mantras* is also the consumer of food and the giver of riches. He is also the eater of all food in the form of this manifested universe, for it merges into Him alone, even as it emanated from Him and continued to rest in Him, like the rope-snake in the rope, or the mirage-water in a desert. He is not only connected with the results pertaining to transcendental silence, but also to the visible world. He who meditates upon Brahman with these attributes, obtains riches. He who knows Him with these attributes verily attains everything of this world, because he realises his identity with one and all. He who thinks that the beings and objects as different from the Self, is ousted by those very beings and objects. He cannot attain them for they will always remain external to him. But, he who knows no difference, attains the all.

स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्म; अभयं वै ब्रह्म; अभयं हि वै ब्रह्म भवति य एवं वेद ॥२५ ॥

॥इति चतुर्थाध्यायस्य चतुर्थं ब्राह्मणम् ॥

25. Indeed, this that great Self who is unborn, undecaying, undying, immortal, fearless, is Brahman. Fearlessness indeed is Brahman. He who knows thus, verily becomes the fearless Brahman.

This *mantra* gives the summary of what has been taught so far. He who attains Brahman becomes fearless, because wherever there is ignorance, there is fear in the form of relative existence and its concomitants. He who knows Brahman who is unborn, undying, immortal, fearless, goes beyond ignorance, and thus crosses the ocean of metempsychoses and attains his real nature which is the same Brahman alone.

Summary

To summarise what has been stated in this fourth section of the fourth chapter, named *saririka-brahmana,* the section starts with the process of transmigration of the *jiva* and discusses the nature of the cause of physical embodiment, birth and death, and the means of liberation therefrom. While the transmigrating *jiva* is really Brahman, the supreme Soul, It as though plays the part of the *jiva* when It cognises itself through the intellect, Its own manifestation. It becomes the intellect, as it were, and seems to possess all the attributes of the intellect. Similarly, with the mind, vital force, organs and the body, as also the objects, It identifies itself, and as though, possesses their characteristics. So, at the time of the so-called death, when the organs in the body merge in their universal counterparts otherwise called their presiding deities, their particular functions cease. All the organs are said to gather round the *prana* and merge in it. The *prana* thus carrying with it all the organs goes to the heart and therefrom leaves the gross body either through an upward gradatory movement in which case it passes out through the crown of the head, or through horizontal movement when it gets out through the eye, ear, nose, or mouth, or through a downward movement by the lower two orifices. It is the fructifying *karmas* which determine the passage of the *jiva* which in its turn determines the nature of next birth. The *jiva* becomes feebly aware at this time, as in a dream, of the life which it has to lead next. This is substantiated through the analogies of the leech leaving one grass only after catching hold of another and of the goldsmith melting old worn out ornaments and making new ones more beautiful than the old ones.

One's most intense desires determine the next birth. Therefore, if there is no desire, there will be no more rebirth and hence no more suffering and death. To effect the cessation of desires, one must know what exactly causes desire. It is a confusion in the mind that is at the root of all desires. The desire for final freedom, when projected through the senses, becomes desire for objects. And these senses, finite in nature by themselves, can never hope to attain the Infinite which they long for. This secret must be realised and proper means adopted to escape from the clutches of the senses and the mind. Otherwise, the cycle of births and deaths would continue incessantly, taking the *jiva* from birth after birth to death after death. Even a single desire left unfulfilled will catch hold of the *jiva.* It may be in the next birth or after millions of births. The fruits of *karmas* are experienced in the various worlds in which the *jiva* takes its births. One who has no desire does not take another birth as his *pranas* do not move, but dissolve in the cosmic *prana,* even as the space in a pot merges in the space outside when the pot is broken, or as the waves and foam in the sea subside in the sea from which they arose and appeared to exist for a time.

This section gives some practical hints about the path of liberation, quoting a few verses from other parts of the *vedas*. The spiritual path, it should be known, is very difficult of comprehension. Some say it is the same for all, while others opine that it is different from person to person. These are not contradictory or confusing statements. The path is ultimately the same for all, as it is non-different from the non-dual Supreme, the Goal to be attained by treading the path, but which, in the early stages, appears to be different to the aspirants of varying temperaments. To start with, the aspirants practise meditation resorting to a single faculty, viz., the mind, but as he progresses all other faculties are drawn into itself, so much so, the whole personality is absorbed in the meditation, doing away with all the apparent differences of the earlier stages. The experiences which the aspirants meet with in the intermediate stages may differ according to the *guna* predominating at the time. They are only indications of progress and are not to be mistaken for the Goal.

Citing two *mantras* occurring in the Isavasya Upanishad, the necessity on the part of the aspirants to blend together the paths of knowledge and *karma* is highlighted. Knowledge of the nature of the truth which is non-temporal, non-spatial and non-causal should be the basis for the life in this space-time-causation-bound-world. A map of the countries one has to tour is unavoidable, but the map itself is not the countries, though the map is helpful as an indicator. Similarly, the objective knowledge one has is in his internal organ, the mind or the intellect, while the content of that knowledge is in the world outside. Knowledge itself is devoid of content, and the content as such is bereft of knowledge. Treading this most hazardous path is compared to walking on a razor's edge. If any one in a million realises the supreme Goal as 'I am Brahman', from that very moment ceases all activity, all effort and all strain by the body and the mind. Because, he has become the all. All this is He himself. A most astounding and superb experience comes to him wherein his small little body is replaced by the whole universe. He is no more a limited being. If at all a body has to be attributed to him, it is the whole universe, nothing less than that. As the ignorant one identifies himself with his individual body and feels that he is the body and nothing but the body, this wise man may be said to identify himself with all the worlds, the whole of the macrocosm including the microcosm. There is no difference between the microcosm and the macrocosm, as both have merged themselves in the pure, non-dual Existence-Consciousness-Bliss. His thoughts, words and actions no more bear the stamp of individuality and separateness. With the abolition of individuality and separateness, universality and identity also necessarily go out of the picture. Everything here, the so-called finite, is the expression of the Infinite and therefore non-different from the Infinite.

A meditation on the Supreme as timelessness is given. The gods who stand for the senses and the mind become eternal and immortal, as they transcend time. This freedom from the limitation of time simultaneously takes the aspirant beyond space and causation, because these two are only two other limited forms of the unlimited, infinite, supreme Reality.

Meditation on Brahman with the help of His expressions in the form of the five senses and then five objects which include in them the whole cosmos also leads to the same Goal, for He is the common source and support of all the senses as well as their objects. Here, the senses include the mind and the intellect. Though He is unknowable through the lower mind full of desires and passions, He is known only through philosophical reasoning by the purified mind, the mind rid of its *rajas* and *tamas*. Such a mind predominated by *sattva-guna,* gradually becomes completely pure when it is able to reflect the Atman fully and most clearly, even as a crystal-clear, calm water surface in a lake reflects the shining sun above fully and clearly. The Self is depicted as more expansive than space, but having no birth and death like space, and as pure sentience or consciousness unlike the space which is inert and non-sentient. Like a compassionate mother, to whom scriptures very often compare the *vedas,* the Upanishad gives a piece of sane advice to the seekers, especially to those advanced ones who have reached the higher stages of meditations. Such *sadhakas* are warned against too much of reading and speaking, which have been helpful up till now but which, if continued, would only obstruct further progress. The sincere seeker should understand the nature of the supreme Truth and put what he has understood into daily practice. His day-to-day practice should be based on correct understanding without which all attempts of spiritual attainment would only prove futile.

The section concludes with a restatement of what has been already stated in the earlier preceding *mantras.* The Self within everyone is not finite and limited, an object to be contained within the small space in the fleshy organ called heart. It is the all-pervading and transcendent Reality which is best described through the aphoristic epithets *neti, neti*—'Not this, Not this'. *mantras* II-iii-6, III-ix-26, IV-ii-4 and IV-v-15 in this *Upanishad* also refer to this description, as it is the best one, all others being vitiated by limitation and finitisation of the supreme Truth which is unlimited and infinite, nay which transcends every possible expression by the mind and speech. The source of all evil is the self-affirmation usually referred to as the ego in man. This ego or the "I" principle is to be thinned out and finally destroyed, or in the alternative, expanded further and further and blown out like a toy balloon. In either way, the self-affirming principle loses its limiting nature and transforms itself into cosmic *ahamkara* which is only another term for *hiranyagarbha.* One who identifies himself with *hiranyagarbha* who is non-different from *isvara* and Brahman, though generally referred to as a *brahmavit,* a Knower of Brahman, is really Brahman Himself. The particle 'of' in the expression 'Knower of Brahman' is redundant, although its deletion will lead to bad grammar.

This can be put in another way. The fundamental mistake everyone commits is to think oneself as the subject and all others, sentient and non-sentient beings, as objects. This is due to ignorance. The truth is that the subject is all-inclusive of everyone and everything, exclusive of none. We should possess this Knowledge which redeems us from *samsara* by destroying the original ignorance. All that we think, speak and act in order to attain this saving knowledge is *sadhana* or spiritual practice. When one gets established in this Knowledge wherein there are no objects different from the subject, the world of objects of the ignorant state itself becomes, as it were, transformed into the world of the one, non-dual Subject which is referred to by several epithets such as God, Atman, Brahman, Truth, Absolute, and so on.

In this pristine, pure Consciousness or Awareness, there is no place for a second thing and so it is said that there is no good and evil, no merit and sin, no virtue and vice, in short no duality. Goodness, merit, virtue, and all other good qualities become the very nature of a Knower of Brahman. He is tranquil and calm. It is not the transient mental calmness or tranquillity that is experienced by ordinary men when a long felt desire is fulfilled. The very same mind which has been experiencing pleasure and pain has now transformed itself into the Atman, the supreme Peace. He being the Self in all, the Upanishad says that He enjoys the fruits of everybody's actions. This word 'enjoys' is not to be understood in its ordinary connotation. It is for want of better expressions, due to the incapacity of human language to express the supreme Reality, the Upanishad is compelled to use such words to describe Brahman and a Knower of Brahman.

**Thus Ends the Fourth Section Entitled
Sariraka-Brahmana in the Fourth Chapter**

SECTION V

MAITREYI-BRAHMANA

In the third section of this chapter, it has been shown that the Atman is the Light of man and that He is independent of the evils pertaining to dream and waking states which are adventitious to Him, that He is transcendent, ever free and absolute. In the same section it has been proved that He is free from transmigratory existence born of ignorance.

In the fourth section which is called *sariraka brahmana,* it has been shown in detail that the Atman coming in conjunction with the limiting adjuncts of intellect, mind, etc., apparently undergoes various relative existences in the form of the transmigratory *jiva.* At the time of death, the Self withdraws the organs into the subtle body and comes to the heart. The Soul then accompanied by the mind, *prana,* senses, and the subtle elements, departs through some part of the body such as the eye, ear and the like. He carries with himself the past impressions, meditation and work. The Soul has then the vision of the body which he is to obtain, just before he departs from the body. After death, he obtains the other one which is then animated by the presiding deities of the senses, mind, etc. A man of craving alone transmigrates; a man without craving goes nowhere. He merges himself in his own Atman and his organs do not depart. Being Brahman, he attains Brahman. He becomes fearless. He is untouched by work done and not done. He sees no diversity in and out. He passes beyond all doubts and evils. Such is his glory.

The present section is practically a restatement of the 4th section of the 2nd chapter. This is done by the Upanishad either for laying greater emphasis upon the truth already inculcated, or for showing the conclusion by a repetition of the proposition after the manner of logicians, or it may be simply a second edition of the same *brahmana* gathered from two different sources and preserved for the sake of tracing out the evolution of the *vedic* literature in which case the present *brahmana* is distinguished from the former by its being older than that as is evident from the 1st *mantra* and parts of the 14th and 15th *mantras.*

The *mantras* and their literal translations alone are given here, as commentaries have already been given in section iv of chapter II.

अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुः – मैत्रेयी च कात्यायनी च; तयोर्ह मैत्रेयी ब्रह्मवादिनी बभूव, स्त्रीप्रज्ञैव तर्हि कात्यायनी; अथ ह याज्ञवल्क्योऽन्यद्वृत्तमुपाकरिष्यन् ॥१ ॥

1. Now, it is said that there were two wives of Yajnavalkya, Maitreyi and Katyayani. Of those two, Maitreyi was a *brahma-vadini* (always fond of discussing about the Absolute) while Katyayani had the usual domestic knowledge of a woman. Then (one day), Yajnavalkya, wishing to embrace another order of life, (viz., *sannyasa,* called Maitreyi and said:)

मैत्रेयीति होवाच याज्ञवल्क्यः, प्रव्रजिष्यन्वा अरेऽहमस्मात्स्थानादस्मि, हन्त तेऽनया कात्यायन्यान्तं करवाणीति ॥२ ॥

2. "Maitreyi," said Yajnavalkya, "behold, I am about to take up the wandering life (leaving) this place. Let me make a final settlement (of my property) with you and that Katyayani."

सा होवाच मैत्रेयी, यन्नु म इयं भगोः सर्वा पृथिवी वित्तेन पूर्णा स्यात्, स्यां न्वहं तेनामृताहो३ नेति; नेति होवाच याज्ञवल्क्यः, यथैवोपकरणवतां जीवितं तथैव ते जीवितं स्यात्, अमृतत्वस्य तु नाशास्ति वित्तेनेति ॥३ ॥

3. That Maitreyi said: "Venerable sir, if now this whole earth filled with wealth were mine, would I really become immortal by that, or not?" Yajnavalkya said: "No, as the life of those who are affluent and rich, even so would be your life. But there is no hope of immortality through wealth."

सा होवाच मैत्रेयी, येनाहं नामृता स्यां किमहं तेन कुर्याम्? यदेव भगवान्वेद तदेव मे ब्रूहीति ॥४ ॥

4. That Maitreyi said: "What shall I do with that through which I would not become immortal? What indeed you know, revered sir, that alone tell me."

स होवाच याज्ञवल्क्यः, प्रिया वै खलु नो भवती सती प्रियमवृधत्, हन्त तर्हि भवत्येतद्व्याख्यास्यामि ते, व्याचक्षाणस्य तु मे निदिध्यासस्वेति ॥५ ॥

5. That Yajnavalkya said: "Dear indeed you have been to me and now you have (by such an enquiry) increased (that) dearness (love). Let me then explain it to you. But do meditate upon (it) while I am explaining."

स होवाच, न वा अरे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः प्रियो भवति । न वा अरे जायायै कामाय जाया प्रिया भवति, आत्मनस्तु कामाय जाया प्रिया भवति । न वा अरे पुत्राणां कामाय पुत्राः प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति । न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति । न वा अरे पशूनां कामाय पशवः प्रियं भवन्ति, आत्मनस्तु कामाय पशवः प्रिया भवन्ति । न वा अरे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति । न वा

अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति । न वा अरे वेदानां कामाय वेदाः प्रिया भवन्ति, आत्मनस्तु कामाय वेदाः प्रिया भवन्ति । न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति । न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति । आत्मा वा अरे द्रष्टव्यः – श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि; आत्मनि खल्वरे दृष्टे श्रुते मते विज्ञात इदं सर्वं विदितम् ॥६ ॥

6. He (Yajnavalkya) said: "Verily, not for the love of the husband, my dear, is the husband dear (to his wife), but for the love of the Self, is the husband dear (to his wife). Verily, not for the love of the wife, my dear, is the wife dear (to her husband), but for the love of the Self, is the wife dear (to her husband). Verily not for the love of the sons, my dear, are the sons dear (to the parents) but for the love of the Self, are the sons dear (to the parents). Verily, not for the love of wealth, my dear, is wealth dear (to a rich man), but for the love of the Self, is wealth dear (to him). Verily, not for the love of animals, my dear, are animals dear (to a man), but for the love of the Self are animals dear (to him). Verily, not for the love of a *brahmana,* my dear, is a *brahmana* dear (to others), but for the love of the Self, is a *brahmana* dear (to them). Verily, not for the love of a *kshatriya,* my dear, is a *kshatriya* dear (to others), but for the love of the Self, is a *kshatriya* dear to others. Verily, not for the love of the worlds, my dear, are the worlds dear (to man), but for the love of the Self are the worlds dear (to him). Verily not for the love of gods, my dear, are gods dear (to all), but for the love of the Self are the gods dear (to all). Verily, not for the love of the *vedas*, my dear, are the *vedas* dear (to man), but for the love of the Self are the *vedas* dear(to him). Verily, not for the love of beings, my dear, are beings dear (to others), but for the love of the Self are beings dear (to them). Verily, not for the love of all, my dear, are all dear (to man), but for the love of the Self are all dear (to him). O Maitreyi, verily the Self should be seen

(realised), heard, reflected on, and meditated upon. Certainly, my dear Maitreyi, by seeing (realising); hearing, reflecting on, and by knowing the Self, all this is known.

ब्रह्म तं परादाद्योऽन्यत्रात्मनो ब्रह्म वेद, क्षत्रं तं परादाद्योऽन्यत्रात्मनः क्षत्रं वेद, लोकास्तं परादुर्योऽन्यत्रात्मनो लोकान्वेद, देवास्तं परादुर्योऽन्यत्रात्मनो देवान्वेद, वेदास्तं परादुर्योऽन्यत्रात्मनो वेदान्वेद, भूतानि तं परादुर्योऽन्यत्रात्मनो भूतानि वेद, सर्वं तं परादाद्योऽन्यत्रात्मनः सर्वं वेद; इदं ब्रह्म, इदं क्षत्रम्, इमे लोकाः, इमे देवाः, इमे वेदाः, इमानि भूतानि, इदं सर्वं यदयमात्मा ॥७ ॥

7. The *brahmana* rejects him who knows the *brahmana* as something other than the Self. The *kshatriya* rejects him who knows the *kshatriya* as something other than the Self. The worlds reject him who knows the worlds as something other than the Self. The gods reject him who knows the gods as something other than the Self. The *vedas* reject him who knows the *vedas* as something other than the Self. The beings reject him who knows the beings as something other than the Self. Everyone rejects him who knows everyone as something other than the Self. This *brahmana,* this *kshatriya,* these worlds, these gods, these *vedas*, these beings, all this is this Self.

स यथा दुन्दुभेर्हन्यमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, दुन्दुभेस्तु ग्रहणेन—दुन्दुभ्याघातस्य वा—शब्दो गृहीतः ॥८ ॥

8. As when a drum is beaten one cannot grasp its several different notes, but they are grasped when the drum or the beater is grasped.

स यथा शङ्खस्य ध्यायमानस्य न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, शङ्खस्य तु ग्रहणेन—शङ्खध्मस्य वा—शब्दो गृहीतः ॥९ ॥

9. As when a conch is blown, one cannot grasp its different notes, but they are grasped when the conch or its blower is grasped.

स यथा वीणायै वाद्यमानायै न बाह्याञ्छब्दाञ्छक्नुयाद्ग्रहणाय, वीणायै तु ग्रहणेन—वीणावादस्य वा—शब्दो गृहीतः ॥१० ॥

10. As when a *vina* is played one cannot grasp its different

notes, but they are grasped when the *vina* or its player is grasped.

स यथार्द्रैधाग्नेरभ्याहितस्य पृथग्धूमा विनिश्चरन्ति, एवं वा अरेऽस्य महतो भूतस्य निःश्वसितमेतद्यदृग्वेदो यजुर्वेदः सामवेदोऽथर्वाङ्गिरस इतिहासः पुराणं विद्या उपनिषदः श्लोकाः सूत्राण्यनुव्याख्यानानि व्याख्यानानीष्टं हुतमाशितं पायितम्, अयं च लोकः, परश्च लोकः, सर्वाणि च भूतानि; अस्यैवैतानि सर्वाणि निःश्वसितानि ॥११ ॥

11. As smoke separately issues forth from a fire kindled with damp fuel, even so, verily, my dear, these *rigveda, yajurveda, samaveda, atharvangirasa,* history, ancient lore, sciences, Upanishads, verses, aphorisms, explanations, commentaries, sacrifices, oblations into the fire, food, drink and this world and the other world, all beings, all these are breathed out of this (great Being). All these are (like the) breath of this (great Being) only.

स यथा सर्वासामपां समुद्र एकायनम्, एवं सर्वेषां स्पर्शानां त्वगेकायनम्, एवं सर्वेषां गन्धानां नासिके एकायनम्, एवं सर्वेषां रसानां जिह्वैकायनम्, एवं सर्वेषां रूपाणां चक्षुरेकायनम्, एवं सर्वेषां शब्दानां श्रोत्रमेकायनम्, एवं सर्वेषां संकल्पानां मन एकायनम्, एवं सर्वासां विद्यानां हृदयमेकायनम्, एवं सर्वेषां कर्मणां हस्तावेकायनम्, एवं सर्वेषामान्दानामुपस्थ एकायनम्, एवं सर्वेषां विसर्गाणां पायुरेकायनम्, एवं सर्वेषामध्वनां पादावेकायनम्, एवं सर्वेषां वेदानां वागेकायनम् ॥१२ ॥

12. As the sea is the one goal of all waters, as the skin is the one goal of all touch, as the nostrils are the one goal of all smell, as the tongue is the one goal of all taste, as the eye is the one goal of all forms, as the ears are the one goal of all sound, as the mind is the one goal of all deliberations, as the heart (intellect) is the one goal of all knowledge, as the hands are the one goal of all action, as the generative organ is the one goal of all sex pleasure, as the anus is the one goal of all excretion, as the feet are the one goal of all motion, as the organ of speech is the one goal of all *vedas*.

स यथा सैन्धवघनोऽनन्तरोऽबाह्यः कृत्स्नो रसघन एव, एवं वा अरेऽयमात्मानन्तरोऽबाह्यः कृत्स्नः प्रज्ञानघन एव; एतेभ्यो भूतेभ्यः समुत्थाय

तान्येवानुविनश्यति, न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥१३ ॥

13. As a lump of salt is without inside and outside, completely a mass of taste only, even so, my dear, is this Self, without inside and outside, completely a mass of consciousness only. Having sprung forth from these elements with them verily is (Its separate existence) destroyed. Having departed, (there) is no (particular) consciousness. This, my dear, I say—thus spoke Yajnavalkya.

सा होवाच मैत्रेयी, अत्रैव मा भगवान्मोहान्तमापीपिपत्, न वा अहमिमं विजानामीति; स होवाच, न वा अरेऽहं मोहं ब्रवीमि, अविनाशी वा अरेऽयमात्मानुच्छित्तिधर्मा ॥१४ ॥

14. Maitreyi said: Herein alone, revered sir, you have put me in bewilderment. Indeed I am not understanding this. He (Yajnavalkya) replied: My dear, I certainly do not speak (anything) bewildering. This Self, my dear, is imperishable and of indestructible nature.

यत्र हि द्वैतमिव भवति तदितर इतरं पश्यति, तदितर इतरं जिघ्रति, तदितर इतरं रसयते, तदितर इतरमभिवदति, तदितर इतरं शृणोति, तदितर इतरं मनुते, तदितर इतरं स्पृशति, तदितर इतरं विजानाति; यत्र त्वस्य सर्वमात्मैवाभूत्, तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्, तत्केन कं रसयेत्, तत्केन कमभिवदेत्, तत्केन कं शृणुयात्, तत्केन कं मन्वीत, तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्? येनेदं सर्वं विजानाति तं केन विजानीयात्? स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते, असितो न व्यथते, न रिष्यति; विज्ञातारमरे केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि, एतावदरे खल्वमृतत्वमिति होक्त्वा याज्ञवल्क्यो विजहार ॥१५ ॥

॥इति चतुर्थाध्यायस्य पञ्चमं ब्राह्मणम् ॥

15. For, where there is duality, as it were, there one sees another, there one smells another, there one tastes another, there one speaks with another, there one hears another, there one thinks of another, there one touches another, there one knows another; but wherein everything has become his Self

alone, there whereby and what would (one) see, there whereby and what would (one) smell, there whereby and what would one taste, there whereby and whom would one speak with, there whereby and whom would one hear, there whereby and what would one think of, there whereby and what would one touch, there whereby and what would one know? Whereby would one know Him by whom one knows all this? This Self is indicated by 'Not this, Not this'. It is imperceptible, for it is not perceived. It is unshrinking, for it does not shrink. It is unattached, for it is not attached to anything. It is untrammelled, it does not suffer, does not perish. My dear, whereby would one know the Knower! Thus, O Maitreyi, have you been instructed. My dear, so much indeed is Immortality. Having said thus, Yajnavalkya went away.

Summary

As already mentioned in the introductory paragraphs at the beginning of the section, the content of this section, the *maitreyi-brahmana* is the same as that of section iv of chapter II with a few slight alterations. It is not a useless repetition, for the wise *vedas* would not indulge in any statement without a specific purpose. Here, the purpose served is twofold according to the commentator Acharya Sankara. It satisfies the condition laid down in the science of Logic that a proposition should be concluded with its restatement. 'Conclusion' itself is defined therein as the restatement of the proposition after stating the reasons which help to arrive at the conclusion. The second purpose of introducing this section here, at the end of the fourth chapter, is to state that the Knowledge of Brahman and the means of attainment thereof with its result, viz., the extrication of man from the mundane life, arrived at in the 1st and the 2nd chapters through scriptural testimony and meditation, can be attained through reasoning by a purified intellect. For, the 3rd and the 4th chapters have been purely argumentative in nature and the subject has been discussed from different angles by the great sage Yajnavalkya in the court of King Janaka.

The earlier section (II-iv) concluded with the final exposition of the Truth in the statement that to the ignorant when there is duality, as it were, there is experience of 'another' different from oneself through the senses as well as the mind and the intellect; but to the wise knower, when everything has become the Atman, there is no such experience in the usual sense of the term. But is it a dead or inert state? No, on the other hand, it is the most superb and stupendous condition of 'Fullness', *purnatvam.* After stating the same fact in the concluding *mantra* of the present section, the Upanishad, not being satisfied, gives us another description of the transcendental Truth in negative terms '*neti, neti*', for that is the best way of expressing the inexpressible, a fact revealed by the *sruti* itself on more than one occasion. As already stated elsewhere, to define or describe the Absolute is to limit the unlimited and the infinite. Such descriptions, however great and glorious they may be, would still fall far short of the Real, for all definitions and descriptions can only be within the realm of the finite and limited. The *sruti,* it may be noted, is never tired of repeating this '*neti, neti*' way of describing the ultimate Truth.

To know Brahman is to know the real nature of the universe, for the latter is the expression of the former, the immanent aspect of the transcendental. To know the real nature of this world is as difficult as to know the real nature of Brahman. If the transcendental is a mystery to the ordinary human mind, the world also is equally a mystery to it. The 'I' is non-different from God and the world is non-different from the 'I' and God. All the three, the 'I', world and God—the Atman, the world and Brahman—are one only. If they appear as different, it is due to ignorance and the wise man should reject the appearance as false or unreal, nay, as non-existent apart from the unbroken, one essence, *akhanda-eka-rasa,* through proper discrimination, reflection and meditation.

This is not an impossible feat. It is true certain amount of effort is necessary. Sages and scriptures are there to guide man. The fact that there have been great sages who have realised this Truth, at all times, in all countries, itself is a proof that this transcendental experience can be had even while living in this body and moving in this terrestrial globe. What one man has achieved, others also can achieve. There is no doubt about it.

In all human love, it is the love for God that manifests itself. All love is not for any object or person or circumstance, as one imagines in ignorance. The Upanishad reveals this great truth. It does not stop with this, but goes a step further and says that the dislike and hate that one has for an object is also due to the same love. The same urge in the individual to become the universal manifests itself in two apparently different forms. One is called 'love' and through it one wants to merge oneself with the objects of love and thus obliterate the separate existence of the other. The other, which is designated as 'hatred' or 'malice', also tries to bring about the same result by destroying the distinct individuality of the object. So, we arrive at the highest truth that all movements are directed towards the one centre that exists everywhere in space and transcends space, that exists at all time and transcends time, and that is the cause of all causes and transcends all cause-effect relation. There is no objectivity in pure consciousness, the transcendental. And therefore, there is no subjectivity also. For, both are interdependent and one cannot exist without the other. When the object and subject vanish, what results is not nothingness or a vacuum or complete non-existence. It is something very strange, for It is not many, not two, not even one. It is non-dual. As the Mandukya Karika puts it, what hides It from the philosopher is his own philosophy. It transcends all philosophies and theories of the logicians and others belonging to different schools of thought, all the while remaining as the one, uniform homogeneous presupposition of all their statements, nay of all their words and even thoughts. It is the great Plenum, the Full, the Absolute. The creation that has come out of It is also full, for what else can it be! Therefore, we arrive at the most astounding conclusion that while the macrocosm contains the microcosm, the microcosm also contains the macrocosm. An impossible feat of logic! An atom contains the whole Universe! The one holds within it the many. An arithmetical riddle! Yes, God is beyond all logic and arithmetic, beyond the frail intellect of man.

Some more light is thrown in the present section, as to what happened to Yajnavalkya, the great Sage who has been initiated by the sun-god symbolising *vedic* wisdom, and who has known through direct realisation the Truth transcendental and at the same time immanent and who has imparted the secret knowledge to many qualified aspirants including his own wife Maitreyi. The Upanishad says that Yajnavalkya went away—*vijahara*—and abruptly stops. From what is stated in the beginning of the section, we can conclude that he embraced *sannyasa* and left home. The high and exalted state of his consciousness has been revealed from his concluding instructions in the last *mantra* of this section. The Upanishad does not state anything about as to what happened to his body afterwards. The body appears to exist only for others, the ignorant and not for him who sees no ignorance and therefore no duality. He has become the non-dual, pure Consciousness. As he himself has stated, there is nothing more to be said. What has to be said has been said and that is the truth that everything here is the pure Consciousness, either in its transcendental or immanent form, the unmanifested or the manifested form, two expressions of the one, non-dual entity—*sarvam khalvidam brahma*.

Thus Ends the Fifth Section Entitled
Maitreyi-Brahmana in the Fourth Chapter

SECTION VI

VAMSA-BRAHMANA

अथ वंशः – पौतिमाष्यो गौपवनात्, गौपवनः पौतिमाष्यात्, पौतिमाष्यो गौपवनात्, गौपवनः कौशिकात्, कौशिकः कौण्डिन्यात्, कौण्डिन्यः शाण्डिल्यात्, शाण्डिल्यः कौशिकाच्च गौतमाच्च, गौतमः — ॥१ ॥

1. Now, the line of teachers (for the second two chapters called *Yajnavalkya kanda*): Pautimashya (received the doctrine) from Gaupavana, Gaupavana from (another) Pautimashya, (this) Pautimashya from (another) Gaupavana, this Gaupavana from Kausika, Kausika from Kaundinya, Kaundinya from Sandilya, Sandilya from (another) Kausika and Gautama, Gautama from——

आग्निवेश्यात्, आग्निवेश्यो गार्ग्यात्, गार्ग्यो गार्ग्यात्, गार्ग्यो गौतमात्, गौतमः सैतवात्, सैतवः पाराशर्यायणात्, पाराशर्यायणो गार्ग्यायणात्, गार्ग्यायण उद्दालकायनात्, उद्दालकायनो जाबालायनात्, जाबालायनो माध्यन्दिनायनात्, माध्यन्दिनायनः सौकरायणात्, सौकरायणः काषायणात्, काषायणः सायकायनात्, सायकायनः कौशिकायनेः, कौशिकायनिः — ॥२ ॥

2. (Gautama) from Agnivesya, Agnivesya from Gargya, Gargya from (another) Gargya, (this) Gargya from (another) Gautama, (this) Gautama from Saitava, Saitava from Parasaryayana, Parasaryayana from Gargyayana, Gargyayana from Uddalakayana, Uddalakayana from Jabalayana, Jabalayana from Madhyandinayana, Madhyandinayana from Saukarayana, Saukarayana from Kashayana, Kashayana from Sayakayana, Sayakayana from Kausikayani, Kausikayani from——

घृतकौशिकात्, घृतकौशिकः पाराशर्यायणात्, पाराशर्यायणः पाराशर्यात्, पाराशर्यो जातूकर्ण्यात्, जातूकर्ण्य आसुरायणाच्च यास्काच्च, आसुरायणस्त्रैवणेः, त्रैवणिरौपजन्धनेः, औपजन्धनिरासुरेः, आसुरिर्भारद्वाजात्, भारद्वाज आत्रेयात्, आत्रेयो माण्टेः, माण्टिर्गौतमात्, गौतमो गौतमात्, गौतमो वात्स्यात्, वात्स्यः शाण्डिल्यात्, शाण्डिल्यः कैशोर्यात्काप्यात्, कैशोर्यः काप्यः

कुमारहारितात्, कुमारहारितो गालवात्, गालवो विदर्भीकौण्डिन्यात्, विदर्भीकौण्डिन्यो वत्सनपातो बाभ्रवात्, वत्सनपाद्बाभ्रवः पथः सौभरात्, पन्थाः सौभरोऽयास्यादाङ्गिरसात्, अयास्य आङ्गिरस आभूतेस्त्वाष्ट्रात्, आभूतिस्त्वाष्ट्रो विश्वरूपात्त्वाष्ट्रात्, विश्वरूपस्त्वाष्ट्रोऽश्विभ्याम्, अश्विनौ दधीच आथर्वणात्, दध्यङ्ङाथर्वणोऽथर्वणो दैवात्, अथर्वा दैवो मृत्योः प्राध्वंसनात्, मृत्युः प्राध्वंसनः प्रध्वंसनात्, प्रध्वंसन एकर्षेः, एकर्षिर्विप्रचित्तेः, विप्रचित्तिर्व्यष्टेः, व्यष्टिः सनारोः, सनारुः सनातनात्, सनातनः सनगात्, सनगः परमेष्ठिनः, परमेष्ठी ब्रह्मणः, ब्रह्म स्वयंभु, ब्रह्मणे नमः ॥३ ॥

॥इति चतुर्थाध्यायस्य षष्ठं ब्राह्मणम् ॥

॥इति चतुर्थोऽध्यायः ॥

3. (Kausikayani) from Ghrtakausika, Ghrtakausika from Parasaryayana, Parasaryayana from Parasarya, Parasarya from Jatukarnya, Jatukarnya from Asurayana and Yaska, Asurayana from Traivani, Traivani from Aupajandhani, Aupajndhani from Asuri, Asuri from Bharadvaja, Bharadvaja from Atreya, Atreya from Manti, Manti from Gautama, Gautama from (another) Gautama, (this) Gautama from Vatsya, Vatsya from Sandilya, Sandilya from Kaisorya Kapya, Kaisorya Kapya from Kumaraharita, Kumaraharita from Galava, Galava from Vidarbhikaundinya, Vidarbhikaundinya from Vatsanapadbabhrava, Vatsanapadbabhrava from Pantha Saubhara, Pantha Saubhara from Ayasya Angirasa, Ayasya Angirasa from Abhuti Tvashtra, Abhuti Tvashtra from Visvarupa Tvashtra, Visvarupa Tvashtra from the two Asvins, the Asvins from Dadhyach Atharvana, Dadhyach Atharvana from Atharvana Daiva, Atharvana Daiva from Mrityu Pradhvamsana, Mrityu Pradhvamsana from Pradhvamsana, Pradhvamsana from Ekarshi, Ekarshi from Viprachitti, Viprachitti from Vyashti, Vyashti from Sanaru, Sanaru from Sanatana, Sanatana from Sanaga, Sanaga from Parameshthin, Parameshthin from Brahman (*Hiranyagarbha*). Brahman is self-born. Salutations to Brahman.

Thus Ends the Sixth Section Entitled
Vamsa-Brahmana in the Fourth Chapter

HERE ENDS THE FOURTH CHAPTER

KHILA-KANDA

CHAPTERS V AND VI

CHAPTER V

SECTION I

OM KHAM BRAHMA-BRAHMANA

The fifth and the sixth chapters form the last division of this Upanishad and are known as *khila-kanda* or the Supplementary Book. The fifth chapter introduces various meditations on Brahman as possessed of different limiting adjuncts, which confer upon the meditator prosperity as well as gradual liberation.

The first section of this *khila-kanda* is introduced with the famous chant speaking of the oneness of the universe with Brahman who is to be meditated upon as enjoined in the succeeding sections.

ॐ। पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥

ॐ खं ब्रह्म। खं पुराणम्; वायुरं खमिति ह स्माह कौरव्यायणीपुत्रः; वेदोऽयं ब्राह्मणा विदुः; वेदैनेन यद्वेदितव्यम् ॥१ ॥

॥इति पञ्चमाध्यायस्य प्रथमं ब्राह्मणम् ॥

1. Om. That (Brahman) is infinite, this (universe too) is infinite. The infinite (universe) emanates from the infinite (Brahman). Assimilating the infinitude of the infinite (universe), the infinite (Brahman) alone is left. Om is the ether-Brahman, the ether (that is) eternal. The ether containing air—said the son of Kauravyayani. The seekers of Brahman have known that Om is the means of knowing (It), (since) through It one knows That which is to be known.

This *mantra* establishes the non-difference of Brahman and the world including the *jivas.* Brahman is essentially infinite, the Plenum, the supreme fullness. The infinite or Absolute alone is Truth. The relative world is really non-different from the Infinite. It has come out of the Absolute and it is also full. The very cognition of it as separate and external to oneself is based upon ignorance. When the ignorance is destroyed the individual soul reaches the state of absolute identity with one and all which is his real nature, as already stated in *mantra* IV-iii-20. It is, therefore, said that in the microcosm which is infinite, is the whole of the macrocosm which is also infinite. We cannot, therefore, go wrong if we say that the entire universe is reflected in an atom, even as the entire personality of man is contained in every cell of his. So much so, by knowing one cell, one can know the whole man. In another sense also, we can say that the universe is infinite, as no one has so far known the limits or boundary of it which is the 'creation' of God. Another important aspect to be noted here is that God does not change by creating this universe, that the created universe is not outside Him, nor does He stand outside the universe which He has created.

The infinite alone emanates from the infinite. There is no possibility of a part emanating from infinity. Because infinity is partless and indivisible. Otherwise it will lose its infinite nature. Then the only possibility is that whatever is said to emanate from infinite, must also be infinite. But there cannot be a second or new infinite, because the idea of two infinites is absurd. It leads to the conclusion that nothing has really emanated from the Infinite.

Even the idea of something proceeding from the Infinite is based on its essential character of infinity. That which is produced, namely *hiranyagarbha,* the totality of this universe, must be infinite. Otherwise, there should be something outside *hiranyagarbha* or the universe. The universe includes space also and beyond the space there can only be 'nothing'. Beyond space there cannot be space, and in the absence of space, nothing can exist as everything in this universe exists in space. Therefore, the universe is essentially the same Infinite or Brahman. The individual also is essentially the

Infinite, for the reason already stated, viz., that there is no possibility of a part emanating from the Infinite.

Assimilation of the infinitude of the infinite should be done through *karma, upasana* and meditation leading to the attainment of perfect purification of the heart which effects the destruction of the false nescience. When by thus freeing from the bonds of ignorance, desire and action, one does away with the relative existence, he assimilates the infinitude of the world and becomes Infinite itself.

The snake that is superimposed upon the rope due to the ignorance of the rope is essentially rope itself. When the snake is taken out of the rope, as it were, with the aid of light, the rope remains unaffected. The relation of Brahman and the world is something like that existing between the rope and the snake in the above analogy.

This first part of the *mantra, purnamada..... purnamevavasishyate* is a *vidya,* meditation by itself. It is a very superior meditation wherein the meditator, the act of meditation and the Absolute which is the object of meditation and also the Goal to be attained through meditation are fused into the non-dual, pure Consciousness. The result of this meditation is nothing less than *sadyo-mukti,* immediate Liberation.

Next, the Upanishad describes another *vidya* or *upasana,* meditation on the lower Brahman, for those who cannot practise the first one. *om kham brahma*—this is meditation on Om as a symbol and name of both the conditioned and the unconditioned Brahman. It is the object of meditation. Meditations are of different types giving different results. Some meditations lead to gradual emancipation *(krama-mukti),* some to success in works, some to material prosperity and some to attainment of higher worlds. *Upasanas* vary according to the goal aimed at and the nature of object chosen for meditation. The fruits of *upasanas* also vary according to the aims and means adopted. *tam yatha yathopasate tathaiva bhavati*—That which man worships and meditates intensely, that he becomes (Mudgala Up. 3). According to the thought he entertains in this world, he will become, when he leaves off this body. (Chh. Up. III-xiv-1). Meditation on *saguna-brahman* cannot lead directly to immediate emancipation *(sadyo-mukti)*. Such meditations when done selflessly help one to attain gradual emancipation *(krama-mukti)*.

kham is ether or space. Here by 'ether' is meant the absolute, unconditioned Brahman, and not the ether, an evolute of *prakrti*. Because it is mentioned that the Ether is eternal. "Ether is the symbol of the unconditioned Brahman; it is the symbol of the conditioned Brahman also"—thus opines the teacher, the son of Kauravyayani. Because consciousness-Brahman is like ether. Even as space is not contained in anything and nothing is contained in it, Brahman also is not contained in anything, nor anything is contained in It. The symbols of Om and *kham* stand for both the unconditioned and the conditioned Brahman. "The symbol Om, O Satyakama, is the higher and lower *Brahman*" (Pr. Up. V. 2). Thus through meditation on Om and *kham* one attains both the lower and higher Brahman.

Summary

This section gives first the meditation on the Plenum or Fullness, the pure Consciousness. It is one among the superior forms of meditation. It can be practised only by first-rate aspirants. Next is meditation on Om, the ether of consciousness which is easier to practise. And, still more easier is the third meditation on the ordinary physical ether as Brahman. The result is either *sadyo-mukti* or *krama mukti,* depending upon the nature of meditation.

Thus Ends this First Section Entitled
Om Kham Brahma-Brahmana in the Fifth Chapter

SECTION II

PRAJAPATYA-BRAHMANA

This section prescribes three disciplines—self-control, charity and mercy—through a parable. Without these disciplines no real meditation is possible. According as the predominance of the particular *guna* in men, they are divided into gods, men and demons. Gods are those who are not fully but partially dominated by *sattva-guna,* possessing all the good qualities but lacking in self-control. They are, therefore, instructed to practise self-control and other higher steps of *sadhana.* Those men dominated by *rajas* are greedy by nature. They are the majority in general. They should learn to give freely, for purifying their heart and overcoming the lower nature. People dominated by *tamas* are called demons who are very cruel in nature. They should learn to be merciful, before they take up to any spiritual *sadhana.*

त्रयाः प्राजापत्याः प्रजापतौ पितरि ब्रह्मचर्यमूषुः—देवा मनुष्या असुराः उषित्वा ब्रह्मचर्यं देवा ऊचुः, ब्रवीतु नो भवानिति; तेभ्यो हैतदक्षरमुवाच द इति; व्यज्ञासिष्टा३ इति; व्यज्ञासिष्मेति होचुः, दाम्यतेति न आत्थेति; ओमिति होवाच, व्यज्ञासिष्टेति ॥१ ॥

1. Three types of *prajapati's* sons (who) lived with their father *prajapati* the life of *brahmacharya,* were the gods, the men and the demons. (After) having lived the life of *brahmacharis,* the gods said (unto their father *prajapati*) thus: "O Lord, do thou teach us". Unto them, indeed, he uttered this syllable *da* alone. "Have you understood?"—(he questioned them). "We have understood;"—thus, indeed, they said; "control (the *indriyas*)—thus unto us (you) have said." "Yes"—thus (*prajapati*) said (in confirmation); "you have verily understood (what I meant by the syllable *da*)."

अथ हैनं मनुष्या ऊचुः, ब्रवीतु नो भवानिति; तेभ्यो हैतदेवाक्षरमुवाच द इति; व्यज्ञासिष्टा३ इति; व्यज्ञासिष्मेति होचुः, दत्तेति न आत्थेति; ओमिति होवाच, व्यज्ञासिष्टेति ॥२ ॥

2. Now then, the men said unto him: "O Lord, do thou teach us." Unto them he uttered the very syllable *da* alone. "Have (you) understood?"—thus (he questioned them). "(We) have understood"—thus indeed (they) said. "Be charitable—thus unto us (you) have said." "Yes"—thus (*prajapati*) said (in confirmation); "You have verily understood (what I meant by the syllable *da*.)"

अथ हैनमसुरा ऊचुः, ब्रवीतु नो भवानिति; तेभ्यो हैतदेवाक्षरमुवाच द इति; व्यज्ञासिष्टा३ इति; व्यज्ञासिष्मेति होचुः, दयध्वमिति न आत्थेति; ओमिति होवाच, व्यज्ञासिष्टेति; तदेतदेवैषा दैवी वागनुवदति स्तनयित्नुर्द द द इति—दाम्यत दत्त दयध्वमिति; तदेतत्त्रयं शिक्षेत्—दमं दानं दयामिति ॥३ ॥

॥इति पञ्चमाध्यायस्य द्वितीयं ब्राह्मणम् ॥

3. Now then, the demons said: "O Lord, do thou teach us." Unto them he uttered the very syllable *da* only. "Have (you) understood?"—(thus) he questioned (them). "(We) have understood"—thus indeed (they) said. "Be merciful,—thus unto us (you) have said." "Yes"—thus *(prajapati)* said (in confirmation); "you have verily understood (what I meant by the syllable *da.)*" That this very same (instruction) this divine speech (voice), the thunder-cloud repeats as *da, da, da;* Control (your *indriyas),* be charitable, be merciful. Hence, one should learn this threefold (instruction), self-control, charity (and) kindness (mercy).

Summary

This section gives, through a story, instructions for self-control which is a precondition for all meditations. Facts, even if they are reasonable and acceptable to the intellect, are not always agreeable to the mind and the heart. This is because of the report of the senses which always say that the external world of objects is real. They do not stop with that, but again and again din into the mind that what is perceived by them alone is real and nothing exists beyond this perceptible world of objects. Hence, these senses have to be properly instructed and, for this purpose, three means are given in this section. The three main forces which prevent the perception of the Truth are *kama, lobha* and *krodha*—desire, avarice and anger. And the three means to overcome them are *damyata, datta* and *dayadhvam*—restraint, charity, and compassion. The advice given by the Creator to his children, gods, men and demons, is very short and enigmatic and on the surface, it would seem that he has given the same advice to all the three, for to the gods, demons and men he said *da* alone. Here, the great commentator Acharya Sankara states that the Upanishad refers to men of three different nature, those who go for too much sense enjoyment, those who are too cruel and hard-hearted, and those who are too much greedy and passionate, always after possessing more and more objects of this world. Even in the same man, all the three qualities may be present, either the one or the other predominating over the other two at different times. When the aspirants and spiritual seekers, to whom the Upanishads are meant, are aware of their inherent defects, even the briefest advice will be able to weary them away. The advice in short is to practise self-control, charity and compassion, in letter and spirit. This instruction is given by God to every one of us and it is a perpetual advice, a thundering proclamation by the divine Father to his children, which vibrates everywhere like the thunder clap. It is the eternal message of God to mankind.

The advice of self-control would eliminate all particularisation and extroversion, the main obstacle for universalisation. Not only unethical and immoral desires but also holy and pious ambitions come under this obstacle. All desire except the desire for ultimate Liberation, the final freedom from *samsara,* comes under this one obstacle of externalisation. *damyata,* self-control symbolised by *da,* is the only remedy to overcome all extroversion.

The second advice is practice of charity which is a counterblast to the passion to possess what does not rightly belong to oneself. It is greed to grab others' property. Though it is present in its extreme limits in Shylocks and black-marketeers, nevertheless, it is present in lesser or greater degrees in mankind in general in the form of the urge to possess objects which are not absolutely necessary for one's psycho-physical existence. This greed for sense objects, as also for name and fame, is the expression of finitude. Practice of charity, *datta,* symbolised by the same letter *da,* will gradually remove this defect in the aspirant.

The third advice is compassion for others, the sick and the suffering, the poor and the needy. There is a peculiar trait in man in feeling happy over others' misery. This is a demoniac quality. The demon is inside us, in our mind, and not anywhere else. Many do not know their presence, for he hides inside the cave of our intellect. Subdual of others and punishing them are different expressions of this demoniac trait in man. There are very few exceptions who do not feel a sense of satisfaction when their enemies suffer. And they are the sages. The antidote for this sadistic instinct in man is given by God himself as *dayadhvam,* compassion, again symbolised by the same letter *da.*

One of the three evil traits is enough for the downfall of the spiritual aspirants. It is impossible to progress in the spiritual path if the aspirant is addicted to sense pleasure, or is greedy or cruel. When one has all the three, one's fate may well be imagined! And spiritual seekers stagnate because of the failure to follow the advice of our Creator.

Thus Ends the Second Section Entitled
Prajapatya-Brahmana in the Fifth Chapter

SECTION III

HRIDAYA-BRAHMANA

This section is an eulogy of intellect or heart which has been described at the end of section ix of chapter III, the section relating to Sakalya, as absorbing name, form and work and as residing in all beings and being identified with them all. In other words, the heart is described as *prajapati,* the projector of all beings.

एष प्रजापतिर्यद्धृदयम्; एतद्ब्रह्म, एतत्सर्वम्; तदेतत्त्र्यक्षरम्—हृदयमिति; हृ इत्येकमक्षरम्; अभिहरन्त्यस्मै स्वाश्चान्ये च य एवं वेद; द इत्येकमक्षरम्; ददत्यस्मै स्वाश्चान्ये च य एवं वेद; यमित्येकमक्षरम्; इति स्वर्गं लोकं य एवं वेद ॥१ ॥

॥इति पञ्चमाध्यायस्य तृतीयं ब्राह्मणम् ॥

1. This is *prajapati* which is the heart (identified with the intellect). This is Brahman. This is the All. That heart is this which has three syllables. *hr* is one syllable. To him who knows thus, (his) own and others bring (various presents). *da* is another syllable. To him who knows thus, (his) own and others give (various powers). *ya* is another syllable. He who knows thus, attains the heavenly world.

The Sanskrit word for heart is *hridaya* which consists of three syllable, *hr, da* and *ya.* *hr* means to bring, *da* means to give, and *ya* means to go. He who meditates on the first syllable *hr,* gets presents from his own people and from others as well. They bring presents to him, because the syllable means to bring. To the meditator on *da,* his own people and others give their powers. The meditator on *ya* goes to heaven. One gets such results even by meditation on the syllables of the name. Then, how much more one can get by meditation on the reality of the heart or intellect itself !

Summary

This section deals with another meditation based on a symbol which is the syllables of the word *hridaya* which means the heart or intellect. As in other meditations, one has to superimpose the characteristics of universality on the chosen object which is here one's own heart. Without clinging to the name and form of the object, its finitude, the mind must attach itself to the infinitude of the whole that is present in the object. The object of meditation is called *ishta* in religious parlance, but this does not connote its usual meaning as something pleasant and liked by the senses. To get success in this meditation, one should have the vision of the seer of this *mantra,* a very difficult task indeed. The heart working inside the body is to be meditated as God. This heart is the most inscrutable part in any being. *hridaya,* the heart, is one thing for the physician and a quite different thing for the *upanishadic* seer. To the latter it is the spiritual essence in every being. It is intelligence. Heart has reason which reason itself cannot understand. The heart is Consciousness. Sections i to iii of the eighth chapter of the Chhandogya Upanishad gives a similar meditation on the heart. Here, the Upanishad instructs meditation on the significance of the three letters constituting the word *hridaya,* viz., *hr, da* and *ya.* The first letter *hr* means 'to attract', 'to pull', 'to gravitate', 'to lord over'. One should contemplate on this letter as the great force, the cosmic force which is signified by its root meaning. The result of this meditation is that everything in the cosmos would gravitate towards the meditator. He attracts every one towards him. All objects which belong to him and those which do not belong to him, all his relatives as well as others who are strangers are pulled towards him. Similarly, the second letter *da* means to give. This etymological meaning is the object of concentration. And one who succeeds in this meditation creates a superphysical force which makes everyone to give their powers. The third letter *ya* means 'to go'. One who meditates intensely on this letter, on its root meaning, goes to the heaven. Those who cannot practise meditation on the heart given in the third chapter of this Upanishad may follow the instruction in this present section which is meditation on the etymological meaning of the three syllables constituting the word *hridaya.*

Thus Ends the Third Section Entitled
Hridaya-Brahmana in the Fifth Chapter

SECTION IV

SATYA-BRAHMANA

In the preceding section, meditation on the heart as Brahman identified with intellect and called Hridaya-Brahman, has been discussed. The result that would accrue to one who meditates has also been given. In this section, a meditation on that Brahman called *hridaya* (intellect) as *satya,* Truth, is being introduced.

तद्वै तदेतदेव तदास—सत्यमेव; स यो हैतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति, जयतीमांल्लोकान्; जित इन्वसावसत्, य एवमेतं महद्यक्षं प्रथमजं वेद सत्यं ब्रह्मेति; सत्यं ह्येव ब्रह्म ॥१ ॥

॥इति पञ्चमाध्यायस्य चतुर्थं ब्राह्मणम् ॥

1. That (intellect-Brahman) was verily this *satya* only. He who knows this vast adorable, first-born, as *satya-brahman,* acquires these worlds, (his enemy) is defeated and made a non-entity, who knows this vast, adorable, first-born as *satya-brahman;* for *satyam* is verily Brahman.

The very same Hridaya-Brahman is *satya,* Truth. This *satya* consisting of *sat* and *tyat* (gross and subtle) is the same as the five elements (I-vi-3). This *satya-brahman* as *hiranyagarbha* is born before all other relative manifestations. Hence, He is to be meditated as great and adorable. He who meditates on *satya-brahman* wins these worlds and his enemy is vanquished. As the *satya-brahman* himself is the whole world which He controls, the worshipper becomes the master of the world and wins over his enemy and subjugates him. This is eulogy of the meditation for encouraging the *sadhaka.* He not only gets physical results mentioned here like mastering of the worlds and the vanquishing of the enemy, but also realises the *satya-brahman* as his own Self and becomes verily That. *satya* is verily Brahman.

Summary

This is another symbolic meditation. In the first part of the *mantra* the word *tat* is repeated thrice. The first *tat* refers to the Hridaya-Brahman mentioned in the previous section. The second *tat* means that the same Hridaya-Brahman is being described in another way. The third *tat* is connected with the word *etat* meaning this which refers to what immediately follows viz., 'was but *satya* only'. *satya* is Brahman which is *sat* and *tyat,* the gross and subtle elements, respectively. He is truth, the great adorable first-born *hiranyagarbha.* Contemplation enunciated here is on truth as Brahman. Just as truth alone triumphs in the end, one who meditates truth as Brahman also succeeds in all his efforts. He experiences no failures, no suffering. As none can oppose truth, the meditator on truth as Brahman cannot have any opponent. The highest conception of God is truth.

The difficulty in this meditation, not only in this but in all meditations, is that one cannot whole-heartedly concentrate on one thought, unless that thought is the 'whole'. It should not be one among the several thoughts we entertain. If it is so, the subconscious and the unconscious would revolt and other thoughts rise up and distraction in meditation results. When one starts thinking of God, thoughts about what is other than God rise up to the conscious level. The reason for the distraction is obvious.

It is due to our incomplete and erroneous notions about God. We in our heart of hearts take God as one among the many objects of this world. We say many a time that God is all, He is one and non-dual. But this is mere speech without conviction. If there is firm conviction, other thoughts will not arise. Therefore, the most important precondition necessary before one takes to serious meditation, is an unshakable knowledge about the true nature of the Reality.

Thus Ends the Fourth Section Entitled
Satya-Brahmana in the Fifth Chapter

SECTION V

SATYA-BRAHMA-SAMSTHANA-BRAHMANA

Satya-brahman has been described in the previous section as great, adorable and first-born. Why He is said to be first-born? The answer is being given. In the beginning, the universe was water only. This water is the undifferentiated state of the entire universe which is also called by the names of *avyakta, prakriti, maya,* the *avyakrita* and *isvara.* The mention of the word 'water' has some deep significance. It may also refer to the watery oblations that are connected with the ritualistic sacrifices. It, therefore, means the *karma* of the beings. The sum total of the effects of the *karmas* of the beings alone is responsible for the manifestation of the world-phenomenon which offers for all beings a stage, as it were, to play their roles in different garbs suited to the purpose of their evolution. Thus, by the use of the word 'water', the Upanishad lays special emphasis on the aspect of *maya* which manifests as the unrelenting, inexorable, inviolable and beginningless law of *karma.*

आप एवेदमग्र आसुः, ता आपः सत्यमसृजन्त, सत्यं ब्रह्म, ब्रह्म प्रजापतिम्, प्रजापतिर्देवान्; ते देवाः सत्यमेवोपासते; तदेतत्र्यक्षरम्—सत्यमिति; स इत्येकमक्षरम्, तीत्येकमक्षरम्, यमित्येकमक्षरम्; प्रथमोत्तमे अक्षरे सत्यम्, मध्यतोऽनृतम्; तदेतदनृतमुभयतः सत्येन परिगृहीतम्, सत्यभूयमेव भवति; नैवं विद्वांसमनृतं हिनस्ति ॥१ ॥

1. This universe was water alone in the beginning. That water created *satya. satya* is *hiranyagarbha. hiranyagarbha* (created) *viraj; viraj* (created) gods. These gods meditate and worship *satya* alone. This *(satya* or *satyam)* is of three syllables. *sa* is one syllable, *ti* is one syllable, (and) *ya* or *yam* is one syllable. The first and last syllables are truth. The one in the middle is untruth. This untruth, being covered on both sides by truth, has predominance of truth alone. Untruth hurts him not who knows thus.

Water referred to in this *mantra* stands for *isvara.* From this water was created *satya. satya* is *hiranyagarbha* or the cosmic mind. The word *satya* consists of three syllables, *sa, ti* and *ya. ti,* the middle one is same as *t.* The long *i* in *ti* is mainly for emphasis. The letter *t* occurs in the words *mrityu* and *anrita* which mean death and falsehood respectively. Death and falsehood are both untruth, because truth transcends them. The syllables *sa* and *ya* are truth, since they are not found in *mrityu* and *anrita* and since they are found in *satya* which means truth. Thus in the word *satya,* the untruth signified by the syllable *t* is enclosed on either side by truth signified by the syllables *sa* and *ya.* There is, therefore, preponderance of truth in the word *satya.* This name is but the symbol or a formula of *hiranyagarbha.* The practitioner of this meditation is never hurt by untruth – this is the declaration of the Upanishad in this *mantra.*

A question may naturally arise in the mind of the novice as to who was there to see that water alone was in the beginning before creation. Really, there was none except the water which is a symbol for the 'Unmanifested', the *isvara,* the *mula-prakriti,* also called the *guna-samyavastha,* the equilibrium of the three *gunas* of *sattva, rajas* and *tamas.* The Upanishadic seers who saw this unmanifested condition saw not with their sense-organs, not even through the intellect, but saw through super-sensuous intuition. What this intuition is no individual human intellect can know because the latter depends on the reports of the senses. This cosmic water is what is described as the great God *Narayana,* who is said to sleep over the waters, sometimes referred to as *kshira-samudra,* the ocean of milk. This was the universal form of the potential universe. It is the 'Divine Will', called the *satya,* because it is the true state of things. This is *isvara,* the *saguna-brahman,* who manifests himself as *hiranyagarbha,* the subtle universe, who again manifests himself as *virat,* the totality of the gross universe of names and forms.

The meditation is on the three syllables constituting the word *satya*, viz., *sa, ti* and *ya.* The interpretation of the meaning of these letters is symbolic. The truth symbolised by the letter *sa* and *ya* encompasses everything including untruth represented by the letter *ti* in the middle. The meditation is on the phenomena encompassed by the Noumenon. The idea is that everything here is covered or pervaded by the Lord, as the Isavasya Upanishad says in its opening *mantra – isavasyam-idam-sarvam.*

Those who cannot meditate on the Truth as such, are given this symbolic meditation on the syllables of the word which they will find easier for contemplation. The great *vedantic* revelation that in the beginning there was Truth only, in the end also Truth alone will be, and in the middle what we see as the universe is unreal, is only an appearance, an unreal projection of an unreal mind, is reflected in the symbolic meditation on the three letters of which the first and the last stand for Truth and the middle one for untruth. This meditation requires intense reflection, an imaginative mind capable of finding Truth in untruth, *moksha* or Liberation in *samsara,* this ever-changing phenomenal world.

तद्यत्तत्सत्यमसौ स आदित्यः – य एष एतस्मिन्मण्डले पुरुषः, यश्चायं दक्षिणेऽक्षन्पुरुषः; तावेतावन्योन्यस्मिन् प्रतिष्ठितौ; रश्मिभिरेषोऽस्मिन्प्रतिष्ठितः; प्राणैरयममुष्मिन्; स यदोत्क्रमिष्यन्भवति शुद्धमेवैतन्मण्डलं पश्यति; नैनमेते रश्मयः प्रत्यायन्ति ॥२ ॥

2. He who is that *satya* is that sun, the being who is in that orb, and the being who is in the right eye. These two rest on each other. This (solar being) rests on this (ocular being) through his rays; this (ocular being) rests on that (solar being) through the organs. When the individual self is about to depart from the body, it sees the solar orb as denuded of its rays. Those rays no longer come to it.

Another meditation on Him is being enjoined. The reciprocity of services between the eye and the sun has already been explained in the previous chapter.

य एष एतस्मिन्मण्डले पुरुषस्तस्य भूरिति शिरः; एकं शिरः, एकमेतदक्षरम्; भुव इति बाहू, द्वौ बाहू, द्वे एते अक्षरे; स्वरिति प्रतिष्ठा; द्वे प्रतिष्ठे, द्वे एते अक्षरे; तस्योपनिषदहरिति; हन्ति पाप्मानं जहाति च य एवं वेद ॥३ ॥

3. Of this being who is in this solar orb, *bhur* is the head, for there is one head and there is this one syllable. *bhuvar* is his arms, for there are two arms and there are these two syllables. *svar* is his feet, for there are two feet and there are these two syllables. His secret name is *ahar.* He who knows thus, destroys and shuns evil.

In this *mantra,* the Upanishad instructs on the meditation on the same *satya-brahman* with respect to his universal abode. His secret name is *ahar.* This word *ahar* means day. *ahar* is derived from the root *han* or *ha,* meaning 'to kill' or 'to shun'. The day destroys darkness. He who meditates as above, is freed of all evil and sin.

योऽयं दक्षिणेऽक्षन्पुरुषस्तस्य भूरिति शिरः; एकं शिरः, एकमेतदक्षरम्; भुव इति बाहू, द्वौ बाहू, द्वे एते अक्षरे; स्वरिति प्रतिष्ठा; द्वे प्रतिष्ठे, द्वे एते अक्षरे; तस्योपनिषदहमिति; हन्ति पाप्मानं जहाति च य एवं वेद ॥४ ॥

॥इति पञ्चमाध्यायस्य पञ्चमं ब्राह्मणम् ॥

4. Of this being who is in the right eye, *bhur* is the head, for there is one head and there is one syllable. *bhuvar* is his arms, for there are two arms and there are these two syllables. *svar* is his feet, for there are two feet and there are these two syllables. His secret name is *aham.* He who knows thus, destroys and shuns evil.

Meditation with respect to individual abode is now enjoined. His mystic name is *aham.* He who knows thus destroys evil for the same reason explained under the previous *mantra.*

A doubt may arise as to whether these two mystic names of *satya-Brahman* are to be combined in meditation or not. *Prima facie* it would appear that they have to be combined, because both are the names of the same *satya-brahman* in the sun and within the eye.

These should not be combined, but treated separately by restricting each to its own place, is the view of sage Vyasa, as expressed in the Brahma Sutras, III-iii-20 to 22. As the solar orb and the eye-ball are two distant abodes for the worship and meditation on Brahman, the two significant names *ahar* and *aham* should not be employed in the same meditation. Each name refers to a different locus. An analogy for illustrating the point is given therein. The teacher always remains the teacher, yet those kinds of services which the pupil has to do to the teaçher when sitting, are not the services to be done when he is standing and vice-versa. In the same way, these names *ahar* and *aham* should be held separate, even though Brahman is the goal of meditation in both cases. Further, in the Chhandogya Upanishad (I-vii-5), a comparison has been drawn between the person in the sun and the person in the eye. This comparison implies that the text looks upon the attributes of the two as separated by the difference of abode. For this reason also, the *sutras* referred to say that the two are not to be combined.

Summary

This section deals with the meditation on *hiranyagarbha,* the first-born cosmic *purusha,* born out of the 'Unmanifest' the *avyakta* or the *avyakrita,* the *apurva* of the beings, symbolically represented as the 'waters'. The meditation is on the three syllables constituting the word *satya.* The Upanishad here splits up the word into three syllables *sa, ti* and *ya* and states that the first and the last represent Truth, the transcendental Being, while the middle syllable represents the untruth, the whole of the manifested world. One should meditate on the supreme *purusha* as covering and pervading the universe. He who meditates thus will not be hurt by any being in the universe. Every object becomes his friend.

The section then gives the meditation on the same *satya-brahman* as identical with the being in the sun and in the right eye of the meditator. One sees an object through one's eyes and sunlight. Between the two eyes, the right eye is considered as more important than the left one. The eye and the sun are connected, as the same truth resides in both. It is the very same Consciousness residing in the eye and in the sun, that is present in the objects seen and also in the process of seeing. In two *mantras* 3 and 4, some more facts to help the meditation on the identity of the eye and the sun with the *satya-brahman* are given. The *purusha* in the sun is to be meditated as having *bhur, bhuvar* and *svar* as his head, the two arms, and the two feet and having the secret name *ahar. bhur, bhuvar* and *svar* represent this world, the intermediate region and the heaven, respectively. *ahar* means day, and the sun during the day destroys the darkness of the night and the supreme Being annihilates the darkness of nescience. Similarly, the *Purusha* in the right eye also has these three *vyahrtis* as the head, the arms and the feet, and *aham,* 'I' as his secret name. Here, through symbols, the *mantra* unifies the subject and the object. The 'I' is the conscious subject in all creation. It can never be externalised or objectified. As long as we are ignorant of the nature of this great innermost truth of the 'I' or selfhood in all, we are tossed by the waves in the ocean of transmigration. When through meditation as prescribed herein, one identifies the *aham* with the *ahar,* the subject with the object, the Self with the *purusha,* one crosses over phenomenal existence and rests in the Noumenon.

Thus Ends the Fifth Section Entitled Satya-Brahma-Samsthana-Brahmana in the Fifth Chapter

SECTION VI

MANOMAYA-BRAHMANA

Another meditation on the same *satya-brahman,* similar to the *sandilya-vidya* mentioned in the Chhandogya Upanishad III-xiv, is being inculcated. *mantra* IV-iii-7 of this Upanishad also makes mention of the intellect-Brahman. In the *agni rahasya* in the *vajasaneyi sakha,* also there is a *vidya* called *sandilya-vidya.* Those who practise this meditation should combine the particulars given in all the four places.

मनोमयोऽयं पुरुषो भाःसत्यस्तस्मिन्नन्तर्हृदये, यथा व्रीहिर्वा यवो वा; स एष
सर्वस्येशानः, सर्वस्याधिपतिः, सर्वमिदं प्रशास्ति यदिदं किंच ॥१ ॥

॥इति पञ्चमाध्यायस्य षष्ठं ब्राह्मणम् ॥

1. This Being reflected in the mind, radiant by nature, (is realised) in the interior of the heart, like a grain of rice or barley in size. He is the Lord of all, the Ruler of all, He rules whatever there is in the universe.

The affix *maya* in *manomaya* does not here mean '*svarupa,* the same nature of the mind'. It means 'object of the mind', because *purusha* is to be comprehended either in or through the mind. Since He has the power of manifestation, He is radiant in nature.

The *yogins* perceive Him within the heart like a grain of rice or barley, in size. This finite form is due to the limiting adjunct of the heart or intellect. But He is the infinite Being, the Lord of all, Ruler of all.

Summary

In this meditation, Brahman is to be contemplated as identified with the mind, because He is easily perceived in the mind and also because He perceives through the mind. He is to be meditated as the most inward and the most outward—*tadantarasya sarvasya tadu sarvasyasya bahyatah.* He envelops the whole universe and because of his omnipresence and infinite nature, He is said to be distant. He is small like a grain—states this *mantra.* He is still smaller than the examples given. It is not arithmetical smallness or largeness that is mentioned by the *sruti.* Unless one tunes up one's consciousness to infinity, one cannot understand the import of the *Upanishadic* descriptions. His power is not external, for externality is isolation. As long as 'the controlled' or 'the ruled' is outside one's Self, no real controlling or ruling is possible. Real power is the recognition of one's Self in the whole universe, the Atman in Brahman. He manifests Himself in deep sleep, when the intellect remains unmanifested, but we fail to recognise Him. Because of His profundity, He is said to be the smallest and the greatest at the same time. Thus should one meditate. The result is that one becomes the infinite, radiant Atman Himself.

Thus Ends the Sixth Section Entitled
Manomaya-Brahmana in the Fifth Chapter

SECTION VII

VIDYUT-BRAHMANA

विद्युद्ब्रह्मेत्याहुः; विदानाद्विद्युत्; विद्यत्येनं पाप्मनो य एवं वेद विद्युद्ब्रह्मेति; विद्युद्ध्येव ब्रह्म ॥१ ॥

॥इति पञ्चमाध्यायस्य सप्तमं ब्राह्मणम् ॥

1. They say thus: Lightning is Brahman. Lightning is so called because it dispels (darkness). He who knows as above that lightning is Brahman, dispels the evils that are set against him, for lightning is verily Brahman.

This is another meditation on the same *satya-brahman*. He is to be meditated upon through the help of lightning. Even as lightning flashes clearing the darkness due to clouds, so also does Brahman dispel the darkness due to evils.

The meditator is freed from all evils—is the fruit of the meditation enjoined in this section.

Summary

Here, we are asked to contemplate on the flash of lightning as Brahman. Lightning and thunder are mysteries combined with beauty of *prakrti*, the manifestation of the Absolute. Scriptures say that the aspirants sometimes get visions like the lightning flash. The final illumination is also compared to the flash of lightning in some scriptures. All this is symbolic. Spiritual illumination is not physical illumination. Through this finite symbol the consciousness has to be raised to the infinite Brahman. The actions in dream do not bind one, for they are realised to be unreal and non-existent when one wakes up. This meditation helps one to wake up from the present state of ignorance which is like the dream state, when one realises his original, sinless, pure nature. Such a one, like the lightning flash, illumines himself and causes others to wake up from the sleep of beginningless nescience.

**Thus Ends the Seventh Section Entitled
Vidyut-Brahmana in the Fifth Chapter**

SECTION VIII

VAGDHENU-BRAHMANA

Another meditation on Brahman is given in this section.

वाचं धेनुमुपासीत, तस्याश्चत्वारः स्तनाः, स्वाहाकारो वषट्कारो हन्तकारः स्वधाकारः; तस्यै द्वौ स्तनौ देवा उपजीवन्ति स्वाहाकारं च वषट्कारं च, हन्तकारं मनुष्याः, स्वधाकारं पितरः; तस्याः प्राण ऋषभः, मनो वत्सः ॥१ ॥

॥इति पञ्चमाध्यायस्य अष्टमं ब्राह्मणम् ॥

1. One should meditate upon speech (the *vedas*) as a cow. Her four teats are the sound *svaha,* the sound *vashat,* the sound *hanta* and the sound *svadha.* The gods live on two of her teats, the sound *svaha* and the sound *vashat;* men on the sound *hanta*; and the manes on the sound *svadha.* The vital force is her bull (and) the mind her calf.

Here, speech or the *vedas* are to be meditated upon as Brahman. The *vedas* are compared to a milch-cow. Even as the cow has four teats, so the *vedas* have four sounds, viz., *svaha* – invocation, *vashat* – presentation, *hanta* – salutation, and *svadha* – benediction. The gods, corresponding to a calf, subsist upon her two teats, *svaha* and *vashat,* because, ghee or clarified butter is offered to the gods by pronouncing the mystic sounds *svaha* and *vashat.* Men are said to live upon *hanta* and forefathers upon *svadha,* because food is offered to men and forefathers by uttering the words *hanta* and *svadha,* respectively. Here, bull stands for the vital force, because the *vedas* become fruitful with the help of the vital force. Mind is her calf, because with the exercise of mind alone, the meaning of the *vedas* is made manifest. He who meditates thus, attains identity with *veda-brahman* also referred to as *sabda-brahman.*

Summary

This contemplation is intended for those who cannot take to higher forms of meditations. One can meditate on one's own cow in one's house. *vedas* are the manifestation of the cosmic *prana.* The force and power of *vedic mantras* are nothing but *prana.* A symbol helps meditation. Even as road is no destination and yet road is necessary to reach the destination, meditation is not the end, still it is a necessary step to reach the ultimate Goal.

Thus Ends the Eighth Section Entitled
Vagdhenu-Brahmana in the Fifth Chapter

SECTION IX

VAISVANARAGNI-BRAHMANA

This section gives still another meditation on the same *satya-brahman.* The digestive-fire is to be meditated upon as *vaisvanara* or *viraj.*

अयमग्निर्वैश्वानरो योऽयमन्तः पुरुषे, येनेदमन्नं पच्यते यदिदमद्यते; तस्यैष घोषो भवति यमेतत्कर्णावपिधाय शृणोति; स यदोत्क्रमिष्यन्भवति नैनं घोषं शृणोति ॥१ ॥

॥इति पञ्चमाध्यायस्य नवमं ब्राह्मणम् ॥

1. This fire which is within a person and digests the food that is eaten, is *vaisvanara.* It produces this sound that one hears thus by closing the ears. When he (the individual self) is about to pass away, he does not hear this sound.

As that fire digests the food, it emits a sound which is heard by closing the ears with one's fingers. But when the individual *Jiva* in the body is about to leave it, he no more hears the sound. This is a death-omen.

Summary

The universal *prana* produces a peculiar sound. It is not the ordinary sound heard through the sense organ of hearing when they are open. This sound which is psychical is, therefore, heard when the ears are plugged and when there is concentration of mind. This should not be confused with the sound heard when the digestive system is in disorder. In *sambhavi-mudra,* one can hear this sound, because there the ordinary seeing, hearing and breathing through the eyes, ears and nose respectively are suspended. A very harmonious, mellow, sweet sound will be heard. It is on this sound of the *vaisvanara* fire which digests the food, also called *anahata-sabda* (sound not produced), that one is asked to meditate as Brahman. Some, therefore, call this *anahata-upasana.*

The result one attains through this meditation is identification with *vaisvanara* or *viraj.*

Thus Ends the Ninth Section Entitled Vaisvanaragni-Brahmana in the Fifth Chapter

SECTION X

GATI-BRAHMANA

The goal and the result of all meditations is described in this section.

यदा वै पुरुषोऽस्माल्लोकात्प्रैति स वायुमागच्छति; तस्मै स तत्र विजिहीते

यथा रथचक्रस्य खं, तेन स ऊर्ध्व आक्रमते; स आदित्यमागच्छति, तस्मै स तत्र
विजिहीते यथा लम्बरस्य खं, तेन स ऊर्ध्व आक्रमते; स चन्द्रमसमागच्छति,
तस्मै स तत्र विजिहीते यथा दुन्दुभेः खं, तेन स ऊर्ध्व आक्रमते; स
लोकमागच्छत्यशोकमहिमं, तस्मिन्वसति शाश्वतीः समाः ॥१ ॥

॥इति पञ्चमाध्यायस्य दशमं ब्राह्मणम् ॥

1. Verily, when a man (who meditates) departs from this world, he goes to (the presiding deity of) air who makes for him an opening like the hole of a chariot-wheel. He proceeds upward through that and comes to the sun who makes for him an opening like the hole of a tabor. He proceeds upward through that and comes to the moon who makes an opening for him like the hole of a drum. He proceeds upward through that and comes to a world where there is neither grief nor cold. He lives there for everlasting years.

These meditations are on the lower Brahman or Brahman with attributes. The meditator attains gradual emancipation, by going through *devayana,* the path of the gods, also called the northern path or the path of light. He attains the world of *hiranyagarbha* and lives there for everlasting years, i.e., for the lifetime of *hiranyagarbha.*

Summary

Many of the meditations are based on the symbols which are objects with name and form. Even if the object is as large as the universe, it is still limited and is involved in space and time. The result of such meditation is said to be gradual liberation. The two kinds of liberation given in the scriptures, the *krama-mukti* and *sadyo-mukti*—gradual liberation and immediate liberation—depend on the nature and intensity of meditation. The immediate liberation is awakening at once, being shaken up from the spatio-temporal existence, as it were. This is given to the most fortunate few. Those who practise meditation on their tutelary deity or even *saguna-brahman, hiranyagarbha,* all their lives, have their mind fixed on some particular form even if it be a subtle concept, individual or universal. They are within the realm of space and time. These meditators reach the world of their particular deity or *hiranyagarbha,* according to their object of meditation, after their death. This section describes the process of their ascent. A more detailed description is contained in section ii of chapter VI. The Chhandogya Upanishad in section x of chapter V and the Bhagavad-Gita in chapter VIII also deal with this subject.

What happens when one who practises meditation on *hiranyagarbha* leaves off his mortal coil? This section says that he goes to the air, the sun, the moon and reaches the world of *hiranyagarbha* where he lives for everlasting years. The common air, sun and the moon are not what we have to understand by these epithets. They are higher realms in the rise of consciousness. The world of *hiranyagarbha* also called *brahmaloka* is described as free from mental and physical sufferings, indicated by the terms *asokam* and *ahimam* in the *mantra.*

Thus Ends the Tenth Section Entitled
Gati-Brahmana in the Fifth Chapter

SECTION XI

VYAHITA-BRAHMANA

एतद्वै परमं तपो यद्व्याहितस्तप्यते, परमं हैव लोकं जयति य एवं वेद; एतद्वै परमं तपो यं प्रेतमरण्यं हरन्ति; परमं हैव लोकं जयति य एवं वेद; एतद्वै परमं तपो यं प्रेतमग्नावभ्यादधति, परमं हैव लोकं जयति य एवं वेद ॥१ ॥

॥इति पञ्चमाध्यायस्य एकादशं ब्राह्मणम् ॥

1. This is verily a great penance that a diseased person suffers (practises). He who knows thus wins, indeed, a great world. This is verily a great penance, the carrying of the dead body to the forest. He who knows thus wins indeed a great world. This is verily a great penance, the laying of the dead

body on the fire. He who knows thus wins, indeed, a great world.

Because sickness, suffering and death are the results of one's own *karmas* done either in the past incarnations or in the present one, it is better for an aspirant to put up with them without grumbling. Then his suffering becomes a penance. The cremation is also a penance for him. Such meditations destroy one's sins and remove the obstacles in the path of spiritual attainments.

Summary

This section prescribes a meditation on physical suffering and on the taking of one's own dead body to the cremation ground and placing it on the funeral pyre. If one is sick, one need not grieve, for grief is caused by the experience of an irreconcilable position, and if one is able to reconcile it by some means, the grief will vanish. The logic behind this is simple. The fact that a particular circumstance which is painful to one is not painful to others, shows that the circumstance by itself is not painful, but it causes pain to one who is not able to reconcile with it. When one is physically ill, instead of crying and creating a situation very uncomfortable to oneself and others nearby, one is advised to contemplate on the illness. This is a kind of *tapas,* meditation. *tapas* involves production of heat. In illness such as fever also temperature rises. So, meditation and illness are both productive of heat and both have an element of suffering. Thus should one meditate on physical suffering as *tapas* or austerity. Through this meditation, the incompatibility that exists generally between a suffering body and the mind is removed. Similarly, one should meditate on the process of carrying one's own body to the cremation ground, and then on its being burnt in the funeral pyre. This meditation results in the washing away of all sins and evils and in the attainment of excellent worlds.

Thus Ends the Eleventh Section Entitled
Vyahita-Brahmana in the Fifth Chapter

SECTION XII

PRATRIDA-BRAHMANA

Meditation on the same Brahman as possessed of the attribute of food and vital force is being enjoined.

अन्नं ब्रह्मेत्येक आहुः तन्न तथा, पूयति वा अन्नमृते प्राणात्; प्राणो ब्रह्मेत्येक आहुः तन्न तथा, शुष्यति वै प्राण ऋतेऽन्नात्; एते ह त्वेव देवते एकधाभूयं भूत्वा परमतां गच्छतः; तद्ध स्माह प्रातृदः पितरम्, किं स्विदेवैवं विदुषे साधु कुर्याम्, किमेवास्मा असाधु कुर्यामिति; स ह स्माह पाणिना, मा प्रातृद, कस्त्वेनयोरेकधाभूयं भूत्वा परमतां गच्छतीति; तस्मा उ हैतदुवाच वीति; अन्नं वै वि, अन्ने हीमानि सर्वाणि भूतानि विष्टानि; रमिति; प्राणो वै रम्, प्राणे हीमानि सर्वाणि भूतानि रमन्ते; सर्वाणि ह वा अस्मिन्भूतानि विशन्ति, सर्वाणि भूतानि रमन्ते, य एवं वेद ॥१ ॥

॥इति पञ्चमाध्यायस्य द्वादशं ब्राह्मणम् ॥

1. Some say thus: "Food is Brahman". It is not so, for food decomposes without the vital force. Others say thus: "The vital force is Brahman". It is not so, for the vital force dries up without food. But these two deities when unified verily attain perfection. For this reason, Pratrida said to his father: "What honour indeed can I do to one who knows as above and what offence indeed can I do him". The father (silencing him) with his hand, said: "O Pratrida, please do not (say so), for who can attain perfection by being identified with these two"! He also said to him: "It is *vi.*" Food indeed is *vi* for all these beings dwell in food (the body). "It is *ram*". The vital force indeed is *ram* for all these beings are happy in the vital force. In him who knows as above, all beings dwell, and all beings take delight.

Some meditate upon food as Brahman. Some upon vital force as Brahman. But Pratrida thinks that the synthesis of the two deities—food and vital force are essential for reaching the Supreme. In this connection, he enquired of his father whether the person who thus knows Brahman as a synthesis of the above two deities, is the knower of the *satya-brahman* or not. The father said: "No, he is not a knower. He alone attains perfection who meditates thus: 'Food is *vi*', for all beings are rooted in (*vishtani*) food. '*prana* is *ram*', for all beings delight in (*ramante*) *prana.* He who meditates upon the synthetic attribute of Brahman and also upon the ultimate unity and transcendence in which food and vital force are involved, will attain perfection. All the creatures will rest on him and in him all creatures will delight." This is the opinion of the father of Pratrida.

Summary

The whole universe is constituted of matter and spirit, here signified by the two terms *annam* and *prana.* This meditation is on the co-relation of matter and energy. There are some who consider that this universe is matter alone. Some consider that it is energy alone. Both are wrong for they consider part as the whole, a common mistake that is committed by very many. This body cannot exist without *prana,* for when *prana* leaves the body it starts disintegrating. Therefore, *prana* has an important part to play. Similarly, this body is the manifestation of *prana,* and therefore, body also deserves equal consideration. Matter is with form and *prana* is without form, and both are the expressions of the one Reality Absolute. As already stated, *vishtani* of which *vi* is the first syllable, means 'rooted in', and *ramanti* of which *ram* is the first syllable, means 'delight in'. Everything is rooted in food consumed in the form of matter and all delight and joy in life is rooted in *prana,* energy. Therefore, this section enjoins meditation on *vi* as matter and *ram* as energy, the two constituents of the whole universe. Thus *annam* and *prana* are blended in meditation. And whoever meditates thus, enters into both *annam* and *prana.* He is now neither completely extroverted at the cost of the inner world, nor completely introverted at the cost of the outer material world. Thus, he becomes a protector of all and giver of delight to all.

Thus Ends the Twelfth Section Entitled
Pratrida-Brahmana in the Fifth Chapter

SECTION XIII

UKTHA-BRAHMANA

उक्थम्; प्राणो वा उक्थम्, प्राणो हीदं सर्वमुत्थापयति; उद्धास्मादुक्थविद्वीरस्तिष्ठति, उक्थस्य सायुज्यं सलोकतां जयति, य एवं वेद ॥१ ॥

1. (One should worship the *prana,* vital force, as) the *uktha.* The vital force is verily the *uktha,* because it upholds all this universe. From him who knows thus is born a heroic son who is a knower of the vital force and he attains union with and abode in the same world as the *uktha* (vital force).

This is another meditation. Vital force is to be meditated upon as *uktha. uktha* is the most important among the laudatory hymns. It is mainly used in the *maha-vrata* sacrifice *(soma-yaga).*

The vital force is chief among the organs, even as the *uktha* is chief among the hymns. The *uktha* raises the universe, as it were. Because of its raising (*uttishthati*) it is called the *uktha. prana* also raises a man, because no lifeless man can ever rise. Another similarity is that both the words *uktha* and *prana* contain two syllables. Based on these similarities, *prana* should be meditated as *uktha.* One who meditates thus will be raised above all in this world. He will get a son who is the knower of *prana.* He ultimately identifies himself with *prana* and attains the world of *prana, hiranyagarbha.*

यजुः; प्राणो वै यजुः, प्राणे हीमानि सर्वाणि भूतानि युज्यन्ते; युज्यन्ते हास्मै सर्वाणि भूतानि श्रैष्ठ्याय, यजुषः सायुज्यं सलोकतां जयति, य एवं वेद ॥२ ॥

2. (One should worship the vital force as) *yajus.* The vital force is verily *yajus*, for all these beings are united by the vital force. Him who knows thus, all beings join to give prominence, and he wins union with and abode in the same world as the *yajus* (vital force).

The vital force is the *yajus* or the prose *mantras* chanted in the sacrificial ritual. It is also the name of one of the four *vedas.* But here a figurative meaning is given. *yajus* comes from the root *yuj* which means to unite. Both have two syllables. *yajus* is *prana,* for in *prana* are all beings united.

He who meditates thus becomes friendly with all. He becomes the establisher of peace. He will get the capacity to unite all disrupting elements in the family, society and the country. He becomes the most prominent among the people, a well-wisher of all, a benefactor of all living beings. He finally reaches the realm of *yajus* or *prana.*

साम; प्राणो वै साम, प्राणे हीमानि सर्वाणि भूतानि सम्यञ्चि; सम्यञ्चि हास्मै सर्वाणि भूतानि, श्रैष्ठ्याय कल्पन्ते, साम्नः सायुज्यं सलोकतां जयति, य एवं वेद ॥३ ॥

3. (One should worship the vital force as) the *saman.* It is verily the *saman,* for all these beings harmonise in the vital force. For him who knows thus, all beings unite and give prominence and he wins union with and abode in the same world as the *saman* (vital force).

In the same manner, the vital force is called *saman. saman* is the name of one of the four *vedas.* It is also the name of a particular portion of that *veda.* The word *saman* has the meaning of harmony, equilibrium. *prana* also does the same function of equalising and effecting harmony in the system. Both the words *saman* and *prana* are constituted of two syllables. With the help of these similarities, one should meditate on *prana* as the *saman.* The meditator will get great eminence. He will also attain the world of *saman* or *prana, hiranyagarbha.*

क्षत्रम्; प्राणो वै क्षत्रम्, प्राणो हि वै क्षत्रम्, त्रायते हैनं प्राणः क्षणितोः; प्र क्षत्रमत्रमाप्नोति, क्षत्रस्य सायुज्यं सलोकतां जयति, य एवं वेद ॥४ ॥

॥इति पञ्चमाध्यायस्य त्रयोदशं ब्राह्मणम् ॥

4. (One should worship the vital force as) *kshatra.* The vital force is verily *kshatra,* for it is indeed *kshatra.* The vital force saves this body from wounds. He who knows thus, attains the *kshatra* (vital force) that needs no protector, and he wins

union with and abode in the same world as the *kshatra* (vital force).

One should meditate upon the vital force as *kshatra.* The vital force protects the body from wounds by healing them. The word *kshatra* means a saviour or protector who frees others from sorrow and misery. In olden days the *kshatriya* kings were the rulers and saviours of the people. They were the lords and were responsible for the maintenance of law and order in the country. This is one similarity between *prana* and *kshatra.* Here also, both the words contain two syllables which is another similarity to help meditation on their identity.

He who meditates thus becomes *kshatra* the protector of all. He will have no other protector. There is another reading of the word *kshatra* and that is *kshatra-matra,* in which case the meaning would be that the meditator attains identity with the *kshatra* or becomes one with the vital force.

Summary

The section deals with (i) meditation on the identity of the *prana* the vital force and the *uktha,* a hymn of praise, the principal feature of the *mahavrata* sacrifice or *somayaga,* (ii) meditation on the identity of *prana* and *yajus,* (iii) meditation on the identity of *prana* with *saman,* and (iv) meditation on the identity of *prana* with *kshatra.* All the meditations are based on similarities given in the *mantras* which become meaningful only from the meaning of the Sanskrit words *prana, uktha, yajus, saman* and *kshatra.* These are purely *vedic* meditations. These help the mind to be slowly moved away from the mere, blind ritual and to contemplate on higher principles. Many rituals are combined with similar meditations, for purifying the ritual-ridden minds.

Thus Ends the Thirteenth Section Entitled
Uktha-Brahmana in the Fifth Chapter

SECTION XIV

GAYATRI-BRAHMANA

Meditation on the same Brahman possessing the limiting adjunct of the *gayatri* is enjoined in this section. *gayatri* is the most sacred verse of the *vedas*. It reads as follows: "*tat savitur-varenyam bhargo devasya dhimahi dhiyo yo nah prachodayat*—We meditate on that *isvara's* glory who has created the universe, who is fit to be worshipped, who is the embodiment of knowledge and light, who is the remover of all sins and ignorance; may He enlighten our intellect." It is called *gayatri,* because it protects the organs of the reciters. It is the cause of the birth of the *brahmanas.* The second birth attributed to a *brahmana* is due to the initiation into the holy *gayatri mantra.* There is also a metre by the name of *gayatri* having three feet. The *mantra gayatri* is in this metre.

भूमिरन्तरिक्षं द्यौरित्यष्टावक्षराणि; अष्टाक्षरं ह वा एकं गायत्र्यै पदम्, एतदु हैवास्या एतत्; स यावदेषु त्रिषु लोकेषु तावद्ध जयति योऽस्या एतदेवं पदं वेद ॥१ ॥

1. *bhumi, antariksha* and *dyauh*—earth, sky and heaven—these have thus eight syllables. One (the first) foot of the *gayatri* has verily eight syllables. (Hence) this first foot of the *gayatri* is these (three worlds). He who knows the (first) foot of Her (the *gayatri*) as described above, wins whatever there is in these three worlds.

This is the meditation on the first foot of the *gayatri mantra. bhumi* (the earth), *antariksha* (sky) and *dyauh* (heaven)—these three words in Sanskrit together consist of eight syllables. The first foot of the *gayatri, tat savitur-varenyam,* also has the same number of syllables. This is the similarity given by the Upanishad to help meditation on the identity of the first foot of the *gayatri mantra* with the whole universe, the entire three worlds. He who meditates thus attains the supernal realms and mastery over the three worlds. By conscious identification through contemplation and meditation he gets whatever there is in the three worlds.

ऋचो यजूंषि सामानीत्यष्टावक्षराणि; अष्टाक्षरं ह वा एकं गायत्र्यै पदम्, एतदु हैवास्या एतत्; स यावतीयं त्रयी विद्या तावद्ध जयति योऽस्या एतदेवं पदं वेद ॥२ ॥

2. *richah, yajumshi* and *samani*—these have eight syllables. One (the second) foot of the gayatri has verily eight syllables. (Hence) this (foot of the *gayatri*) is these (three *vedas).* He who knows this (second foot) of Her (the *gayatri*) as above, wins as much knowledge as represented by these (the three *vedas*).

Similarly, the words *richah, yajumshi* and *samani,* the plural forms of the words signifying each of the three *vedas – rig, yajus* and *sama* respectively – also consist of eight syllables. The second foot of the *gayatri, bhargo devasya dhimahi,* also consists of eight syllables. Here, the three *vedas,* the treasure-house of all knowledge is identified with the second foot of the *gayatri* through meditation. The meditator on this identity attains all knowledge and becomes almost omniscient.

प्राणोऽपानो व्यान इत्यष्टावक्षराणि; अष्टाक्षरं ह वा एकं गायत्र्यै पदम्, एतदु हैवास्या एतत्; स यावदिदं प्राणि तावद्ध जयति योऽस्या एतदेवं पदं वेद; अथास्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति; यद्वै चतुर्थं तत्तुरीयम्; दर्शतं पदमिति ददृश इव ह्येषः; परोरजा इति सर्वमु ह्येवैष रज उपर्युपरि तपति; एवं हैव श्रिया यशसा तपति योऽस्या एतदेवं पदं वेद ॥३ ॥

3. *prana, apana, vyana*—these have eight syllables. One (the third) foot of the *gayatri* has verily eight syllables. (Hence) this (third foot of the *gayatri)* is these (three forms of the vital force). He who knows this (the third foot) of Her (the *gayatri*) as above, wins as many creatures as that (exist in the universe). Now, its fourth, seemingly visible, supermundane foot is indeed this—this that shines. That which is fourth is called *turiyam,* seemingly visible foot, because the solar being is seen, as it were. (It is) supermundane, because he alone verily shines on the entire universe, from on high. He who

knows this foot of the *gayatri* as above, verily shines just like that with magnificence and fame.

The words *prana, apana, vyana* have also eight syllables and the third foot of the *gayatri, dhiyo yo nah prachodayat,* has likewise eight syllables. The word *vyana* must be split so as to make three syllables, *vi*, *ya* and *na.* He who meditates thus becomes the master of all living beings in whom *prana* manifests itself.

The fourth foot is the sun. It is said to be only apparently visible, because 'the solar-being' as such is not ordinarily seen. What we see as the sun is his manifestation only. He alone shines as the entire universe, because the latter is the product of the former. The universe has been metaphorically referred to as *rajas,* for it is born out of *rajoguna.* The Chhandogya Upanishad says: 'He rules the worlds that are beyond the sun and commands the enjoyments of the gods as well' (I-vi-8).

Generally people who do *gayatri japa* know only the three feet of the *gayatri* which they chant daily. Nobody chants the fourth foot. This fourth foot is not really visible, but appears as visible and is beyond the physical realm. While the three feet comprehend within them all that is mundane and temporal, within space and time, the fourth foot mentioned here is supramundane and non-temporal as it is beyond space and time. It stands for the Absolute which is beyond all name and form. The Upanishad however uses, for the sake of instruction, the epithet *turiya,* meaning the fourth with reference to the other three. This fourth foot transcends all the worlds, all the *vedas* and all the *pranas* identified with the three feet. The epithet 'sun' represents the being within the sun that illumines the sun itself, as also the whole universe which is *hiranyagarbha.* And He is the object of meditation to be identified with the fourth foot of *gayatri.* The result of meditation is the attainment of all glory, effulgence, fame and splendour like the sun.

सैषा गायत्र्येतस्मिंस्तुरीये दर्शते पदे परोरजसि प्रतिष्ठिता; तद्वै तत्सत्ये

प्रतिष्ठितम्; चक्षुर्वै सत्यम्, चक्षुर्हि वै सत्यम्, तस्माद्यदिदानीं द्वौ विवदमानावेयाताम्, अहमदर्शम्, अहमश्रौषमिति, य एवं ब्रूयादहमदर्शमिति, तस्मा एव श्रद्दध्याम; तद्वै तत्सत्यं बले प्रतिष्ठितम्; प्राणो वै बलम्, तत्प्राणे प्रतिष्ठितम्; तस्मादाहुर्बलं सत्यादोगीय इति; एवं वैषा गायत्र्यध्यात्मं प्रतिष्ठिता; सा हैषा गयांस्तत्रे; प्राणा वै गयाः, तत्प्राणांस्तत्रे; तद्यद्गयांस्तत्रे तस्माद्गायत्री नाम; स यामेवामूं सावित्रीमन्वाह, एषैव सा; स यस्मा अन्वाह तस्य प्राणांस्त्रायते ॥४ ॥

4. That (the three-footed *gayatri*) rests on this fourth, (seemingly) visible, supermundane foot. That verily rests on that truth. The eye verily is truth, for the eye is indeed truth. Therefore, even now, if two disputants come saying, 'I saw (it)', and 'I heard (of it)', (we) believe him alone who says 'I saw (it)'. That truth verily rests on strength. The vital force is verily strength; hence truth rests on the vital force. Therefore, they say: 'Strength is mightier than truth.' Thus rests the *gayatri* within the body. That very *gayatri* saved the *gayas.* The organs verily are the *gayas;* hence it saved the organs. And because it saved the organs, therefore, it is called *gayatri.* That *savitri* that the teacher imparts to his pupil is this (very *gayatri*). This (*gayatri*) saves the organs of him (the pupil) to whom it is imparted.

The *gayatri* with three feet comprising of the three worlds, the three *vedas,* and the vital force, rests on this apparently visible, fourth, supermundane foot, the supreme Being. The presiding deity of the sun is the essence of the gross and the subtle universe (II-iii-3). The three-footed *gayatri* also represents the gross and subtle universe and it has been said that it is resting on the sun.

It is now stated that the fourth foot again rests on truth. And truth which is the sun, is the eye, because the sun rests on the eye (III-ix-20). Further, the empirical truth depends on sight by the eyes. If between two disputants one says 'I have seen the north pole' and the other says 'I have heard about it', we trust the one who says that he has seen. Thus the eye is the best means of demonstration of empirical truth, and therefore, metaphorically it is said to be the supreme Truth. The *gayatri* with all Her four feet, therefore, rests on the eye.

Again, truth rests on the eye and the eye rests on strength which is the vital-force. Strength is said to be mightier than truth. Because, the strength of one increases as one approaches the truth, through meditation. One would feel as though he is becoming stronger and stronger, even physically also, when one approaches the truth in contemplation. The vital-force in its cosmic form as the *sutra* or *hiranyagarbha* encompasses the whole universe (III-vii-2). Hence, the whole universe rests on the *gayatri.*

That very *gayatri* saved the *gayas.* The word *gayas* primarily means the organ of speech, but here all the organs are meant by the word. Because it saved the organs of the priests who chanted the *mantra* from evil acts, it is called the *gayatri.*

The *savitri* or the hymn to the sun-god conditioned by the limiting adjunct of the sun, which is imparted by the teacher to the disciple, is no other than this *gayatri.* Because it is identical with the vital force and the *sutratman,* the Self of the universe, it saves the organs of him to whom it is communicated. The organs are saved from committing sinful acts.

तां हैतामेके सावित्रीमनुष्टुभमन्वाहुः; वागनुष्टुप्, एतद्वाचमनुब्रूम इति; न तथा कुर्यात्; गायत्रीमेव सावित्रीमनुब्रूयात्; यदि ह वा अप्येवंविद्बह्विव प्रतिगृह्णाति, न हैव तद्गायत्र्या एकंचन पदं प्रति ॥५ ॥

5. Some impart that *savitri* (which is in the) *anushtubh* (metre) saying: 'Speech is *anushtubh* (so) we shall impart this'. (One) should not do so; one should impart only that *savitri* which is alone the *gayatri.* Even if one who knows as above accepts apparently too much gift, it is not (enough) for even one foot of the *gayatri.*

The followers of certain recensions of the *vedas* impart to their pupil the *savitri mantra* which is in the *anushtubh* metre. This metre consists of four lines each consisting of eight syllables. The *savitri mantra* in the *anushtubh* metre reads as follows:

tat savitur-vrnimahe, vayam devasya bhojanam; sreshtham sarva dhatamam, turam bhagasya dhimahi (Rigveda 5-82-1). This is also quoted in the *Chhandogya Upanishad* V-ii-7. The meaning is: We pray for that food which is God *savitri's,* we are the food of the effulgent one, the best and the all-sustaining, we readily meditate upon the deity *bhaga, savitr.*

They say *anushtubh* is the goddess of speech, *sarasvati.* Hence, this is more suited to a newly initiated boy. But what they say is totally wrong. One should not do so. One should impart only that *savitri* which is the *gayatri.* Because *gayatri* being the vital force, includes the goddess, the Speech of speech and all.

To one who knows as above, there is no such thing as too much. Any amount of gifts he can receive. All that he receives is not enough even for the knowledge of one foot of the *gayatri.* He has known the three feet and the fourth which transcends the three and he is identified with the universe. Therefore, there is no limit for his receiving gifts.

स य इमांस्त्रींल्लोकान्पूर्णान्प्रतिगृह्णीयात्, सोऽस्या एतत्प्रथमं पदमाप्नुयात्; अथ यावतीयं त्रयी विद्या यस्तावत्प्रतिगृह्णीयात्, सोऽस्या एतद्द्वितीयं पदमाप्नुयात्; अथ यावदिदं प्राणि यस्तावत्प्रतिगृह्णीयात्, सोऽस्या एतत्तृतीयं पदमाप्नुयात्; अथास्या एतदेव तुरीयं दर्शतं पदं परोरजा य एष तपति, नैव केनचनाप्यम्; कुत उ एतावत्प्रतिगृह्णीयात् ॥६ ॥

6. The knower of the *gayatri* who accepts these three worlds full (of wealth), will receive only (the fruit of knowing) the first foot of the *gayatri.* Now, the knower who accepts all the knowledge the three *vedas* can bestow, will receive only (the fruit of knowing) the second foot of the *gayatri.* Now, the knower who accepts all creatures that exist in the world, will receive only (the result of knowing) the third foot of the *gayatri.* While its fourth, apparently visible, supermundane

foot—this that shines, is not to be compensated by anything. Indeed, how could any one accept so much gift?

These are mentioned to eulogise the knowledge of *gayatri*. The knowledge of the fourth *paro-raja* foot of the *gayatri* which is nothing but the supreme Self, can never be equated with any amount of wealth which may be given in return. Hence, *gayatri* should be meditated upon in the entire form, as constituted of the three feet and also the fourth which transcends the three.

तस्या उपस्थानम्—गायत्र्यस्येकपदी द्विपदी त्रिपदी चतुष्पद्यपदसि, न हि पद्यसे । नमस्ते तुरीयाय दर्शताय पदाय परोरजसे; असावदो मा प्रापदिति; यं द्विष्यात्, असावस्मै कामो मा समृद्धीति वा—न हैवास्मै स कामः समृद्ध्यते यस्मा एवमुपतिष्ठते—अहमदः प्रापमिति वा ॥७ ॥

7. Salutations to Her (*gayatri*): O *gayatri* (Thou) art one-footed, two-footed, three-footed, four-footed, and also without any foot, for Thou art not attained. Salutation to Thee, the fourth, apparently visible, supermundane foot. May the enemy never gain (his object). (If the knower of *gayatri*) hates anyone (he should) say: 'So and so, may his desired object never prosper'. Then that desired object of the person against whom he thus salutes the *gayatri,* does not at all prosper. Or (he must say): 'May I gain that'.

This is a prayer. The word *upasthana* signifies a holy devout worship. When *gayatri* symbolises the supreme *hiranyagarbha,* how can there be any foot! The Reality is indivisible and partless. But, conception about one-footed, two-footed and the like are given to help meditation. The whole world is the visible, varied manifestation of the one Reality, and hence, *gayatri,* which is the symbol, also is said to be with parts. Thus this verbal praise offers obeisance to the Supreme, both in its manifested and unmanifested forms. By this prayer, one gets fulfilment of all desires, positive as well as negative. One gets all that one desires to possess, and one can also prevent anything from taking place.

एतद्ध वै तज्जनको वैदेहो बुडिलमाश्वतराश्विमुवाच, यन्नु हो

तद्गायत्रीविदब्रूथा अथ कथं हस्तीभूतो वहसीति; मुखं ह्यस्याः सम्राण्न विदांचकारेति होवाच; तस्या अग्निरेव मुखम्, यदि ह वा अपि बह्विवाग्नावभ्यादधति, सर्वमेव तत्संदहति; एवं हैवैवंविद्यद्यपि बह्विव पापं कुरुते, सर्वमेव तत्संप्साय शुद्धः पूतोऽजरोऽमृतः संभवति ॥८ ॥

॥इति पञ्चमाध्यायस्य चतुर्दशं ब्राह्मणम् ॥

8. On that subject verily (there is this story): Janaka, Emperor of Videha said to Budila, the son of Asvatarasvi: "Well, (You) called yourself a knower of the *gayatri,*; how then, alas, (are you), as an elephant, carrying (me)?" He replied: "Because I did not know its mouth, O Emperor". "Fire is indeed its mouth. Even if they put a good lot (of fuel) into the fire, it burns it up. Just so, even if one who knows thus, commits a good many sins, he burns them all up and becomes clean, pure, undecaying and immortal."

An eulogistic story is narrated in this *mantra* in order to enjoin the necessity to understand the *mantra* fully and correctly, before one takes up its meditation.

Budila was a great *upasaka* or meditator of *gayatri.* But his knowledge about it was not perfect. He did not know its full significance as explained in the preceding *mantras* of this section. Therefore, as a result of defective meditation practised, not only he failed to get the supreme result that would accrue to one who meditates in the proper manner, but also had to be reborn as an elephant. And one day, king Janaka happened to be riding on that elephant. Janaka who was an adept in this meditation, could know through intuition, the previous life of the elephant. So, evidently, moved by sympathy, he queried the elephant how this sad predicament had happened to him who was a great meditator of *gayatri.* Budila in his elephant form replied that his knowledge of *gayatri* was incomplete, inasmuch as he did not know one limb of the *gayatri,* the mouth. Then, king Janaka instructed him that fire is the mouth. Fire is the presiding deity of the organ of speech, the mouth. Fire has come out of the mouth of the *virat-purusha* or *hiranyagarbha* whose manifestation are all the three worlds which are symbolised through the *gayatri-mantra.* The wise are of the view that the *gayatri-mantra* should not be chanted, worshipped and meditated upon in its parts, although great results are promised for meditation on each foot. It is an eulogy on the efficacy of the whole *mantra.* If meditation on even one foot can give such glorious results, what would be the magnitude and greatness of the benefit that would accrue to one who meditates on the whole *gayatri* including the fourth foot! The intention of the *sruti,* therefore, is to make us understand that only after grasping the full import and significance of the *gayatri-mantra,* one should start meditation on it as identical with the meditator, meditation and the Goal of meditation. The result of such meditation is nothing less than the realisation of the universal Being, identity of one's Self with the supreme Self.

Summary

This section gives the technique of meditation on one of the most important *vedic mantras,* the *gayatri-mantra,* based on its etymological and mystical meanings. The etymological meaning is that *gayatri* is that *mantra* which protects the one who practises its *Japa.* The mystical meaning is that which is referred to as the fourth foot. It is the *turiya,* like the *amatra,* the fourth foot of *pranava* or *omkara,* or the *turiya* which includes and transcends the three states of waking, dream and deep sleep states.

The meditation is based on the correspondence or similarity in the number of letters in each foot of the *gayatri,* with that in the words representing the constituents of the universe, the manifestation of Brahman, viz., (i) *bhumi, antariksham* and *dyauh* (earth, sky and heaven) (ii) *richah, yajumshi* and *samani (rigveda, yajurveda* and *samaveda)* and (iii) *prana, apana,* and *vyana* (the outgoing breath, the ingoing breath and the all-pervading air). Thus the three worlds which constitute the universe, all knowledge and all living beings, in short, the whole of the manifested cosmos, is identified with the three feet of the *gayatri-mantra,* through this meditation. One who meditates on the first foot attains supernormal realms, mastery over the three worlds, and gets whatever is in the three worlds. The meditator on the second foot of the *gayatri* attains almost omniscience. Meditation on the third foot as identical with the *pranas,* brings to the meditator mastery over all beings in whom *prana* manifests itself. Thus, the meditation on the three feet covers all that is mundane and temporal, within the space-time complex.

The meditation on the fourth foot, the supramundane, non-temporal, which transcends all worlds, all *devas* and all *pranas,* symbolised by the sun, not the visible physical orb of the sun, but the *purusha* within the orb, the supreme Being that illumines the sun itself and also all the universes constituted by the three feet of the *gayatri,* results in the identity with *hiranyagarbha* and the meditator attains divine glory and shines resplendent like the sun.

Thus Ends the Fourteenth Section Entitled
Gayatri-Brahmana in the Fifth Chapter

SECTION XV

SURYAGNI PRARTHANA-BRAHMANA

In the previous fourteen sections of this fifth chapter, a number of meditations on qualified Brahman has been dealt with. In this last and fifteenth section consisting of only one *mantra,* one who has been practising any one of these meditations throughout life and who is nearing death, having completed the allotted span of life, prays to the deity of the sun, for giving him a free passage beyond the realm of the sun to the realm of *hiranyagarbha,* the first-born, manifested, cosmic deity.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । तत् त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये । पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् । समूह तेजः, यत्ते रूपं

कल्याणतमं तत्ते पश्यामि। योऽसावसौ पुरुषः सोऽहमस्मि।
वायुरनिलममृतमथेदं भस्मान्तं शरीरम्। ॐ क्रतो स्मर कृतं स्मर, क्रतो स्मर
कृतं स्मर। अग्ने नय सुपथा राये अस्मान्, विश्वानि देव वयुनानि विद्वान्।
युयोध्यस्मज्जुहुराणमेनः, भूयिष्ठां ते नमउक्तिं विधेम ॥१ ॥

॥इति पञ्चमाध्यायस्य पञ्चदशं ब्राह्मणम् ॥

॥इति पञ्चमोऽध्यायः॥

1. The face of *satya* is covered with a golden vessel. O *pushan* (nourisher of all the worlds), you remove it (the covering vessel) for seeing by me whose nature is *satya* (Brahman). O *pushan,* O the only Seer, O controller (of the universe), O sun, O son of *prajapati* (*hiranyagarbha*), withdraw (your) rays, lessen (your) effulgence, (so that we) may see that form of yours which is most auspicious. I am that *purusha* (*satya-brahman*), that Immortal (I am). (May my) vital power (in this body) merge in the air. And (let) this body be reduced to ashes. O deity of fire, (you who are) *om*, remember all that I have done. O deity of knowledge, recollect, remember (my) actions. O fire, lead me by the good path to riches. O Lord, (You) know all my thoughts, free me from wily sins. I offer to you many repeated salutations through words.

Only one who has been sincerely and devotedly practising meditation for a long number of years and that too continuously will be able to make this prayer when he is in death bed. The sun to whom this prayer is addressed is the symbol of *hiranyagarbha.* Even as the disc of the midday sun is invisible to the naked eyes due to his effulgence, the Being inside the sun is covered by the visible orb. Even so, the Atman is covered by this body and Brahman is covered by the world as it were. Both the body and the world are like golden vessels, because they are so attractive that the senses and the mind get attached to them and refuse to go into the real truth, piercing the outer name and form. Just as we see only the waves on the surface of the ocean and not the vast calm deep ocean beneath the waves, we see the orb of the sun and not the non-physical, divine essence of the sun. In this body similarly, we see the gross limbs and parts and not the Atman which lies hidden, as it were, inside the heart. In this vast world, we see names and forms and not the supreme Being behind them. The prayer is, therefore, to lift the veil of the world of objects which includes the body and which prevents the seeing of the Reality on which it is superimposed. "O the nourisher of the universe, the solitary *rishi,* the only seer and witness of this world process, who is the inner controller of each and every action, who is the cosmic vital force that animates every being, the manifestation of the supreme Being, that Reality which is within you is the essence in me also. Therefore, I have every right to pray as I do now. I want to see you, meet you and commune with you."

This 'seeing' and 'meeting' are not like meeting a friend in a hotel and choultry on the way to one's destination and who renders all help and hospitality for the onward travel. Here, it is transcendence that is meant by the word 'seeing'. And transcendence can be had only after identification or complete communion. Hence, the *jiva* who prays at the time of death, identifies with the sun-god and entreats for transcendence, as he has been doing in the case of other deities in the lower realms.

When one thus transcends the realm of the sun, what happens to the body with which the *jiva* has been identifying with due to a false ignorance? The body is made up of the five elements. These elements in the body become one with their universal counterparts, their source. They have served their purpose. The vital force goes back to the cosmic vital force, *hiranyagarbha.* The physical gross portion is converted into ashes and becomes one with the earth element. In whatever way the body is disposed of after death, whether it is cremated or buried or thrown to the birds of prey, it transforms itself into the earth element. The other elements such as water, fire, air and ether go back and merge with the cosmic water, fire, air and ether, respectively.

The next prayer is addressed to his own mind. "May I remember what I have done so far. O my mind, contemplate on what you have done so far in this life. O my will, please remember everything which has been done with you." This may refer to repentance at the last moment, for repentance has a psychological part to play, an important part when it comes from the depths of one's heart. It washes off all sins and evils. This is a contemplation which has to be done every night before one goes to sleep which is very similar to death in many respects. All that has been done during the day may be brought before the mind with a feeling of contrition for all omissions and commissions, which will bring peace and calmness. Such daily practice of recapitulation will result in the last thought at the time of death also being of the same nature which results in contemplation on the Supreme. The secret is that one who practises daily meditation, whose prayer at the time of death is the subject matter under consideration, if he does this kind of self-investigation every night, will not have cause for repentance at the time of dropping the body.

The first stage in gradual liberation is the realm of the god of fire. Therefore there is a prayer to him, *agni,* the cosmic fire or *vaisvanara:* "Please lead me through the right path, the northern path or the path of light. O Lord, you alone know this path. Please destroy all evils and burn them through your heat and take me to the supreme wealth of freedom from the shackles of this transmigratory life. I offer my obeisance again and again to thee, O Lord".

The wise say that the *jiva* which attains the world of *hiranyagarbha* will remain there in the state of identity with the Cosmic Being till the time of *brahma-pralaya,* the great cosmic dissolution and then attain the final Liberation along with *hiranyagarbha.*

Thus Ends the Fifteenth Section Entitled
Suryagni Prarthana-Brahmana in the Fifth Chapter

HERE ENDS THE FIFTH CHAPTER

CHAPTER VI

SECTION I

PRANA SAMVADA-BRAHMANA

In the previous chapter have been set forth the meditation on *om*, the three means of self-control, charity and compassion for overcoming desire, anger and avarice, meditation on intellect-Brahman, the conditioned Brahman with the limiting adjunction of the heart, the solar orb, the right eye of the person, the mind, lightning, speech or *vedas,* fire or *vaisvanara* or *virat,* looking upon illness and being carried to the funeral ground after death as penance, meditation of food and vital force together constituting Brahman, meditation on the vital force as *uktha, yajus, saman* and *kshatra,* meditation on Brahman possessing the limiting adjuncts of the *gayatri,* and the adoration of *aditya* and other deities. The sixth chapter also of the nature of supplement like the fifth, deals with meditations especially on the vital force with the specific fruits thereof, the process of transmigration which have not been described so far, as also the rites of *srimantha* and *putramantha.*

ॐ । यो ह वै ज्येष्ठं च श्रेष्ठं च वेद ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति, प्राणो वै ज्येष्ठश्च श्रेष्ठश्च; ज्येष्ठश्च श्रेष्ठश्च स्वानां भवति, अपि च येषां बुभूषति, य एवं वेद ॥१ ॥

1. *Om.* One who knows verily (that the vital power is) the oldest and the greatest, becomes the oldest and greatest among his people. Certainly the vital power is the oldest and the greatest. He who knows thus, becomes the oldest and the greatest among his people as well as among whom (he) desires to become (such).

The vital force in the body is the first-born among the several constituents, even as in the universal counterpart, *hiranyagarbha,* the cosmic *prana,* is the first-born, the first manifestation of the Absolute, through the intermediate stage of the Unmanifested, the *avyakta.* The vital force enters into the womb along with the seed and it develops itself into the embryo, and all the other limbs such as the eyes, the ears and the rest manifest themselves subsequently. The vital force comes with the seed and, therefore, it is said to be the oldest, senior most, the eldest among the organs. Even as it is the oldest, it is also the greatest and the best among the organs. All the organs are dependent on the vital force. Even their very existence depends on the existence of the vital force. This meditation on the vital force as the most excellent and superior to everything else in this body is capable of bringing about wonderful palpable results. He who meditates thus, says this *mantra,* also becomes the eldest and the best among his own kith and kin, as well as others. The term 'eldest' obviously does not carry its literal meaning in this context, for one cannot become literally the eldest among the people at will or by meditation. It should be understood in a metaphorical sense. He will be revered and respected by all others, even as the eldest member in a family is honoured due to his ripe old age and experience, not only by the members of the family but also by others who come in contact with him. Through meditation, he identifies with the vital force and naturally he attains all the attributes of that with which he is identified.

The Chhandogya Upanishad also gives the same meditation in section i of chapter V.

यो ह वै वसिष्ठां वेद वसिष्ठः स्वानां भवति; वाग्वै वसिष्ठा; वसिष्ठः स्वानां भवति, अपि च येषां बुभूषति, य एवं वेद ॥२ ॥

2. (He) who verily knows *vasishtha* becomes *vasishtha* among his own people. Speech verily is the *vasishtha.* (He) who knows thus, becomes the *vasishtha* among his own men, as also among others whom he desires to supercede.

The epithet '*vasishtha*' in Sanskrit means that which enables one to dwell or to cover oneself splendidly. This meaning fits very well the celebrated sage Vasishtha who was the family priest of the Solar race of kings, a typical representative of the supreme wisdom of Brahman. The efforts of Visvamitra to rise to the high level of Vasishtha in the wisdom of the Self form the subject matter of many *puranic* stories. The term may, therefore, be taken to mean the 'greatest' for the purpose of this section. The oldest need not necessarily be the greatest. The oldest member in a family, for want of knowledge, character, ability and such other characteristics that go along with greatness, need not be the greatest, and by the possession of the above-said qualities a junior member may enjoy all respect and honour from others, even from those senior to him. But in the case of vital power, the Upanishad shows that it well deserves both the epithets; perhaps it alone is the one entity which really deserves both these two adjectives at the same time. This is described through a story. To start with, through this *mantra* and the succeeding four *mantras* the greatness of the individual organs is described. This greatness does not belong to the organs, but it really belongs to the vital force.

Speech is great certainly, for one who has control over speech, who is eloquent and who can through his sweet and illuminating speech attract the attention of others and influence their minds, becomes prominent among men. Such a one becomes wealthy and leads a life of splendour. He is covered, as it were, with greatness, pomp and glory and he defeats his rivals through his rhetorical and argumentative orations.

यो ह वै प्रतिष्ठां वेद प्रतितिष्ठति समे, प्रतितिष्ठति दुर्गे; चक्षुर्वै प्रतिष्ठा, चक्षुषा हि समे च दुर्गे च प्रतितिष्ठति; प्रतितिष्ठति समे, प्रतितिष्ठति दुर्गे, य एवं वेद ॥३ ॥

3. He who knows *pratishtha* certainly is established firmly in equilibrium, stands firm in difficult circumstances. The eye is verily the *pratishtha*, for through the eye one is established firmly in smooth and difficult times. He who thus knows is

established firmly in even and smooth circumstances (and) established firmly in difficult circumstances.

This *mantra* deals with the organ of sight, the eye. The word *pratishtha* signifies that by which one is established firmly. The eye enables one to stand firm both on a level ground as well as on uneven rocky places. A man with eye sight alone can remain firm in favourable and unfavourable circumstances in life. Therefore, the organ of sight is called *pratishtha.* One who meditates and knows thus, identifies with these great qualities and becomes established firmly in life. He will not be disturbed even in trying circumstances. The capacity of the eye to see objects and thus enable one to lead a life free from accidents and the like, is borrowed from the vital force which is at the root of all the organs.

योो ह वै संपदं वेद सं हास्मै पद्यते यं कामं कामयते; श्रोत्रं वै संपत् श्रोत्रे हीमे सर्वे वेदा अभिसंपन्नाः; सं हास्मै पद्यते यं कामं कामयते, य एवं वेद ॥४ ॥

4. To him who verily knows prosperity comes all prosperity certainly, in the form of whatever objects (he) desires. The ear is verily prosperity for through the ears all these *vedas* are known. To him who knows thus comes whatever object he desires.

sampad is that which has prosperity as its attribute. The ear is said to be *sampad,* because all *vedic* knowledge comes from hearing through the ear. *vedas* or *vedic mantras* are said to contain injunctions about *karmas* performance of which results in the fulfilment of desires. Even in secular matters, all satisfaction ensues from actions which depend upon knowledge for the acquirement of which, ear serves as one of the prominent instruments. So, ear is identified with attainment of prosperity. But here also as in the case of speech and eye, the power behind the ear is the vital force. Deprived of the vital force, ear becomes inert and cannot function. If one meditates on the ear as the source of all knowledge productive of prosperity, he becomes possessed of all desired objects.

यो ह वा आयतनं वेदायतनं स्वानां भवति, आयतनं जनानाम्; मनो वा आयतनम्; आयतनं स्वानां भवति, आयतनं जनानां, य एवं वेद ॥५ ॥

5. (He) who verily knows the abode, certainly becomes the abode of his men and the abode of others. The mind indeed is the abode. (He) who knows thus, becomes the abode of his own men (and) the abode of other men.

The mind of man is said to be the abode or resort, the refuge of all the organs, both the sense organs and the motor organs as well as their objects. Because, the organs function as dictated by the mind. In the absence of the mind, organs cannot function effectively. The eyes may be open and yet if the mind is not attached to them and is elsewhere, there will be no sight. So is the case with the other organs. Similarly, only when an object gets a place in the mind, one experiences the object. In the absence of the mind, no experience of any object is possible. Hence it is said that mind is the abode of the objects. It is on account of this fact, that it is said that results depend on meditation by the mind. As one thinks so he becomes. He who knows thus, becomes the support and refuge of his own relatives as well as other people who come in contact with him.

यो ह वै प्रजातिं वेद प्रजायते ह प्रजया पशुभिः; रेतो वै प्रजातिः; प्रजायते ह प्रजया पशुभिर्य एवं वेद ॥६ ॥

6. (He) who knows *prajati* becomes rich in progeny (and) cattle. Seed is verily *prajati.* He who knows thus becomes possessed of progeny (and) cattle.

prajati means seed or the organ of generation. It is the cause of procreation. Without the seed, there would be no progeny, not only in man but also in all living beings and also in the vegetable kingdom. One who possesses the knowledge about the seed or the organ of generation, will become rich in offspring and animals such as cows, horses and the like.

ते हेमे प्राणा अहं श्रेयसे विवदमाना ब्रह्म जग्मुः, तद्धोचुः, को नो वसिष्ठ

इति; तद्धोवाच, यस्मिन्व उत्क्रान्त इदं शरीरं पापीयो मन्यते स वो वसिष्ठ इति ॥७ ॥

7. It is said that these organs, disputing (about their superiority) each for its superiority over others, approached *brahma* (and) asked him thus: "Which among us is superior?" He said: "He among you is superior who when going out (people) think this body is more sinful (miserable)".

In the preceding five *mantras* 2 to 6, the organ of speech, the eye, the ear, the mind and the organ of generation have been eulogised as *vasishtha* (greatness), *pratishtha* (firmness), *sampad* (prosperity), *ayatanam* (abode) and *prajati* (power of generation) respectively. The importance of the other organs, viz., the sense-organs of nose, touch and taste and the motor organs of hands, feet and the anus, as also the other three forms of the *antahkarana,* the internal organ, viz., *chitta,* (subconscious), *buddhi* (intellect) and *ahamkara* (ego) have to be similarly understood. All these are prominent limbs of the personality. The intention of the Upanishad in this section is to establish the superiority of the vital force over all these organs, in order to facilitate meditation on it. This is done through an imaginary conversation among the organs and the vital force. Each organ claimed superiority and greatness for itself and thought that without it this body would be rendered useless and would finally perish. Therefore, a quarrel arose among them and being unable to come to a definite conclusion as to which among them was really great, they approached the all-knowing Creator himself to get the final judgment on the question. They explained the purpose of their visit. After hearing the case as represented by each of the organs in favour of its own superiority over other organs, *prajapati,* the Creator did not give a direct answer. He did not say that any one among them was the greatest, because none of them deserved to be called the greatest. All of them are subordinate to the vital force. In order to avoid offending them by revealing this truth not very palatable, he allowed them to decide the matter among themselves. He said: "He by whose leaving the body, the body would become still more miserable and wretched, is the greatest among you". The body is already a dirty object full of filth and all kinds of impure and unclean things such as flesh, blood, urine, faeces, puss and similar items. This already stinking and impure body would be made much more so when the greatest among them – the organs and the vital force – leaves it. This was the test of finding out the greatness and superiority of the organs, prescribed by the Creator to those organs.

वाग्घोच्चक्राम; सा संवत्सरं प्रोष्यागत्योवाच, कथमशकत मदृते जीवितुमिति; ते होचुः, यथा कला अवदन्तो वाचा, प्राणन्तः प्राणेन, पश्यन्तश्चक्षुषा, शृण्वन्तः श्रोत्रेण, विद्वांसो मनसा, प्रजायमाना रेतसा, एवमजीविष्मेति; प्रविवेश ह वाक् ॥८ ॥

8. The organ of speech went out. She spending a whole year (and) coming back asked thus: "How were you able to live without me?" They (the remaining organs) said: "As the dumb man without speaking through the organ of speech, living through the vital power, seeing through the eyes, hearing through the ears, knowing through the mind, procreating through the organ of generation, thus (we) have lived". The organ of speech entered (the body).

Knowing from the Creator the method to find out who is the greatest among them, the organs adopted that method. The organ of speech left the body for a period of one year. It thought that by its leaving, the body would become more wretched and miserable than when it was residing in the body. Returning after that period, it enquired how the body was carrying on during its absence. The other organs replied that it lived even as a dumb man lived. There was no speaking, but everything else went on as usual. All the organs functioned perfectly as if nothing had happened. The body was maintained by the other organs and the vital force and it did not become worse than before, as was expected by the organ of speech. It was disappointed and realising that it was not *vasishtha,* the greatest among the organs, re-entered the body.

चक्षुर्होच्चक्राम; तत्संवत्सरं प्रोष्यागत्योवाच, कथमशकत मदृते जीवितुमिति; ते होचुः, यथान्धा अपश्यन्तश्चक्षुषा, प्राणन्तः प्राणेन, वदन्तो वाचा, शृण्वन्तः श्रोत्रेण, विद्वांसो मनसा, प्रजायमाना रेतसा, एवमजीविष्मेति; प्रविवेश ह चक्षुः ॥९ ॥

9. The eye went out. It spending a whole year and coming back asked thus: "How were (you) able to live without me?" They (the other organs) said: "As the blind men without seeing through the eye, living through the vital power, speaking through the organ of speech, hearing through the ears, knowing through the mind, procreating through the organ of generation, thus (we) have lived". The eye entered (the body).

Then, it was the turn of the eyes. They left the body for a period of one year and then coming back found that the body continued to live without becoming much more worse, because with the help of the vital force every other organ was functioning properly and the person was like a blind one. The eye realised that it was not the *pratishtha* in the body as it originally and erroneously imagined and there was something else which really deserved the greatest status in the body.

श्रोत्रं होच्चक्राम; तत्संवत्सरं प्रोष्यागत्योवाच, कथमशकत मदृते जीवितुमिति; ते होचुः, यथा बधिरा अशृण्वन्तः श्रोत्रेण, प्राणन्तः प्राणेन, वदन्तो वाचा, पश्यन्तश्चक्षुषा, विद्वांसो मनसा, प्रजायमाना रेतसा, एवमजीविष्मेति; प्रविवेश ह श्रोत्रम् ॥१० ॥

10. The ear went out. It spending one whole year (and) coming back asked thus: "How were you able to live without me?" They (the other organs) said: "As deaf men without hearing through the ears, living through the vital power, speaking through the organ of speech, seeing through the eyes, knowing through the mind, procreating through the organ of generation, thus (we) have lived". The ear entered (the body).

Next, the ear went out and returned after a year and found that it was not the *sampad* in the body. It therefore re-entered the body.

मनो होच्चक्राम; तत्संवत्सरं प्रोष्यागत्योवाच, कथमशकत मदृते जीवितुमिति; ते होचुः, यथा मुग्धा अविद्वांसो मनसा, प्राणन्तः प्राणेन, वदन्तो वाचा, पश्यन्तश्चक्षुषा, शृण्वन्तः श्रोत्रेण, प्रजायमाना रेतसा, एवमजीविष्मेति; प्रविवेश ह मनः ॥११ ॥

11. The mind went out. It spending one whole year (and) coming back asked thus: "How were you able to live without me?" They (the other organs) said: "As idiots (or the imbecile) without knowing through the mind (as to what is to be done and what is not to be done), living through vital force, speaking through the organ of speech, seeing through the eye, hearing through the ear, procreating through the organ of generation, thus we have lived". The mind entered (the body).

The mind also leaving the body, remaining outside for one year and returning found that the rest of the organs lived a normal life through the vital force. It realised that it was not the *ayatanam,* the support of the body and that there is something else superior to itself.

रेतो होच्चक्राम; तत्संवत्सरं प्रोष्यागत्योवाच, कथमशकत मदृते जीवितुमिति; ते होचुः, यथा क्लीबा अप्रजायमाना रेतसा, प्राणन्तः प्राणेन, वदन्तो वाचा, पश्यन्तश्चक्षुषा, शृण्वन्तः श्रोत्रेण, विद्वांसो मनसा, एवमजीविष्मेति; प्रविवेश ह रेतः ॥१२ ॥

12. The generative organ went out. It spending a whole year (and) coming back asked thus: "How were you able to live without me?" They (the other organs) said: "As eunuchs without procreating through the organ, living through the vital power, speaking through the organ of speech, seeing through the eye, hearing through the ear, knowing through the mind, thus (we) have lived". The generative organ entered (the body).

Like the other organs, the generative organ also which thought that it was the *prajati* in the body, realised its mistake and understood that the body could live without it.

अथ ह प्राण उत्क्रमिष्यन्यथा महासुहयः सैन्धवः पड्वीशशंकून्संवृहेत्, एवं हैवेमान्प्राणान्संववर्ह; ते होचुः, मा भगव उत्क्रमीः, न वै शक्ष्यामस्त्वदृते जीवितुमिति; तस्यो मे बलिं कुरुतेति; तथेति ॥१३ ॥

13. Then, when the vital power was about to go out, it gave a sudden shake as it were, to those organs, just as a big horse of Sindh-breed shakes off the pegs to which it is tethered. They (the organs) said thus: "Revered Sir, do not depart. Verily we are unable to live without you". (The vital force said): "then give me tribute". (The organs replied) thus: "Yes".

We have to presume, though not stated in the Upanishad, that all the other organs also acted similarly, and as a result realised their inferiority and gave up their false pride. Then the vital force, the *prana,* in order to show its omnipotency, just prepared itself to leave the body. It did not actually leave as the organs did. Its very thought of leaving gave a terrible shock to all the organs in the body and they were about to be dislodged from their respective seats in the body. A beautiful illustration is given here. Sindh is famous for its fine horses of superior breed. When the rider is about to mount such a noble-featured, large size horse from Sindh, it shakes off the pegs to which its feet are tied, all the pegs simultaneously. Even so, the mere thought of the vital power to leave the body uprooted the organs and they were in a very precarious condition. All of them realised the superiority of the vital force and accepted their subordination to it. The story says that the vital force demanded tribute from the organs, even as an emperor would do from his vassals. The organs had no other choice, and therefore, surrendered to the vital force and agreed to pay tributes.

सा ह वागुवाच, यद्वा अहं वसिष्ठास्मि त्वं तद्वसिष्ठोऽसीति; यद्वा अहं प्रतिष्ठास्मि त्वं तत्प्रतिष्ठोऽसीति चक्षुः; यद्वा अहं संपदस्मि त्वं तत्संपदसीति श्रोत्रम्; यद्वा अहमायतनमस्मि त्वं तदायतनमसीति मनः; यद्वा अहं

प्रजातिरस्मि त्वं तत्प्रजातिरसीति रेतः; तस्यो मे किमन्नं, किं वास इति; यदिदं किंचा श्वभ्य आ कृमिभ्य आ कीटपतङ्गेभ्यस्तत्तेऽन्नम्, आपो वास इति; न ह वा अस्यानन्नं जग्धं भवति, नानन्नं परिगृहीतम्, य एवमेतदनस्यान्नं वेद; तद्विद्वांसः श्रोत्रिया अशिष्यन्त आचामन्ति, अशित्वाचामन्ति; एतमेव तदनमनग्नं कुर्वन्तो मन्यन्ते ॥१४ ॥

॥इति षष्ठाध्यायस्य प्रथमं ब्राह्मणम् ॥

14. She (the speech) said thus: "That *vasishtha* (which) I am, that verily you are". The eye (said) thus: "That *pratishtha* which I am, that verily you are". The ear (said) thus: "That *sampad* which I am, that verily you are". The mind (said) thus: "That *ayatanam* which I am, that verily you are". The organ of generation (said) thus: "That *prajati* which I am, that verily you are". (The vital force asked): "Then what is my food (and) what is my dress?" (The organs replied:) "Whatever is (known as) food (for) dogs, worms, insects and moths all included, that is your food (and) this water is (your) dress". He who knows the food of the vital force never happens to eat that is not food or accept anything that is not food. Therefore, wise men versed in the *vedas* sip a little water just before and after eating. They consider that as removing the nakedness of that vital force.

The attributes of *vasishtha, pratishtha, sampad, ayatanam,* and *prajati* ascribed to the organ of speech, eye, ear, mind and organ of generation, really belong to *prana,* the vital force. The organs, realising the *prana* as their very Self, offered their tributes in recognition of its superiority. The Upanishad says that all food, be it the food of a dog or worm or insect, is the food of *prana.* And water is its garment. He who meditates on the *prana* thus, is freed from the harmful effects of forbidden food which he may happen to take or to accept. This being eulogy on the meditation, does not sanction the eating or acceptance of food forbidden by the scriptures. The meditation prescribed here is on the vital force in general, the cosmic *prana* to which everything is food. It is not on the individual *prana* attached to a particular body alone. Regarding the water as the dress, is also for meditation. The wise people sip a little water before and after taking food. Here, the *mantra* enjoins to consider this small quantity of water as the dress or garment that covers the *prana*. This meditation on *prana* occurs in Chhandogya Upanishad also. (vide sections i and ii of chapter V thereof.)

Summary

Leaving off the imaginary story, this section prescribes the meditation on *prana,* the vital force in the body along with its cosmic counterpart. The sense organs and the motor organs in the body have their root in the vital force. This fact has been established through the story. The organs are the effects and the vital force is the cause. The cause is always superior to the effect. Not only that, the effect being a manifestation of the cause, is non-different from the cause. Even as a pot is non-different from the clay out of which it is made, the organs are non-different from the vital force which itself has manifested as the organs. The separate existence of the organs apart from the vital force is a false creation of the mind and they are mere names and forms, the essence in them being the vital force. Thus should one meditate and merge the organs in the vital force. This vital force, for which everything here forms the food, has been said to be cosmic vital force. Thus the individual *prana* should be meditated as identical with the cosmic *prana,* which is *hiranyagarbha* himself.

Thus Ends the First Section Entitled
Prana Samvada-Brahmana in the Sixth Chapter

SECTION II

KARMA-VIPAKA-BRAHMANA

श्वेतकेतुर्ह वा आरुणेयः पञ्चालानां परिषदमाजगाम; स आजगाम जैवलिं प्रवाहणं परिचारयमाणम्; तमुदीक्ष्याभ्युवाद, कुमारा३ इति; स भो३ इति प्रतिशुश्राव अनुशिष्टोऽन्वसि पित्रेसि; ओमिति होवाच ॥१ ॥

1. Once, Svetaketu, the son of Aruni, verily went to the assembly of the *panchalas.* He went to Pravahana the son of Jivala, attended and waited upon (by his servants). Seeing him (the king) addressed (him) thus: "O young man!" He (Svetaketu) replied thus: "Yes Sir". (The king asked thus:) "Have you been instructed by (your) father?" He said thus: "Yes."

This section instructs on the meditation on the five fires, the *panchagni-vidya,* through the story of Svetaketu, the disciple, and king Pravahana, the teacher. Svetaketu, the son of Aruni, was proud of his learning. He went to the court of king Pravahana to exhibit his knowledge in the scriptures. The king who had already heard about him, wanted to teach him a lesson and destroy his false notion about his learning which is a great obstruction to the attainment of real Knowledge about the Supreme. With this in mind, he addressed the boy: 'O young man' with a lengthening of the last accent of the word which is indicative of censure. The boy's reply 'Yes sir' reveals his proud protest. To the next question put by the king, a significant question, as to whether he has been instructed by his father, the boy replied in the affirmative.

वेत्थ यथेमाः प्रजाः प्रयत्यो विप्रतिपद्यन्ता३ इति; नेति होवाच; वेत्थो यथेमं लोकं पुनरापद्यन्ता३ इति; नेति हैवोवाच; वेत्थो यथासौ लोक एवं बहुभिः पुनः पुनः प्रयद्भिर्न संपूर्यता३ इति; नेति हैवोवाच; वेत्थो यतिथ्यामाहुत्यां हुतायामापः पुरुषवाचो भूत्वा समुत्थाय वदन्ती३ इति; नेति हैवोवाच; वेत्थो देवयानस्य वा पथः प्रतिपदम्, पितृयाणस्य वा—यत्कृत्वा देवयानं वा पन्थानं प्रतिपद्यन्ते, पितृयाणं वा ? अपि हि न ऋषेर्वचः श्रुतम्—

द्वे सृती अशृणवं पितृणामहं देवानामुत मर्त्यानाम्,
ताभ्यामिदं विश्वमेजत्समेति, यदन्तरा पितरं मातरं च ॥ इति;
नाहमत एकंचन वेदेति होवाच ॥२ ॥

2. (The king asked thus:) "do you know how these people when departing (from this world) diverge?" (The boy) said thus: "no". (The king again asked) thus: "do you know how

(they) return again to this world?" (The boy) replied again thus: "no". (The king asked) thus: "do you know why that world is not filled by so many departing again and again?" (The boy) again said thus: "no". (The king for the fourth time asked) thus: "do you know after how many oblations are offered, the water rising up become possessed of human voice speaks?" (The boy) said this alone: "no". (The king asked the last question) thus: "do you know the means to the path of the gods or the way of the manes, following which men get to the path of the gods or the way of the manes? Have you not even heard the words of the Sage: 'I have heard two routes of men, of the manes and of the gods; going along these two (paths) this universe is united which lie between the father (heaven) and mother (earth)'?" The boy (said) thus: "I do not know any one of these".

The following five questions were asked by the king:

(1) What is the place from where those people who die take different routes? It implies that all *jivas* (excluding the Knowers of Brahman) on the death of this body, go along the same route to a certain point where the path diverges. Some take to one of them and some others take to the other.

(2) How do those people who die and go to the other world return to this world?

(3) How is it the other world is never filled up even though so many people, dying here, go there?

(4) After how many oblations are offered, the watery portion rises up and assumes the human form?

(5) What is the means of access to the path of the gods and the path of the manes?

Svetaketu who thought himself to be the most learned in the scriptures, could not answer any of these questions.

अथैनं वसत्योपमन्त्रयांचक्रे; अनादृत्य वसतिं कुमारः प्रदुद्राव; स आजगाम पितरम्; तं होवाच, इति वाव किल नो भवान्पुरानुशिष्टानवोच इति; कथं सुमेध इति; पञ्च मा प्रश्नान् राजन्यबन्धुरप्राक्षीत्, ततो नैकंचन वेदेति; कतमे त इति; इम इति ह प्रतीकान्युदाजहार ॥३ ॥

3. Then, the (king) asked him (Svetaketu) to remain as a student. The boy hurried away disregarding the invitation to stay. He came to the father (and) said to him thus: "Well, revered sir, you told me before (I have been) instructed". (The father asked): "how (did you get hurt) intelligent boy?" (The boy replied): "That fellow of a *kshatriya* asked me five questions. I know not even one of them". "Which are they?"—(queried the father). (The boy replied:) "these" and he reproduced the words.

The boy was completely humiliated. All his pride had vanished. But it gave place to anger and a sense of frustration. Due to his being overtaken by the passion of indignation, the boy rejected the hospitality of the king to stay in the palace. He rushed back to his father who had told him, at the close of his studies, that he had been fully instructed and questioned him as to the truthfulness of his statement. The father who had noted that the boy had been hurt, calmly questioned him about the cause of his wrath. The boy explained all that had happened in the court of king Pravahana. The defeat the boy had from the king made him lose even the respect which everyone ought to have for the sovereign of the land, which is revealed by his reference to the king as the fellow of a *kshatriya.*

स होवाच, तथा नस्त्वं तात जानीथा यथा यदहं किंच वेद सर्वमहं तत्तुभ्यमवोचम्; प्रेहि तु तत्र प्रतीत्य ब्रह्मचर्यं वत्स्याव इति; भवानेव गच्छत्विति; स आजगाम गौतमो यत्र प्रवाहणस्य जैवलेरास; तस्मा आसनमाहृत्योदकमाहारयांचकार, अथ हास्मा अर्घ्यं चकार; तं होवाच, वरं भगवते गौतमाय दद्म इति ॥४ ॥

4. He (the father) said thus: "my son, you should know from me, whatever I knew, all that I have taught you; but, come (with me to the king), going there (we both) shall live the life of students." (The boy replied) thus: "You alone go". That Gautama (the father—a descendent of sage Gautama) came to where the (palace) of Pravahana, son of Jivala, was. Bringing for him a seat (and) water, the king made the

customary offering to him and said to him thus: "we shall give a boon to you, revered Gautama".

At the time of the conclusion of his studies, Aruni, the father had told the boy that he had taught him everything. But the boy found that there were many things which he had not been taught. The boy naturally doubted about the veracity of his own father's words. The father therefore cleared his doubt. He said that he also did not know the answers to the questions of the king. Whatever he knew all that he taught his son. The father was anxious to learn this new subject. He, therefore, suggested to the boy that both of them would go to the king and learn this new *vidya.* But the young boy could not agree, for his pride of knowledge had been curbed by the king in the open assembly. He was ashamed to go again and appear before the king. How could he agree to become a disciple of the king which requires complete self-surrender! Therefore, he did not go with his father. The father Aruni alone went to the king. The king received him with due honour and respect, performed the traditional offerings of seat, water and the like and then granted a boon to him. Now, Aruni was free to ask whatever he wanted and the king was bound to fulfil his desire.

स होवाच, प्रतिज्ञातो म एष वरः, यां तु कुमारस्यान्ते वाचमभाषथास्तां मे
ब्रूहीति ॥५ ॥

5. He (Aruni) said thus: "This boon is promised to me. Please tell me what you told my son about".

Now, Aruni expressed the purpose for which he had gone to the king and asked the boon of knowledge in the form of answers to the five questions put by the king to his son.

स होवाच, दैवेषु वै गौतम तद्वरेषु, मानुषाणां ब्रूहीति ॥६ ॥

6. He (the king) said thus: "This, O Gautama, belongs to divine boon. Ask for human boon".

The king did not expect this reply from Aruni. Generally people go to a king for material wealth. And what the king promised was only some kind of such worldly wealth in the form of gold, cattle and the like. Therefore, the king made himself clear that what he promised was some kind of human wealth and not anything divine, connected with the gods and the heavens. The knowledge which Aruni wanted belongs to the latter class. The king was little hesitant to impart the knowledge asked for.

स होवाच, विज्ञांयते हास्ति हिरण्यस्यापात्तं गोअश्वानां दासीनां प्रवाराणां परिधानस्य, मा नो भवान्बहोरनन्तस्यापर्यन्तस्याभ्यवदान्यो भूदिति; स वै गौतम तीर्थेनेच्छासा इति; उपैम्यहं भवन्तमिति; वाचा ह स्मैव पूर्व उपयन्ति, स होपायनकीर्त्योवास ॥७ ॥

7. He (Aruni) said thus: "You know that I am already in possession of gold. cows and horses, of servant maids, of attendants, of garments; be you not ungenerous to me regarding this plentiful, everlasting, inexhaustible (wealth)". He (the king) said thus: "Verily, Gautama, (you) seek it in the proper way". Aruni said thus: "I approach you (as a disciple)". The ancients used to go (to a teacher) through words only. He (Aruni) became a student by mere declaration.

Aruni insisted that he should be given only the knowledge sought for by him, for three reasons. One was that he was not wanting any material wealth offered by the king. Therefore, the king should neither give nor Aruni should accept that which is not requested by the latter. The second reason was that the king's promise should not be falsified. And the third was that the king was renowned for his generosity and as such, in this particular case alone, he should not prove himself otherwise. The king, therefore, agreed but wanted Aruni to approach him in the traditional way, as a would-be disciple would approach a teacher. The usual customary way was through self-surrender and through service of the teacher. But here in this particular case, where the teacher was a *kshatriya* king and the student a learned *brahmana,* the custom allowed the accepting the latter as a disciple by his mere declaration to that effect, without actually surrendering at the feet and offering personal service.

स होवाच, तथा नस्त्वं गौतम मापराधास्तव च पितामहा यथा, इयं विद्येतः पूर्वं न कस्मिंश्चन ब्राह्मण उवास; तां त्वहं तुभ्यं वक्ष्यामि, को हि त्वैवं ब्रुवन्तमर्हति प्रत्याख्यातुमिति ॥८ ॥

8. He (the king) said: "O Gautama, as your paternal grandfather, do not be offended (with us). Before this, this knowledge never remained with any *brahmana;* but I shall instruct it to you for who can refuse one speaking thus".

It was a humiliation to the learned Aruni, to become a student of the king. Aruni had realised his ignorance. The king, therefore, thought that Aruni would have been sore at heart. And he said to Aruni, by way of appeasing him, that the paternal grandfathers in both their families had no occasion for any such misunderstanding and consequent disagreement among themselves and that he must also keep up that tradition and continue the good and happy relation between them. Then he revealed the fact that this particular *vidya,* meditation, had all along been with the *kshatriyas* alone and that it had never gone to a *brahmana* till that time. But circumstances having arisen in such a manner that he had to communicate the *vidya* to a *brahmana,* he gladly agreed to do so.

असौ वै लोकोऽग्निर्गौतम; तस्यादित्य एव समित्, रश्मयो धूमः, अहरर्चिः, दिशोऽङ्गाराः, अवान्तरदिशो विस्फुलिङ्गाः; तस्मिन्नेतस्मिन्नग्नौ देवाः श्रद्धां जुह्वति; तस्या आहुत्यै सोमो राजा संभवति ॥९ ॥

9. Verily, that world (heaven), O Gautama, is fire. The sun alone is its fuel; the rays (are its) smoke; the day (is its) flame, the directions (are its) embers; the intermediate quarters (are its) sparks. In that—in this fire—the gods offer faith. Out of that offering, king *soma* (moon) is born.

The king starts instructing Aruni. He first takes the fourth question: "after how many oblations are offered, the watery portion rises up and assumes the human form?" When the answer to this question is clearly grasped, the answers to the remaining four could be easily understood.

The question itself is couched in sacrificial language. The *vedas* tell us that the whole creation of the universe is a great sacrifice. Even as the various factors involved in ritualistic sacrifice such as the performer, his wife, the priests, the fire, the oblations, the results and so on, are interconnected, in the universal sacrifice of creation of the cosmos, the several constituent factors are inextricably interrelated with one another. It is the absence of the knowledge of this inter-relation that is the cause of bondage and suffering. No event in this vast creation, be it the most insignificant, can be isolated from the rest of the events that take place here. In the ritualistic sacrifice, the various parts of the sacred fire such as fuel, smoke, flame, embers, sparks and the oblations offered, are mutually inter-connected among themselves and they jointly produce the result of the sacrifice which also stands connected with the rest. This is the case with the creation of the whole universe. Creation is a single process in which birth and death together with all that happens in between them are not isolated, disconnected events as we imagine in our ignorance. If we know the cause of birth and death, we would be released from their clutches. How is a child born? The grossest form of the knowledge of this subject is that it is born from the womb of the mother out of the combination of the sperm from the father and the ovum from the mother. This is binding knowledge, because it is partial and not the whole truth. The real fact is that not only the father and mother are involved in the birth of a child, but the whole universe is in action in this apparently simple and common incident. This is the fact in the birth of all beings, both the so-called sentient and the insentient. This is the fact that is to be known through *panchagni vidya*, the meditation on the 'five fires' described in this section of the Upanishad.

In this meditation on the 'five fires', the heaven is to be meditated upon as the first fire. Some similarities to help meditation are given. Fire is symbolic of sacrifice performed through contemplation. The fuel for this fire of heaven is the sun, because it illumines the heaven. The rays emanating from the sun is to be meditated as the smoke arising from the fire of heaven. The four directions – the north, east, south and west – are the cinders. The similarity for contemplation is that both are devoid of heat and light. The intermediate directions – the north-east, south-east, south-west and north-west – are the sparks as both are scattered. In the fire of heaven, gods such as *indra, agni, varuna* and others who are the cosmic counterparts of the organs of sense and action in this body, offer 'faith' as oblation. And out of this, arises 'king Soma' or moon-god. The word 'faith' should not be literally interpreted, as it is not capable of being taken out and offered as oblation in fire. Scriptures equate water with faith: "*sraddha va apah* – faith is verily water". Therefore, it can be interpreted as the liquid oblations which predominate in water. Further, it is faith which leads to the performance of sacrifice which causes rainfall. Going deeper into the subject, we can say that all our actions are like oblations in the cosmic sacrifice. They are not impotent, but capable of influencing world events. If we co-operate with the divine law, our actions become a sacrifice. Every action produces what is called in *vedic* language *apurva*, the invisible form of the result of action. There are subtle vibrations which in proper time take gross and palpable form. These are termed 'faith'. The totality of one's *apurva* rises up to the heaven at the time of death of this body. This is the oblation of 'faith' in the fire of heaven. Out of this sacrifice arises a new type of subtle body, a nectarine body fit enough to enjoy the higher worlds. This is expressed in symbolic language as the birth of 'king Soma'. The term *soma* also means nectar. So what happens is that a man who does meritorious deeds and leads a virtuous life, rises up after leaving the physical body, assumes a subtle body in the heavenly worlds, enjoys the results of his *karmas* and is reborn when those results are spent up.

पर्जन्यो वा अग्निर्गौतम; तस्य संवत्सर एव समित्, अभ्राणि धूमः, विद्युदर्चिः, अशनिरङ्गाराः, ह्रादुनयो विस्फुलिङ्गः, तस्मिन्नेतस्मिन्नग्नौ देवाः सोमं राजानं जुह्वति; तस्या आहुत्यै वृष्टि संभवति ॥१० ॥

10. Verily, O Gautama, *parjanya* (god of rain) is fire, year is its fuel, the clouds (are its) smoke, lightning (is its) flame, thunderbolt (is its) embers, the rumblings (are its) sparks. In that—in this fire—gods make offerings to king Soma. Out of that offering, rain is produced.

The realm of god *parjanya,* god of rain, is grosser than the heavenly world referred to in the previous *mantra.* When the fruits of the *karmas* which raise the *jiva* to the heavenly world are exhausted, the force of the next batch of the fructifying *karmas* stirs up the world of *parjanya* into activity. This is also a sacrifice, and the *mantra* says that the fire for this sacrifice is *parjanya.* That division of time called year which revolves with its parts, is the fuel for this fire as it causes rain, even as fuel kindles fire. The clouds are its smoke, as both appear alike. Lightning is its flame, as both are bright. Thunder is its ember. The similarity is that the former appears after lightning and the latter after flame. The rumbling sounds of the clouds are the sparks, both being numerous and scattered. The gods offer in the fire of *parjanya,* the oblation of 'king Soma', the nectarine body which arose from the previous sacrifice. And rain is the result that comes out of this second fire. The subtle potencies of the actions of the *jiva* left after enjoyment in the heavenly worlds, now get mixed up with the five subtle elements of water and the rest. We get rain from the gods to whom we offer oblations in the sacred fire of *parjanya.* We give and then take. This is the general rule. *parasparam bhavayantah*—says the Gita. What we have parted with in charity and in other similar good *karmas,* comes back with compound interest, as it were. Rainfall is not an isolated act which has nothing to do with our conduct in life. We are all connected with the fall of rain. Unless there is harmony of understanding and action with the divine law, nature will withdraw our requirements among which water is perhaps the most important. The rainfall is a universal phenomenon. The *jiva* comes down in the form of water falling from the heaven.

अयं वै लोकोऽग्निर्गौतम; तस्य पृथिव्येव समित्, अग्निर्धूमः, रात्रिरर्चिः,
चन्द्रमा अङ्गाराः, नक्षत्राणि विस्फुलिङ्गाः; तस्मिन्नेतस्मिन्नग्नौ देवा वृष्टिं जुह्वति;
तस्या आहुत्या अन्नं संभवति ॥११ ॥

11. Verily, this world is fire, O Gautama. The earth alone is its fuel, fire (is its) smoke, night (is its) flame, the moon (is its) embers, the stars (are its) sparks. In that—in this fire—the gods offer rain. Out of that offering, food is produced.

This is the third sacrifice wherein the product of the previous second sacrifice, viz., *jiva* in the form of water is offered as oblation and out from it arises food. From the liquid form of water, the *jiva* enters into the solid form of some grain like paddy, wheat, barley, etc., or any other vegetable food. The fire here is this world, the abode of all beings where they are born and where they experience the results of past unspent actions. For this fire, one should meditate earth as its fuel for just as fuel feeds fire, earth feeds the whole world. The ordinary fire is the smoke arising from the fire of this world, for both arise from their common source which is the earth. Night is the flame of the sacrificial fire. Night and day are the obverse and reverse of the same coin, as it were, and are the result of the rotation of the earth on its axis. So night comes out of earth, as flame comes out of fuel. The moon is its embers. The moon appears as though from the night and the embers from the flame. This is the similarity for meditation. The stars are to be contemplated as sparks arising out of the fire, based on their similarity in their shining appearance, being numerous and scattered.

पुरुषो वा अग्निर्गौतम; तस्य व्यात्तमेव समित्, प्राणो धूमः, वागर्चिः,

चक्षुरङ्गाराः, श्रोत्रं विस्फुलिङ्गाः; तस्मिन्नेतस्मिन्नग्नौ देवा अन्नं जुह्वति; तस्या आहुत्यै रेतः संभवति ॥१२ ॥

12. O Gautama, man is verily the fire, the open mouth is its fuel, the vital power (is its) smoke, speech (is its) flame, the eye (is its) embers, the ear (is its) sparks. In that—in this fire—the gods offer food. Out of that oblation seed is produced.

Man is the fourth sacrificial fire into which the oblation of food is offered out of which arises the seed or semen. His open mouth is the fuel. The resemblance is that man shines through speech and study of scriptures uttered by the mouth, even as fire shines forth with fuel. The *prana,* the vital force, is its smoke. Even as smoke rises upwards from fuel, *prana* rises upwards from the mouth and hence *prana* is to be contemplated in this sacrifice as the smoke rising from the fire. Speech is its flame. As flame reveals objects, speech also reveals its objects. This is the similarity to help meditation. The eye is the embers, because both are receptacles of light. The ear is its sparks. Just as sparks fly off to different directions, the ear extends to all directions to receive the sounds. In this fire of man, the form of the vital force, the organs which are gods offer food as oblation causing the rising up of the seed.

योषा वा अग्निर्गौतम; तस्या उपस्थ एव समित्, लोमानि धूमः, योनिरर्चिः, यदन्तः करोति तेऽङ्गाराः, अभिनन्दा विस्फुलिङ्गाः; तस्मिन्नेतस्मिन्नग्नौ देवा रेतो जुह्वति; तस्या आहुत्यै पुरुषः संभवति; स जीवति यावज्जीवति, अथ यदा म्रियते ॥१३ ॥

13. Woman, verily, is fire, O Gautama. The hip portion is verily her fuel, the hairs (are its) smoke, the womb (is its) flame, the sexual act (is its) embers, the fits of enjoyment (are its) sparks. In that—in this fire—the gods offer seed. Out of that offering man is born. He lives as long as he is destined to live. Then (he) dies.

The depositing of the seed by man in woman is to be contemplated as a sacrifice. Then, it loses its animal aspect as something obscene to be hidden from others. It acquires divinity and plays its part in the cosmic creation. Divinising this act through rituals followed by vedic *mantras* is even now prevalent on the first consummation of the marriage. Here, it is purely meditation on the sexual act as a part of the cosmic creation by the Creator.

In this manner, described in *mantras* 9 to 13, water designated as 'faith', the *apurva* or the subtle form of the *karmas,* offered in the fires of heaven, the god of rain, this world, man and woman, gradually becoming grosser and grosser, from faith to the ethereal body called here as moon, then rain, then food and lastly seed, becomes the cause of birth of man. This is the answer to the fourth question. This man, thus born, lives as long as he is to live according to the results of his past works, on the exhaustion of which he again dies and undergoes the same process of going up to the heavenly world and from there assuming grosser forms becomes the foetus in the womb of the mother and is born again.

अथैनमग्नये हरन्ति; तस्याग्निरेवाग्निर्भवति, समित्समित्, धूमो धूमः,
अर्चिरर्चिः, अङ्गारा अङ्गाराः, विस्फुलिङ्गा विस्फुलिङ्गाः; तस्मिन्नेतस्मिन्नग्नौ देवाः
घुरुषं जुह्वति; तस्या आहुत्यै पुरुषो भास्वरवर्णः संभवति ॥१४ ॥

14. Then (they) carry him to the (funeral) fire. The fire alone becomes his fire, the fuel (his) fuel, the smoke (his) smoke, the flame (his) flame, the embers (his) embers, the sparks (his) sparks. In that—in this fire—the gods offer the man. Out of that offering, the man arises shining.

When the man thus born through the 'five fires', dies at the end of his allotted period of life, he is carried to the funeral ground for cremation done with the last rites. The well known fire used there for burning the corpse, is the fire for this final sacrifice. The ordinary fuel is the fuel. Similarly, the smoke, flame, embers and sparks are those that come out of the fire that consumes the body. In this fire, the gods offer the man as the last oblation. Out of this offering, the man rises radiant, because he has been purified by all the rites performed from the time of conception in the womb of the mother, up to the funeral ceremony. These are called *samskaras* which are twelve in number according to Manu and sixteen according to some others.

ते य एवमेतद्विदुः, ये चामी अरण्ये श्रद्धां सत्यमुपासते, तेऽर्चिरभिसंभवन्ति, अर्चिषोऽहः, अह्न आपूर्यमाणपक्षम्, आपूर्यमाणपक्षाद्यान्षण्मासानुदङ्ङादित्य एति; मासेभ्यो देवलोकम्, देवलोकादादित्यम्, आदित्याद्वैद्युतम्; तान्वैद्युतान्पुरुषो मानस एत्य ब्रह्मलोकान् गमयति; ते तेषु ब्रह्मलोकेषु पराः परावतो वसन्ति; तेषां न पुनरावृत्तिः ॥१५ ॥

15. Those who know this as such and those others who worship and meditate on *satyam* with faith in the forest reach his flame, from the flame to the day, from the day to the bright fortnight, from the bright fortnight to the six months in which the sun travels northwards, from the months to the world of gods, from the world of gods to the sun, from the sun to the lightning; a mind-born *purusha* coming takes those lightnings to the worlds of Brahma. These great ones live for many cycles in those worlds of Brahma; to them there is no return to this world.

This and the succeeding *mantra* consist the answers to the remaining four questions. Those among the householders who know this vidya and those *vanaprasthas* who live in the forest and practise meditation on *satya-brahman, hiranyagarbha,* go through the northern path, the path of light. Here also, as elsewhere in the Upanishads, 'those who know' does not mean those who have read this part of the Upanishad and understood its meaning. 'Knowing' in such contexts means living. Those who live a life in accordance with the truth revealed by the *upasana,* practising meditation, attain the results mentioned herein, viz., attainment of the world of *hiranyagarbha,* here called *brahmaloka.*

The northern path is described. Each stage mentioned here as flame, day, bright fortnight etc., refer to the particular deity presiding over it. These deities are the different planes or realms through which the consciousness of the meditator rises, as the degree of purity or illumination increases with the intensity and depth of meditation practised. Throughout the path, there is illumination, as symbolised by bright objects such as flame, day, bright fortnight, lightning and so on. This is the reason why it is called the path of light. When he reaches the realm of lightning, when his consciousness has risen up to a very high degree of perfection, divine help manifests itself in an intense form to take him to still further heights. This is symbolically expressed by the statement that a mind-born being comes and leads him on to the world of Creator. Some say it is his spiritual preceptor that comes to his help and others would say it is God himself coming in the form of a person. All these are different ways of expressing the same fact of the mysterious divine manifestation at the last stages of his march towards the Goal. Now, the aspirants, it is stated, are taken to the world of *hiranyagarbha.* There are not many worlds of *hiranyagarbha,* but the plural 'worlds' is used to refer to the higher and lower planes of the world of *hiranyagarbha* attainable through different grades and intensity of meditation. Those who reach this world live there for the life time of *hiranyagarbha,* which the scriptures say is many human cycles or *kalpas,* at the end of which period they attain ultimate liberation along with *hiranyagarbha.*

अथ ये यज्ञेन दानेन तपसा लोकाञ्जयन्ति ते धूममभिसम्भवन्ति, धूमाद्रात्रिम्, रात्रेरपक्षीयमाणपक्षम्, अपक्षीयमाणपक्षाद्यान्षण्मासान्दक्षिणादित्य एति, मासेभ्यः पितृलोकम्, पितृलोकाच्चन्द्रम्, ते चन्द्रं प्राप्यान्नं भवन्ति, तांस्तत्र देवा यथा सोमं राजानमाप्यायस्वापक्षीयस्वेति, एवमेनांस्तत्र भक्षयन्ति; तेषां यदा तत्पर्यवैत्यथेममेवाकाशमभिनिष्पद्यन्ते, आकाशाद्वायुम्; वायोर्वृष्टिम्, वृष्टेः पृथिवीम्; ते पृथिवीं प्राप्यान्नं भवन्ति, ते पुनः पुरुषाग्नौ

हूयन्ते, ततो योषाग्नौ जायन्ते लोकान्प्रत्युत्थायिनः; त एवमेवानुपरिवर्तन्ते; अथ य एतौ पन्थानौ न विदुस्ते कीटाः पतङ्गा यदिदं दन्दशूकम् ॥१६ ॥

॥इति षष्ठाध्यायस्य द्वितीयं ब्राह्मणम् ॥

16. Then, those who attain the worlds through sacrifices, charity (and) austerity, go to smoke, from smoke to night, from night to the dark fortnight, from dark fortnight to those six months in which the sun goes southward, from months to the world of manes, from the world of manes to the moon. They reach the moon (and) become food. There the gods eat those as the priests drinking the shining Soma Juice (saying as it were) 'do flourish, do dwindle'. When their that (the result of past works) is exhausted, then (they) go to this ether verily, from ether to air, from air to rain, from rain to earth. They coming to earth become food. They again are offered in the fire of man, thereafter in the fire of woman (from where) they are born (and perform sacrifices) with the desire to go to (other) worlds. Thus alone they rotate. While those who know not these (two) paths, (become) these worms, moths having biting nature.

While the previous *mantra* described the result of meditation on the *panchagni-vidya,* as the attainment of gradual liberation, rising step by step in the level of consciousness, this *mantra* gives the results of those who perform only ritualistic *karmas* without meditation, and of those who do neither but lead their lives like animals.

Those who do only virtuous *karmas,* who are ignorant of the truth behind creation, go by the southern path, the path of darkness or the path of the manes which take them up to the world of manes only and not to the higher realms. They first go to the smoke. This and the subsequent stages which are portrayed as black and dark, symbolise ignorance and the resulting desire and action which predominate in these persons. There is no illumination anywhere in this path, which signifies the absence of knowledge of truth. From smoke they go to night, then the dark fortnight and the southern solstice. From there, they do not go to the year like those who travel through the northern path, but go to the world of the manes and then to the world of the moon. As masters are said to enjoy their servants, the gods are said to enjoy these *jivas*. Food is a source of enjoyment for beings. They are, therefore, said to be food for the gods. It is said that even as in ritualistic sacrifice the priests enjoy by drinking the 'Soma' juice at intervals, the gods too enjoy these *jivas* who have now new subtle bodies and who serve as materials of luxury to the denizens of these worlds. These *jivas* are also rewarded for their meritorious works done. They have no equality with the gods there. They do not have the citizenship of that world. We may say that they are like the visa holders who stay for a fixed period in a foreign country and return at the end of that period to their own country. When the results of their good *karmas* get exhausted, they are sent out of that world. Now the return journey is through ether, air, rain, earth, food, man and woman. The *jivas* identify themselves with each of these, become grosser and grosser. Once they enter the grosser realms, they do not know what happens to them, until at last entering the womb of the mother and developing into the human body identifies with that body. People who have to their credit meritorious *karmas* are born in good circumstances and those who have evil *karmas* on the point of fructification, take birth in wombs of parents suffering from poverty and disease and they also suffer likewise.

Those people who do neither meditation nor virtuous *karmas,* but lead a sense life, eating and drinking, sleeping and procreating like the animals, go through neither the northern nor the southern path. They are born as little creatures such as insects, moths, worms, flies, mosquitoes, locusts, gnats and the like destined to be born and to die again and again. Once the *jiva* is caught in this group, it is very difficult to come out.

Because of the cyclic movement of the *jivas* belonging to the three classes referred to above, the worlds do not get filled up. This is the answer to the third question. The fifth question regarding means of attainment to the two paths, the path of the gods and the path of the manes, has been answered in *mantras* 15 and 16, as the Knowledge of the *panchagni-vidya* and mere performance of meritorious deeds, respectively. In the description of the two paths consists the answer to the first question, regarding the place where people who die diverge. Those who follow the path of gods take to the flame and the others who follow the path of the manes take to the smoke. It is here they diverge. The second question as to how they return to this world, also has been answered, by saying that they pass first the ether, then rain, earth, man and woman.

Summary

To summarise this second section of the last chapter, we get here a concise picture of what is known as *panchagni-vidya,* meditation on the five fires. The Chhandogya Upanishad also gives the same meditation with certain minor alteration here and there, in sections iii to x of chapter V. In describing the result of the meditation known as *upakosala-vidya* also, Chhandogya Upanishad gives an account of the path of the gods in *mantra* IV-xv-5. This meditation helps us to free ourselves from the erroneous thoughts and actions. Ignorance of the law of the universe, the divine law, is the cause of suffering. Therefore, we are taught here, through the very common incident of the birth of a child, the process of cosmic creation, as a whole. The Upanishad tells us that creation of the universe is a sacrifice. All our actions are oblations in this universal sacrifice. Even as each limb of the body performs its allotted work not for its own sake, but for the person of whom it forms a part, and the purpose of the work is beyond itself, so is the case with the great sacrifice identified with the creative process. This concept of an all-comprehensive approach and the knowledge of the inter-relatedness of the parts of the universe, is the central point intended to be brought out through this meditation. This meditation leads to transcendence. From the greatest being down to the smallest creature, creation starts with vibration, not in this world, but in the highest realms called the heavens. The cause of the vibration is not a single one isolated from the rest of the universe. The causes for the creation of every being, are a series of links making a circular chain. Though all the links of the chain appear to contribute to the birth of an effect, it is the first cause that is the real cause which pushes itself to the lower levels where alone they become visible to our senses. Then they are known and felt by us. The subtler causes and the first cause are not known, and therefore, not felt and we remain ignorant of it. We often say that something is right and some other thing is wrong, from the report of the senses. This is due to our ignorance of the causes in the subtler realms. This meditation takes us to the highest heavens for explaining the apparently simple incident of the birth of a child. The creation of the universe described in the scriptures is not to be considered as a historical incident that took place at some time in the past and at some place in space. It is the unique methodology of the scriptures to help meditation in order to realise the homogeneous undivided essence that is the nature of this universe. One who knows and lives a life according to the knowledge imparted through this *vidya*, a life spiritual, knowing the first cause and the subsequent subtler causes in the process of creation, is not tainted by any action that he does.

Thus Ends the Second Section Entitled Karmavipaka-Brahmana in the Sixth Chapter

SECTION III

SRIMANTHA-BRAHMANA

This section inculcates a ceremonial sacrifice called *Srimantha* which, if literally translated, would mean 'paste for prosperity'. This is a rite performed by the householders for the purpose of attaining material wealth in a harmless manner. This and the next section relate to mystic rituals which are performed by those leading a household life for attaining worldly prosperity in the form of wealth and progeny. Their inner spiritual significance cannot be grasped without initiation into these secrets by one's spiritual preceptor.

स यः कामयेत महत्प्राप्नुयामिति, उदगयन आपूर्यमाणपक्षस्य पुण्याहे द्वादशाहमुपसद्व्रती भूत्वौदुम्बरे कंसे चमसे वा सर्वौषधं फलानीति संभृत्य परिसमुह्य परिलिप्याग्निमुपसमाधाय परिस्तीर्यावृताऽऽज्यं संस्कृत्य पुंसा नक्षत्रेण मन्थं संनीय जुहोति ।

यावन्तो देवास्त्वयि जातवेदस्तिर्यञ्चो घ्नन्ति पुरुषस्य कामान्,
तेभ्योऽहं भागधेयं जुहोमि, ते मा तृप्ताः सर्वैः कामैस्तर्पयन्तु—स्वाहा ।
या तिरश्ची निपद्यतेऽहं विधरणी इति,
तां त्वा घृतस्य धारया यजे संराधनीमहम्—स्वाहा ॥१ ॥

1. He who desires to attain greatness offers oblations in a sacrifice, on an auspicious day, in the bright fortnight and under a male constellation, during the northern solstice, after taking the vow of *upasad* for twelve days, collecting in a cup or bowl made of *udumba* wood all herbs and grains, sweeping and plastering (the ground), bringing in the fire, spreading the *kusa* grass, purifying the offerings in the prescribed manner and interposing the *mantha* and chanting the following *mantras:* "O fire, to those gods under you who adversely frustrate people's desires, I offer (their) share. They being satisfied, may fulfil all my desires—*svaha*! To that all-accomplishing goddess who turns out spiteful under you, assuming herself as the support for all, I offer the stream of ghee—*svaha*!"

ज्येष्ठाय स्वाहा, श्रेष्ठाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; प्राणाय स्वाहा, वसिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; वाचे स्वाहा, प्रतिष्ठायै स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; चक्षुषे स्वाहा, संपदे स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; श्रोत्राय स्वाहा, आयतनाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; मनसे स्वाहा, प्रजात्यै स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; रेतसे स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ॥२ ॥

2. Offering oblations in the fire chanting '*svaha* to *jyeshtha* (the eldest)', '*svaha* to *sreshtha* (the greatest)', he drips the remaining portion adhering to the ladle into the paste. Offering oblations in the fire chanting '*svaha* to the *prana* (vital power)', '*svaha* to the *vasishtha* (the chief)', he drips the remaining portion adhering to the ladle into the paste. Offering oblations in the fire chanting '*svaha* to *vak* (the organ of speech)', '*svaha* to *pratishtha* (steadiness)', he drips .... paste. Offering oblations in the fire chanting '*svaha* to *chakshu* (the eye)', '*svaha* to *sampad* (prosperity)', he drips...............paste. Offering oblations in the fire chanting '*svaha* to *srotra* (the ear)', '*svaha* to *ayatanam* (abode)', he drips..............paste. Offering oblations in the fire chanting '*svaha* to *manas* (mind)', '*svaha* to *prajati* (that which has the attribute of generation)', he drips................paste. Offering oblations in the fire chanting '*svaha* to *retas* (the organ of generation)', he drips the remaining portion adhering to the ladle into the paste.

अग्नये स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; सोमाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; भूः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; भुवः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; स्वः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; भूर्भुवः स्वः स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; ब्रह्मणे स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; क्षत्राय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; भूताय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; भविष्यते स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; विश्वाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; सर्वाय स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति; प्रजापतये स्वाहेत्यग्नौ हुत्वा मन्थे संस्रवमवनयति ॥३॥

3. Offering an oblation in the fire chanting '*svaha* to *agni* (fire)', he drips the remaining portion adhering to the ladle in the paste. Offering an oblation in the fire chanting '*svaha* to *soma* (moon)' he drips .... paste. Offering an oblation in the fire chanting '*svaha* to *bhuh* (earth)', he drips.........paste. Offering an oblation in the fire chanting '*svaha* to *bhuvah* (sky)' he drips..............paste. Offering an oblation in the fire chanting '*svaha* to *svah* (heaven)', he drips........ paste. Offering an oblation in the fire chanting '*svaha* to *bhurbhuvahsvah* (earth, sky and heaven)', he drips..........paste.

Offering an oblation in the fire chanting '*svaha* to *brahmana'* he drips.......paste. Offering an oblation in the fire chanting '*svaha* to *kshatriya',* he drips..............paste. Offering an oblation in the fire chanting '*svaha* to *bhuta* (past)', he drips ....paste. Offering an oblation in the fire chanting '*svaha* to *bhavishyat* (future)', he drips.........paste. Offering an oblation in the fire chanting '*svaha* to *visva* (the universe)', he drips ....paste. Offering an oblation in the fire chanting '*svaha* to *sarvam* (all)', he drips........paste. Offering an oblation in the fire chanting '*svaha* to *prajapati* (Creator)', he drips .... paste.

अथैनमभिमृशति—भ्रमदसि, ज्वलदसि, पूर्णमसि, प्रस्तब्धमसि, एकसभमसि, हिंकृतमसि, हिंक्रियमाणमसि, उद्गीथमसि, उद्गीयमानमसि, श्रावितमसि, प्रत्याश्रावितमसि, आर्द्रे संदीप्तमसि, विभूरसि, प्रभूरसि, अन्नमसि, ज्योतिरसि, निधनमसि, संवर्गोऽसीति ॥४ ॥

4. Then (he) touches it (the paste which is identified with the cosmic *prana,* chanting the following *mantra*): "You are moving (as the vital power), you are burning (as the fire), you are infinite (as Brahman), you are firm (as the sky), you are the combiner of all, you are the sound, *him* and chanted as *him* (by the *prastotr* in sacrifice). You are the *udgitha* and chanted (by the *udgatr*), you are recited (by the *adhvaryu*) and uttered back (by *agnidhra*). You are fully bright in a wet cloud, you are all-pervading and powerful, you are food (as the moon) and effulgent (as the fire), you are death and you are the absorber of all".

अथैनमुद्यच्छति—आमंसि, आमंहि ते महि, स हि राजेशानोऽधिपतिः, स मां राजेशानोऽधिपतिं करोत्विति ॥५ ॥

5. Then, (he) takes it ((the vessel containing the paste, chanting the following *mantra):* "(You as the vital power) know all; (we) know (only) a little of your greatness. It (the vital power) certainly is the king, the controller, the lord. May he make me the king, the controller, the lord."

अथैनमाचामति—तत्सवितुर्वरेण्यम् । मधु वाता ऋतायते, मधु क्षरन्ति सिन्धवः । माध्वीर्नः सन्त्वोषधीः । भूः स्वाहा । भर्गो देवस्य धीमहि । मधु नक्तमुतोषसः, मधुमत्पार्थिवं रजः । मधु द्योरस्तु नः पिता । भुवः स्वाहा । धियो

यो नः प्रचोदयात्। मधुमान्नो वनस्पतिः, मधुमां अस्तु सूर्यः। माध्वीर्गावो भवन्तु नः। स्वः स्वाहेति। सर्वां च सावित्रीमन्वाह, सर्वाश्च मधुमतीः; अहमेवेदं सर्वं भूयासम् भूर्भुवः स्वः स्वाहा, इत्यन्तत आचम्य पाणी प्रक्षाल्य जघनेनाग्निं प्राक्शिराः संविशति; प्रातरादित्यमुपतिष्ठते—दिशामेकपुण्डरीकमसि, अहं मनुष्याणामेकपुण्डरीकं भूयासमिति; यथेतमेत्य जघनेनाग्निमासीनो वंशं जपति ॥६ ॥

6. Then, he sips it (the paste, chanting thus): "The effulgent sun is worshipful, the winds blow sweetly, the rivers shed nectar, may the herbs be sweet to us,—*svaha* to the earth! (We) meditate on the light of the effulgent being. May the nights and days be sweet, may the earthly dust be sweet, may heaven our father be sweet,—*svaha* to the sky! May he direct our intellects, may the soma creeper be sweet to us, may the sun be sweet, may the directions be sweet to us,—*svaha* to heaven!" (Then he) repeats the whole *savitri* (*gayatri*) and the whole *madhumati* (and says) thus: "May I indeed be all this—*svaha* to the earth, sky and heaven". At the end, he drinks (all that remains), washes (his) hands, lies behind the fire with (his) head to the east. In the morning he pays his obeisance to the sun (saying): "You are the one lotus of directions, may I be the one lotus of men". Coming as he went, he sits behind the fire, repeats the line of teachers.

तं हैतमुद्दालक आरुणिर्वाजसनेयाय याज्ञवल्क्यायान्तेवासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ॥७ ॥

7. Uddalaka, son of Aruni, imparting this to his pupil Yajnavalkya, the Vajasaneya, said thus: "If any one sprinkles it (paste) even on a dry stump, branches would grow and leaves would sprout (therefrom)".

एतमु हैव वाजसनेयो याज्ञवल्क्यो मधुकाय पैङ्ग्यायान्तेवासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ॥८ ॥

8. Yajnavalkya, the Vajasaneya, imparted this to his disciple Madhuka, the son of Paingi, and said thus: "If any one

sprinkles it (paste) even on a dry stump, branches would grow and leaves would sprout (therefrom)".

एतमु हैव मधुकः पैङ्ग्यश्चूलाय भागवित्तयेऽन्तेवासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ॥९ ॥

9. Madhuka, the son of Paingi, imparted this to his disciple Chula, the son of Bhagavitta, and said thus: "If anyone sprinkles it (paste) even on a dry stump, branches would grow and leaves would sprout (therefrom)".

एतमु हैव चूलो भागवित्तिर्जानकय आयस्थूणायान्तेवासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ॥१० ॥

10. Chula, the son of Bhagavitta, imparted this to his disciple Janaki, the son of Ayasthuna, and said thus: "If any one sprinkles it (paste) even on a dry stump, branches would grow and leaves would sprout (therefrom)".

एतमु हैव जानकिरायस्थूणः सत्यकामाय जाबालायान्तेवासिन उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति ॥११ ॥

11. Janaki, the son of Ayasthuna, imparted this to his disciple Satyakama, the son of Jabala, and said thus: "If any one sprinkles it (paste) even on a dry stump, branches would grow and leaves sprout (therefrom)".

एतमु हैव सत्यकामो जाबालोऽन्तेवासिभ्य उक्त्वोवाच, अपि य एनं शुष्के स्थाणौ निषिञ्चेत्, जायेरञ्छाखाः, प्ररोहेयुः पलाशानीति; तमेतन्नापुत्राय वानन्तेवासिने वा ब्रूयात् ॥१२ ॥

12. Satyakama, the son of Jabala, imparted this to his disciples and said thus: "If any one sprinkles it (paste) even on a dry stump, branches would grow and leaves sprout (therefrom)". One must not impart this to one who is not a son or not a disciple.

चतुरौदुम्बरो भवति—औदुम्बरः स्रुवः औदुम्बरश्चमसः, औदुम्बर इध्मः, औदुम्बर्या उपमन्थन्यौ; दश ग्राम्याणि धान्यानि भवन्ति—व्रीहिय-

वास्तिलमाषा अणुप्रियङ्गवो गोधूमाश्च मसूराश्च खल्वाश्च खलकुलाश्च;
तान्पिष्टान्दधनि मधुनि घृत उपसिञ्चति, आज्यस्य जुहोति ॥१३ ॥

॥इति षष्ठाध्यायस्य तृतीयं ब्राह्मणम् ॥

13. Four (things) are of *udumbara* wood: the sacrificial ladle is of *udumbara* wood, the cup is of *udumbara* wood, the sacrificial fuel is of *udumbara* wood, the two churning rods are of *udumbara* wood; cultivated grains are ten in number: *vrihi* (rice), *yava* (barley), *tila* (sesamum), *masha* (beans), *anu* (millet), *priyangu* (panic seed), and *godhuma* (wheat), and *masura* (lentils), and *khalva* (pulse), and *khalakula* (vetches). Having ground them, he mixes them with curd, honey and ghee and offers with ghee.

Summary

One who is qualified for the performance of *vedic* rites and who is desirous to acquire wealth and thereby become great, should perform this ritual called *mantha* or *srimantha. mantha* is the paste prepared by powdering ten cultivated grains enumerated in *mantra* 13, or more if possible. As many as could be procured should be included, excluding those which are declared unfit for sacrificial use. The powder thus prepared out of these grains should be mixed well with curd, honey and clarified butter and made into a paste. The ladle, the bowl, the fuel and the two mixing rods in this rite are to be made of *udumbara* wood. The day selected for the performance of this *mantha* rite should be an auspicious one, in the bright fortnight, under a male constellation, during the *uttarayana,* the six months during which the sun is seen moving northward. The performer should live on milk during the preceding twelve days. The ground should be swept and plastered and the other articles of use in the sacrifice should be purified in the prescribed manner. The oblations are made to the deity of fire and all those under fire, the *prana,* the organ of speech, the eye, the ear, the mind, the organ of generation and that which has the attribute of generation, the moon, the earth, the sky, the heaven, the *brahmana,* the *kshatriya,* the past, the future, the universe, the all and the creator. Then the Supreme Being is eulogised. The remnant of the paste in the bowl is taken in by the performer, in four instalments, with the chanting of the three feet of the *gayatri* separately, and the full *gayatri mantra.* He should wash his hands and lie behind the fire with his head to the east. In the morning, he should salute the sun-god and repeat the line of teachers of this ritual: Uddalaka, Yajnavalkya, Madhuka, Chula, Janaki, Satyakama and his disciples.

Thus Ends the Third Section Entitled
Srimantha-Brahmana in the Sixth Chapter

SECTION IV

PUTRAMANTHA-BRAHMANA

This section lays down the details of the *putramantha* rite, a rite by the performance of which, one who knows the meditation on the vital force and has performed the ceremony of *srimantha* dealt with in the just preceding section, will get a gifted, worthy son who by the manner of his conception, birth and by his good qualities, will help to achieve meritorious worlds both for himself and for his father. The householders are to conceive the sexual act as *vajapeya* rite.

एषां वै भूतानां पृथिवी रसः, पृथिव्या आपः, आपामोषधयः, ओषधीनां
पुष्पाणि, पूष्पाणां फलानि, फलानां पुरुषः, पुरुषस्य रेतः ॥१ ॥

1. Verily the earth is the essence of these beings, water (is the essence) of the earth, plants and herbs (are the essence) of water, flowers (are the essence) of the plants and herbs, fruits (are the essence) of the flowers, man (is the essence) of the fruits (and) the seed (is the essence) of man.

स ह प्रजापतिरीक्षांचक्रे, हन्तास्मै प्रतिष्ठां कल्पयानीति; स स्त्रियं ससृजे;
तां सृष्ट्वाध उपास्त; तस्मात्स्त्रियमध उपासीत; स एतं प्राञ्चं ग्रावाणमात्मन
एव समुदपारयत्, तेनैनामभ्यसृजत् ॥२ ॥

2. *prajapati* (the Creator) thought thus: "Well, for it (the

seed) I shall make an abode." He created the woman. Having created, ... he performed the sexual act.

तस्या वेदिरुपस्थः, लोमानि बर्हिः, चर्माधिषवणे—समिद्धो मध्यतः – तौ मुष्कौ; स यावान् ह वै वाजपेयेन यजमानस्य लोको भवति, तावानस्य लोको भवति य एवं विद्वानधोपहासं चरति; आसां स्त्रीणां सुकृतं वृङ्क्ते; अथ य इदमविद्वानधोपहासं चरति, अस्य स्त्रियः सुकृतं वृञ्जते ॥३ ॥

3. The various parts of the woman's organ of generation should be considered as accessories of the *vajapeya* sacrifice, such as the sacrificial altar, the *kusa* grass, the two pieces of stone for extracting *soma* juice, the blazing fire of the sacrifice, etc. One who knows thus attains the world earned by the performer of the *vajapeya* sacrifice and also merit. But one who without knowing this meditation, performs this animal act, loses his merit.

एतद्ध स्म वै तद्विद्वानुद्दालक आरुणिराह; एतद्ध स्म वै तद्विद्वान्नाको मौद्गल्य आह; एतद्ध स्म वै तद्विद्वान्कुमारहारित आह, बहवो मर्या ब्राह्मणायना निरिन्द्रिया विसुकृतोऽस्माल्लोकात्प्रयन्ति, य इदमविद्वांसोऽधोपहासं चरन्तीति; बहु वा इदं सुप्तस्य वा जाग्रतो वा रेतः स्कन्दति ॥४ ॥

4. Uddalaka, son of Aruna, a knower of that—this (meditation)—verily said to Naka the son of Mudgala; a knower of that—this (meditation)—verily said to Kumaraharita; a knower of that—this (meditation)—verily said this to many mortals. One who is *brahmana* in name and who does not know this and does the animal act or (those) many (who) cause discharge of this seed while asleep or in waking, depart from this world emasculated and shorn of merits.

तदभिमृशेत्, अनु वा मन्त्रयेत—
यन्मेऽद्य रेतः पृथिवीमस्कान्त्सीत्, यदोषधीरप्यसरद्यदपः ।
इदमहं तद्रेत आददे पुनर्मामैत्विन्द्रियं पुनस्तेजः पुनर्भगः ।
पुनरग्निर्धिष्ण्या यथास्थानं कल्पन्ताम्,

इत्यनामिकाङ्गुष्ठाभ्यामादायान्तरेण स्तनौ वा भ्रुवौ वा निमृज्यात् ॥५ ॥

5. That (discharged seed) should be touched with the hand. Taking (a little of it) by the ring finger and the thumb, the place between the two eyebrows or the chest should be

rubbed. Then he should repeat this *mantra:* "Today my seed which has fallen on the earth, which (fell) on the herbs, even that which (fell) on water, I take back again, may that seed come back to my organ; may fortune come back to me, may the gods residing in the fire replace it in the proper place again."

अथ यद्युदक आत्मानं पश्येत्तदभिमन्त्रयेत्—मयि तेज इन्द्रियं यशो द्रविणं सुकृतमिति; श्रीर्ह वा एषा स्त्रीणां यन्मलोद्वासाः; तस्मान्मलोद्वाससं यशस्विनीमभिक्रम्योपमन्त्रयेत ॥६ ॥

6. Now, if one sees himself (his reflection) in water he should recite (the following *mantra*): "May there be in me the seed capable of producing a son having lustre, renown, wealth and merits". Among women she (his wife) is certainly the goddess of beauty. Therefore, one should approach her when she has taken her bath after the three days of menses.

सा चेदस्मै न दद्यात्, काममेनामवक्रीणीयात्; सा चेदस्मै नैव दद्यात्, काममेनां यष्ट्या वा पाणिना वोपहत्यातिक्रामेत्, इन्द्रियेण ते यशसा यश आदद इति; अयशा एव भवति ॥७ ॥

7. If she does not yield, he should persuade her by presentations; if she does not give in even then, he should beat her with a stick or hand as he likes and utter this *mantra:* "I take away your fame by my manhood and fame". She (becomes) discredited (barren and unfortunate).

सा चेदस्मै दद्यात्, इन्द्रियेण ते यशसा यश आदधामीति; यशस्विनावेव भवतः ॥८ ॥

8. If she gives in, he should proceed uttering the following *mantra:* "I give you renown by manhood". (Then) certainly (they both) become reputed.

स यामिच्छेत्कामयेत मेति, तस्यामर्थं निष्ठाय, मुखेन मुखं संधाय, उपस्थमस्या अभिमृश्य जपेत्—

अङ्गादङ्गात्संभवसि, हृदयादधिजायसे ।
स त्वमङ्गकषायोऽसि, दिग्धविद्धामिव मादयेमाममूं मयीति ॥९ ॥

अथ यामिच्छेन्न गर्भं दधीतेति, तस्यामर्थं निष्ठाय, मुखेन मुखं संधाय,

अभिप्राण्यापान्यात्, इन्द्रियेण ते रेतसा रेत आदद इति; अरेता एव भवति ॥१० ॥

अथ यामिच्छेद्दधीतेति, तस्यामर्थं निष्ठाय, मुखेन मुखं संधाय, अपान्याभिप्राण्यात्, इन्द्रियेण ते रेतसा रेत आदधामीति; गर्भिण्येव भवति ॥११ ॥

9,10 and 11. These three *mantras* describe the sexual act through which pregnancy is either caused or not caused.

अथ यस्य जायायै जारः स्यात्तं चेद्द्विष्यात्, आमपात्रेऽग्निमुपसमाधाय, प्रतिलोमं शरबर्हिस्तीर्त्वा, तस्मिन्नेताः शरभृष्टीः प्रतिलोमाः सर्पिषाक्ता जुहुयात्—मम समिद्धेऽहौषीः, प्राणापानौ त आददे—असाविति; मम समिद्धेऽहौषीः, पुत्रपशूंस्त आददे—असाविति; मम समिद्धेऽहौषीः, इष्टासुकृते त आददे—असाविति; मम समिद्धेऽहौषीः, आशापराकाशौ त आददे—असाविति; स वा एष निरिन्द्रियो विसुकृतोऽस्माल्लोकात्प्रैति, यमेवंविद्ब्राह्मणः शपति; तस्मादेवंविच्छ्रोत्रियस्य दारेण नोपहासमिच्छेदुत, ह्येवंवित्परो भवति ॥१२ ॥

12. Now if there happens to be an illicit lover for one's wife, whom one hates, one should place fire in an unbaked earthen vessel, spread the stalks of reed and *kusa* grass in the opposite direction, and in that fire offer the reed tips soaked in ghee as oblation in the inverse order saying: "You have sacrificed in my kindled fire, I take away your *prana* and *apana*—such and such; you have sacrificed in my kindled fire, I take away your sons and cattle—such and such; you have sacrificed in my kindled fire, I take away your rites performed according to the *sruti* and *smrti*—such and such; you have sacrificed in my kindled fire, I take away your hopes and expectations—such and such." He who is cursed by a *brahmana* who knows thus, departs from this world deprived of all sense-organs and merits. Therefore, one should not even wish to cut jokes with the wife of one who is versed in the *vedas* and a knower of this, for such knower becomes an enemy.

अथ यस्य जायामार्तवं विन्देत्, त्र्यहं कंसेन पिबेदहतवासाः, नैनां वृषलो न वृषल्युपहन्यात्; त्रिरात्रान्त आप्लुत्य व्रीहीनवघातयेत् ॥१३ ॥

13. If anyone's wife is in menses, she should during the three days drink from a cup *(kamsa)*. No *sudra* man or woman should touch her. After three nights she should bathe, wear new garments and should be made to thresh rice.

According to Acharya Sankara, this *mantra* should precede *mantra* 6 of this section, for the sake of consistency.

स य इच्छेत्पुत्रो मे शुक्लो जायेत, वेदमनुब्रुवीत, सर्वमायुरियादिति, क्षीरौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम्; ईश्वरौ जनयितवै ॥१४ ॥

14. He who wishes "a son of fair complexion, to be versed in one *veda,* having the full span of life, should be born to me", should get rice cooked in milk and eat it mixed with ghee, along with his wife. (Then they) would be able to give birth (to such a son).

अथ य इच्छेत्पुत्रो मे कपिलः पिङ्गलो जायेत, द्वौ वेदावनुब्रुवीत, सर्वमायुरियादिति, दध्योदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम्; ईश्वरौ जनयितवै ॥१५ ॥

15. And he who desires "a son of tawny or brown complexion, to be versed in two *vedas,* and having the full span of life, should be born to me", should get rice cooked in curd and mixed with ghee, should eat with his wife. (Then they) would be able to produce (such a son).

अथ य इच्छेत्पुत्रो मे श्यामो लोहिताक्षो जायेत, त्रीन्वेदावनुब्रुवीत, सर्वमायुरियादिति, उदौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम्; ईश्वरौ जनयितवै ॥१६ ॥

16. And he who desires "a son of dark complexion, with red eyes, versed in three *vedas* and having the full span of life, should be born to me", should get rice boiled in water, and with his wife, eat it mixed with ghee. (Then they) would be able to give birth (to such a son).

अथ य इच्छेद्दुहिता मे पण्डिता जायेत, सर्वमायुरियादिति, तिलौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम्; ईश्वरौ जनयितवै ॥१७ ॥

17. And he who desires "a daughter with learning, to live the full term of life, should be born to me", getting rice cooked with sesamum, should mix it with ghee and eat it with his wife. (Then they) would be able to give birth (to a daughter).

अथ य इच्छेत्पुत्रो मे पण्डितो विगीतः समितिंगमः शुश्रूषितां वाचं भाषिता जायेत, सर्वान्वेदाननुब्रुवीत, सर्वमायुरियादिति, मांसौदनं पाचयित्वा सर्पिष्मन्तमश्नीयाताम्; ईश्वरौ जनयितवै—औक्षेण वाऽऽर्षभेण वा ॥१८ ॥

18. And he who desires "to me a son be born who would be a scholar reputed, frequenting the assemblies, an eloquent speaker of words pleasing to hear, versed in all the *vedas,* to live the full span of life", he should get cooked rice in meat of a bull able to breed, and mixed with ghee, should eat it with his wife. (Then they) would be able to give birth (to a son as desired).

अथाभिप्रातरेव स्थालीपाकावृताऽऽज्यं चेष्टित्वा स्थालीपाकस्योपघातं जुहोति—अग्नये स्वाहा, अनुमतये स्वाहा, देवाय सवित्रे सत्यप्रसवाय स्वाहेति; हुत्वोद्धृत्य प्राश्नाति, प्राश्येतरस्याः प्रयच्छति; प्रक्षाल्य पाणी, उदपात्रं पूरयित्वा तेनैनां त्रिरभ्युक्षति—उत्तिष्ठातो विश्वावसोऽन्यामिच्छ प्रपूर्व्याम्, सं जायां पत्या सहेति ॥१९ ॥

19. Now, in the very morning, purifying the ghee according to the rules of *sthalipaka* (a kind of sacrifice) offers *sthalipaka* oblations again and again chanting: *svaha* to fire, *svaha* to Anumati, *svaha* to the shining sun, the true creator. After offering, taking the remnant (of the cooked food) (he) eats; after eating, (he) gives (the rest) to his wife. Washing the two hands, filling the water pot (he) sprinkles on her three times that water chanting: "rise from here, *visvavasu,* and seek another blooming wife (who is) with (her) husband."

अथैनामभिपद्यते—अमोऽहमस्मि सा त्वं, सा त्वमस्यमोऽहम्, सामाहमस्मि ऋक्त्वम्, द्यौरहं पृथिवी त्वम्; तावेहि संरभावहै, सह रेतो दधावहै, पुंसे पुत्राय वित्तय इति ॥२० ॥

20. Then (while retiring) (he) embraces her (chanting): "I am this (vital force), you are that (speech); you are that

(speech). I am this (the vital force); I am *saman*, you are *rik*; I am heaven, you are earth; come let us strive together so that we may have the wealth of a male child.

अथास्या ऊरू विहापयति—विजिहीथां द्यावापृथिवी इति; तस्यामर्थं निष्ठाय, मुखेन मुखं संधाय त्रिरेनामनुलोमामनुमार्ष्टि—

विष्णुर्योनिं कल्पयतु, त्वष्टा रूपाणि पिंशतु ।
असिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ।
गर्भं धेहि सिनीवालि, गर्भं धेहि पृथुष्टुके ।
गर्भं ते अश्विनौ देवावाधत्तां पुष्करस्रजौ ॥२१ ॥

हिरण्मयी अरणी याभ्यां निर्मन्थतामश्विनौ ।
तं ते गर्भं हवामहे दशमे मासि सूतये ।
यथाग्निगर्भा पृथिवी, यथा द्यौरिन्द्रेण गर्भिणी ।
वायुर्दिशां यथा गर्भ एवं गर्भं दधामि ते असाविति ॥२२ ॥

21 and 22. These two *mantras* describe the sexual act which is to be done with the remembrance of Lord *Vishnu*, the deity of the sun, *hiranyagarbha* and other deities such *as sinivali, prathushtuka* and the presiding deities of directions.

सोष्यन्तीमद्भिरभ्युक्षति ।
यथा वायुः पुष्करिणीं समिङ्गयति सर्वतः ।
एवा ते गर्भ एजतु सहावैतु जरायुणा ।
इन्द्रस्यायं व्रजः कृतः सार्गलः सपरिश्रयः ।
तमिन्द्र निर्जहि गर्भेण सावरां सहेति ॥२३ ॥

23. (He) sprinkles water on the pregnant (wife) (chanting) this (*mantra*) (for safe delivery): "As *vayu* moves a pond entirely, so your embryo may throb with the secundine indeed, may it come out of embryo, this is the outlet closed with a bolt covered with secundine; may the vital power come out that way with the embryo along with the muscle."

जातेऽग्निमुपसमाधाय, अङ्क आधाय, कंसे पृषदाज्यं संनीय पृषदाज्यस्योपघातं जुहोति—

अस्मिन्सहस्रं पुष्यासमेधमानः स्वे गृहे ।

अस्योपसंध्यां मा च्छैत्सीत् प्रजया च पशुभिश्च—स्वाहा ।
मयि प्राणांस्त्वयि मनसा जुहोमि—स्वाहा ।
यत्कर्मणात्यरीरिचम्, यद्वा न्यूनमिहाकरम् ।
अग्निष्टत्स्विष्टकृद्विद्वान्स्विष्टं सुहुतं करोतु नः — स्वाहेति ॥२४ ॥

24. The son being born, he should bring the sacred fire, place him in his lap, put in a metal vessel a mixture of curd and ghee (and) offer oblations again and again with that mixture of curd and ghee (chanting) thus: "growing in my own house (as my son), may (I) maintain a thousand (people), may not (the goddess of fortune) depart with children and cattle from this line—*svaha*! I, through mind, offer to you the vital power in me—*svaha*! In this (sacrificial act), if I have done anything too much or too little, may the omniscient, beneficent fire set them right and make everything prosperous for us—*svaha*!"

अथास्य दक्षिणं कर्णमभिनिधाय वाग्वागिति त्रिः; अथ दधि मधु घृतं संनीयानन्तर्हितेन जातरूपेण प्राशयति । भूस्ते दधामि, भुवस्ते दधामि, स्वस्ते दधामि, भूर्भुवः स्वः सर्वं त्वयि दधामीति ॥२५ ॥

25. Then, placing (his mouth) on its (the child's) right ear (he should utter) thus thrice: "speech speech." Next, mixing curd, honey and ghee he feeds (the child) with a strip of gold not obstructed (by anything) uttering: "(I) put the earth (*rigveda*) into you, (I) put the sky *(yajurveda)* into you, (I) put the heaven *(samaveda)* into you; (I) put all, the earth, sky and heaven into you."

अथास्य नाम करोति, वेदोऽसीति; तदस्य तद्गुह्यमेव नाम भवति ॥२६ ॥

26. Then, he does the child's naming (saying) thus: "You are the *veda*". That is its secret name indeed.

अथैनं मात्रे प्रदाय स्तनं प्रयच्छति—
यस्ते स्तनः शशयो यो मयोभूः, यो रत्नधा वसुविद्यः सुदत्रः ।
येन विश्वा पुष्यसि वार्याणि सरस्वती तमिह धातवे कर् ॥ इति ॥२७ ॥

27. Then, handing him (the child) to the mother for being suckled, (utters the following *mantra):* "O Sarasvati, your breast which is inexhaustible, which is delightful, abundant in

milk, full of wealth, which is generous, by which you nourish all gods and other beings, make that flow here (in this breast) for suckling (the child)".

अथास्य मातरमभिमन्त्रयते ।
इलासि मैत्रावरुणी, वीरे वीरमजीजनत् ।
सा त्वं वीरवती भव, यास्मान्वीरवतोऽकरत् ॥ इति ।

तं वा एतमाहुः, अतिपिता बताभूः, अतिपितामहो बताभूः, परमां बत काष्ठां प्रापत्, श्रिया यशसा ब्रह्मवर्चसेन—य एवंविदो ब्राह्मणस्य पुत्रो जायत इति ॥२८ ॥

॥इति षष्ठाध्यायस्य चतुर्थं ब्राह्मणम् ॥

28. Then (he) addresses his (child's) mother thus: "You are the adorable Maitravaruni, you have given birth to a heroic (child); O heroic lady, be blessed with heroic children". Of the heroic child thus born to a *brahmana* with this knowledge (they) say: "Verily you have surpassed your father; verily you have surpassed your grandfather; you have reached the utmost, the highest, through splendour, fame and effulgence of Brahman".

Summary

We are now at the close of the Upanishad. The subject-matter of the Upanishad, viz., the realisation of the Absolute, practically ends with this fourth section of the sixth and the last chapter. There is however one more section which follows and which enumerates the line of teachers.

It is significant that this *putramantha-brahmana,* section dealing with the ritual combined with meditation for the birth of a heroic child, follows immediately the *srimantha-brahmana* which in its turn follows the section on *panchagni- vidya.* For those householders who are seekers after Truth and who live a life strictly following the scriptural injunctions on the human aims of *dharma,* righteousness, *artha,* wealth earned following righteousness, and *kama,* fulfilment of rightful desires with the wealth thus earned, the sexual union is transformed from its low, animal, pleasure-seeking nature into a religious ritual combined with meditation and chanting of holy *mantras*, for the only purpose of giving birth to heroic children. A life led without deviating from the high standards of morality and ethics, honesty and integrity, ritual and meditation, takes one surely but gradually to the fourth and final aim of *moksha,* liberation from the bondage of this phenomenal existence. We have seen that the section dealing with the *panchagni-vidya,* the meditation on the five 'fires', in section (ii) of this last chapter, explains the five stages of the descent of Consciousness, viz., the heavens, the atmosphere, the earth, the man and the woman. It expounds, in sacrificial language, the manifestation of the supreme Consciousness as this world. The birth of a child from the mother is indicative of all births of all beings in all species. It is the fifth oblation in the *panchagni-vidya, viz.,* the offering of the oblation of the seed in the sacrificial fire of woman, that is dealt with in detail in this section. The human mother symbolises the 'cause' that produces the 'effect' which is symbolised by the child. Those who know this truth that all beings are the manifestation of the cause which is the one, non-dual Consciousness, are not bound by their actions and their results. Actions become no more individualistic and selfish. They are transformed into universal and cosmic incidents. The Upanishad exhorts man to make his whole life one of meditation on the divine. Life to such a meditator is no more miserable. It is full of divine happiness and it takes him further on to the ultimate goal of Liberation, the *sat-chit-ananda*.

Thus Ends the Fourth Section Entitled
Putramantha-Brahmana in the Sixth Chapter

SECTION V

VAMSA-BRAHMANA

अथ वंशः । पौतिमाषीपुत्रः कात्यायनीपुत्रात्, कात्यायनीपुत्रो गौतमीपुत्रात्, गौतमीपुत्रो भारद्वाजीपुत्रात्, भारद्वाजीपुत्रः पाराशरीपुत्रात्, पाराशरीपुत्र औपस्वस्तीपुत्रात्, औपस्वस्तीपुत्रः पाराशरीपुत्रात्, पाराशरीपुत्रः कात्यायनीपुत्रात्, कात्यायनीपुत्रः कौशिकीपुत्रात्, कौशिकीपुत्र आलम्बीपुत्राच्च वैयाघ्रपदीपुत्राच्च, वैयाघ्रपदीपुत्रः काण्वीपुत्राच्च कापीपुत्राच्च, कापीपुत्रः — ॥१ ॥

1. Now, (follows) the line of teachers. The son of Pautimashi received the knowledge from the son of Katyayani, the son of Katyayani from the son of Gautami, the son of Gautami from the son of Bharadvaji, the son of Bharadvaji from the son of Parasari, the son of Parasari from the son of Aupasvasti, the son of Aupasvasti from the son of (another) Parasari, the son of that Parasari from the son of Katyayani, the son of Katyayani from the son of Kausiki, the son of Kausiki from the son of Alambi and the son of Vaiyaghrapadi, and the son of Vaiyaghrapadi from the son of Kanvi and the son of Kapi, and the son of Kapi——

आत्रेयीपुत्रात्, आत्रेयीपुत्रो गौतमीपुत्रात्, गौतमीपुत्रो भारद्वाजीपुत्रात्, भारद्वाजीपुत्रः पाराशरीपुत्रात्, पाराशरीपुत्रो वात्सीपुत्रात्, वात्सीपुत्रः पाराशरीपुत्रात्, पाराशरीपुत्रो वार्कारुणीपुत्रात्, वार्कारुणीपुत्रो वार्कारुणीपुत्रात्, वार्कारुणीपुत्र आर्तभागीपुत्रात्, आर्तभागीपुत्रः शौङ्गीपुत्रात्, शौङ्गीपुत्रः सांकृतीपुत्रात्, सांकृतीपुत्र आलम्बायनीपुत्रात्, आलम्बायनीपुत्र आलम्बीपुत्रात्, आलम्बीपुत्रो जायन्तीपुत्रात्, जायन्तीपुत्रो माण्डूकायनीपुत्रात्, माण्डूकायनीपुत्रो माण्डूकीपुत्रात्, माण्डूकीपुत्रः शाण्डिलीपुत्रात्, शाण्डिलीपुत्रो राथीतरीपुत्रात्, राथीतरीपुत्रो भालुकीपुत्रात्, भालुकीपुत्रः क्रौञ्चिकीपुत्राभ्याम्, क्रौञ्चिकीपुत्रौ वैदभृतीपुत्रात्, वैदभृतीपुत्रः कार्शकेयीपुत्रात्, कार्शकेयीपुत्रः प्राचीनयोगीपुत्रात्, प्राचीनयोगीपुत्रः सांजीवीपुत्रात्, सांजीवीपुत्रः प्राश्नीपुत्रादासुरिवासिनः, प्राश्नीपुत्र आसुरायणात्, आसुरायण आसुरेः, आसुरिः — ॥२ ॥

2. (The son of Kapi) from the son of Atreyi, the son of Atreyi from the son of Gautami, the son of Gautami from the son of Bharadvaji, the son of Bharadvaji from the son of Parasari, the son of Parasari from the son of Vatsi, the son of Vatsi from the son of (another) Parasari, the son of (later) Parasari from the son of Varkaruni, the son of Varkaruni from the son of (another) Varkaruni, the son of (later) Varkaruni from the son of Artabhagi, the son of Artabhagi from the son of Saungi, the son of Saungi from the son of Samkriti, the son of Samkriti from the son of Alambayani, the son of Alambayani from the son of Alambi, the son of Alambi from the son of Jayanti, the son of Jayanti from the son of Mandukayani, the son of Mandukayani from the son of Manduki, the son of Manduki from the son of Sandili, the son of Sandili from the son of Rathitari, the son of Rathitari from the son of Bhaluki, the son of Bhaluki from the two sons of Kraunchiki, the two sons of Kraunchiki from the son of Vaidabhriti, the son of Vaidabhriti from the son of Karsakeyi, the son of Karsakeyi from the son of Prachinayogi, the son of Prachinayogi from the son of Samjivi, the son of Samjivi from Asurivasin, the son of Prasni, the son of Prasni from Asurayana, Asurayana from Asuri, Asuri——

याज्ञवल्क्यात्, याज्ञवल्क्य उद्दालकात्, उद्दालकोऽरुणात्, अरुण उपवेशेः, उपवेशिः कुश्रेः, कुश्रिर्वाजश्रवसः, वाजश्रवा जिह्वावतो बाध्योगात्, जिह्वावान्बाध्योगोऽसिताद्वार्षगणात्, असितो वार्षगणो हरितात्कश्यपात्, हरितः, कश्यपः शिल्पात्कश्यपात्, शिल्पः कश्यपः कश्यपान्नैध्रुवेः, कश्यपो नैध्रुविर्वाचः, वागम्भिण्याः अम्भिण्यादित्यात्; आदित्यानीमानि शुक्लानि यजूंषि वाजसनेयेन याज्ञवल्क्येनाख्यायन्ते ॥३ ॥

3. (Asuri) from Yajnavalkya, Yajnavalkya from Uddalaka, Uddalaka from Aruna, Aruna from Upavesi, Upavesi from Kusri, Kusri from Vajasrava, Vajasrava from Jihvavat, the son of Badhyoga, Jihvavat, the son of Badhyoga from Asita, the son of Varshagana, Asita the son of Varshagana from Harita Kasyapa, Harita Kasyapa from Silpa Kasyapa, Silpa Kasyapa from Kasyapa, the son of Nidhruva, Kasyapa, the son of Nidhruva from Vach, Vach from Ambhini, Ambhini from the sun. These white (pure) *yajus* received from the sun are expounded by Yajnavalkya Vajasaneya.

समानमा सांजीवीपुत्रात्; सांजीवीपुत्रो माण्डूकायनेः, माण्डूकायनिर्माण्डव्यात्, माण्डव्यः कौत्सात्, कौत्सो माहित्थेः, माहित्थिर्वामकक्षायणात्, वामकक्षायणः शाण्डिल्यात्, शाण्डिल्यो वात्स्यात्, वात्स्यः कुश्रेः, कुश्रिर्यज्ञवचसो राजस्तम्बायनात्, यज्ञवचा राजस्तम्बायनस्तुरात्कावषेयात्, तुरः कावषेयः प्रजापतेः, प्रजापतिर्ब्रह्मणः, ब्रह्म स्वयंभु; ब्रह्मणे नमः ॥४ ॥

॥इति षष्ठाध्यायस्य पञ्चमं ब्राह्मणम् ॥

॥इति षष्ठोऽध्यायः ॥

4. (Now the line of teachers for the whole Upanishad). It is the same up to the son of Samjivi; the son of Samjivi from Mandukayani, Mandukayani from Mandavya, Mandavya from Kautsa, Kautsa from Mahitthi, Mahitthi from Vamakakshayana, Vamakakshayana from Sandilya, Sandilya from Vatsya, Vatsya from Kusri, Kusri from Yajnavachas, the son of Rajastamba, Yajnavachas, the son of Rajastamba from Tura the son of Kavashi, Tura the son of Kavashi from Prajapati (Hiranyagarbha), (and) Prajapati from Brahma (the Vedas). Brahma is self-created; salutations to Brahma (the Vedas).

The Upanishad closes with the names of the teachers through which this great knowledge has come down, from Prajapati up to the son of Pautimashi, from whom it has been further transmitted through teachers and disciples to the present day. Salutations and obeisance to the supreme knowledge in the form of the Vedas.

Thus Ends the Fifth Section Entitled Vamsa-Brahmana in the Sixth Chapter of the Brihadaranyaka Upanishad

HERE ENDS THE SIXTH CHAPTER

ॐ । पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

(For translation and commentary,
please see Pages 1, 2 and 475 to 477)

THUS ENDS THE BRIHADARANYAKA UPANISHAD

APPENDICES

APPENDIX 1

THE UPANISHADS

According to the Muktikopanishad of Sukla Yajur-veda, there are as mentioned therein the Rigveda with 21 Sakhas (Branches), the Yajurveda with 109, the Samaveda with 1000 and the Atharvanaveda with 50, and each Branch has one Upanishad. Muktikopanishad further states that emancipation may be attained through Mandukya Upanishad alone, and failing which, through the ten Upanishads, then the thirty-two Upanishads. Through the study of the 108 Upanishads one is certain to attain final emancipation. The 108 Upanishads are:

1. Isa, 2. Kena, 3. Katha-(valli), 4. Prasna, 5. Mundaka, 6. Mandukya, 7. Taittiriya, 8. Aitareya, 9. Chhandogya and 10. Brihadaranyaka. (These are the ten Upanishads referred to above).

11. Brahma, 12. Kaivalya, 13. Jabala, 14. Svetasvatara, 15. Hamsa, 16. Aruni (ka), 17. Garbha, 18. Narayana, 19. (Parama)-Hamsa, 20. (Amrita)-Bindu, 21. (Amrita)-Nada, 22. (Atharva)-Sira, 23. (Atharva)-Sikha, 24. Maitrayani, 25. Kaushitaki, 26. Brihaj-jabala, 27. (Nrisimha)-Tapini, 28. Kalagnirudra, 29. Maitreyi, 30. Subala, 31. Kshuri (ka), and 32. Mantrika. (These are the thirty-two Upanishads referred to).

33. Sarvasara, 34. Niralamba, 35. Suka-Rahasya, 35. Vajrasuchika, 37. Tejo-(Bindu), 38. Nada-(Bindu),

39. Dhyana-(Bindu), 40. (Brahma) Vidya, 41. Yogatattva, 42. Atmabodhaka, 43. (Narada)-Parivrajaka, 44. Trisikhi (Brahmana), 45. Sita, 46. (Yoga)-Chuda-(Mani), 47. Nirvana, 48. Mandala-(Brahmana), 49. Dakshina (Murti), 50. Sarabha, 51. Skanda, 52. Mahanarayana, 53. Advaya-(Taraka), 54. (Rama)-Rahasya, 55. Ramatapana, 56. Vasudeva, 57. Mudgala, 58. Sandilya, 59. Paingala, 60. Bikshu (ka), 61. Maha, 62. Sariraka, 63. (Yoga)-Sikha, 64. Turiyatita, 65. Sannyasa, 66. (Paramahamsa)-Parivrajaka, 67. Akshamalika, 68. Avyaktha-(Nrisimha), 69. Ekakshara, 70. (Anna)-Purna, 71. Surya, 72. Akshi-(ka), 73. Adhyatma, 74. Kundika-(khya), 75. Savitri, 76. Atma, 77. Pasupata, 78. Parabrahma, 79. Avadhutaka, 80. Tripuratapana, 81. Devi, 82. Tripura, 83. Katha, 84. Bhavana, 85. (Rudra)-Hridaya, 86. (Yoga)-Kundali, 87. Bhasma-(Jabala), 88. Rudraksha, 89. Gana-(pati), 90. Darsana, 91. Tarasara, 92. Mahavakya, 93. Panchabrahma, 94. (Prana)-Agnihotra, 95. Gopalatapini, 96. Krishna, 97. Yajnavalkya, 98. Varahaka, 99. Satyayana, 100. Hayagriva, 101. Dattatreya, 102. Garuda, 103. Kali (santarana), 104. Jabala, 105. Saubhagya-(Lakshmi), 106. (Saraswati)- Rahasya, 107. (Bahv) Richa and 108. Muktika.

Grouping of the Upanishads according to the Vedas:

The 10 Rigveda Upanishads: 8, 25, 38, 42, 47, 57, 67, 82, 105, 107.

The 19 Suklayajurveda Upanishads: 1, 10, 13, 15, 19, 30, 32, 34, 44, 48, 53, 59, 60, 64, 73, 91, 97, 99, 108.

The 32 Krishnayajurveda Upanishads: 3, 7, 11, 12, 14, 17, 18, 20, 21, 28, 31, 33, 35, 37, 39, 40, 41, 49, 51, 62, 63, 69, 72, 79, 83, 85, 86, 93, 94, 98, 103, 106.

The 16 Samaveda Upanishads: 2, 9, 16, 24, 29, 36, 46, 56, 61, 65, 68, 74, 75, 88, 90, 104.

The 31 Atharvanaveda Upanishads: 4, 5, 6, 22, 23, 26, 27, 43, 45, 50, 52, 54, 55, 58, 66, 70, 71, 76, 77, 78, 80, 81, 84, 87, 89, 92, 95, 96, 100, 101, 102.

Another grouping of the 108 Upanishads

The 10 Major Upanishads: 1 to 10.

The 14 Vaishnava Upanishads: 18, 27, 52, 54, 55, 56, 68, 91, 95, 96, 100, 101, 102, 103.

The 15 Saiva Upanishads: 12, 14, 22, 23, 26, 28, 49, 50, 67, 85, 87, 88, 89, 93, 104.

The 8 Sakta Upanishads: 45, 80, 81, 82, 84, 105, 106, 107.

The 20 Yoga Upanishads: 15 ,20, 21, 31, 37, 38, 39, 40, 41, 44, 46, 48, 53, 58, 63, 77, 86, 90, 92, 98.

The 17 Sannyasa Upanishads: 11, 16, 19, 25, 29, 43, 47, 60, 64, 65, 66, 74, 78, 79, 83, 97, 99.

The 24 Samanya Vedanta Upanishads: 13, 17, 24, 30, 32, 33, 34, 35, 36, 42, 51, 57, 59, 61, 62, 69, 70, 71, 72, 73, 75, 76, 94, 108.

APPENDIX 2

SANTI MANTRAS

For the Rigveda Upanishads:

ॐ वाङ् मे मनसि प्रतिष्ठिता । मनो मे वाचि प्रतिष्ठितम् । आविरावीर्म एधि वेदस्य म आणीस्थः । श्रुतं मे मा प्रहासीरनेनाधीतेनाहोरात्रान्संदधाम्यृतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् । अवतु वक्तारम् ॥ ॐ शान्तिः शान्तिः शान्तिः ॥१ ॥

Let my speech be rooted in my mind. Let my mind be rooted in my speech. Let Brahman reveal Himself to me. Let my mind and speech enable me to grasp the Truth of the Vedas. Let not what I heard forsake me. Let both day and night be continuously spent by me in study. I think Truth. I speak Truth. May that Truth protect me. May that protect the teacher, protect me, protect the teacher. Let peace prevail against Adhi Daivic, Adhi Bhautic and Adhi Asuric disturbances. Om Peace, Peace, Peace.

For the Krishnayajurveda Upanishads:

ॐ सह नाववतु । सह नौ भुनक्तु । सह वीर्यं करवावहै । तेजस्वि नावधीतमस्तु मा विद्विषावहै ॥ ॐ शान्तिः शान्तिः शान्तिः ॥२ ॥

Om. May He protect us both (teacher and taught.) May He cause us both to enjoy the bliss of Mukti. May we both exert to find out the true meaning of the Scriptures. May our studies be fruitful. May we never quarrel with each other. Om Peace, Peace, Peace.

For the Suklayajurveda Upanishads:

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ॐ शान्तिः शान्तिः शान्तिः ॥

That is whole. This is whole. From the whole, the whole becomes manifest. From the whole when the whole is negated what remains is again the whole. Om Peace, Peace, Peace.

For the Samaveda Upanishads:

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मे अस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥४ ॥

May my limbs, speech, Prana, eye, ear and power of all my senses grow vigorous. All is the Brahman of the Upanishads. May I never deny the Brahman. May the Brahman never desert me. Let that relationship endure. Let the virtues recited in the Upanishad be rooted in me. May they repose in me. Om Peace, Peace, and Peace.

For the Atharvaveda Upanishads:

ॐ भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः । स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेम देवहितं यदायुः । स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः । स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥ ॐ शान्तिः शान्तिः शान्तिः ॥५ ॥

Om. O Worshipful ones, may our ears hear what is auspicious. May we see what is auspicious. May we sing your praise, live our allotted span of life in perfect health and strength. May Indra extolled in the scriptures, Pushan the all-knowing, Tarkshya who saves from all harm, and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein. Om Peace, Peace, Peace.

Other Santi Mantras:

ॐ यश्छन्दसामृषभो विश्वरूपः । छन्दोभ्योऽध्यमृतात्सम्बभूव । स मेन्द्रो मेधया स्पृणोतु । अमृतस्य देवधारणो भूयासम् । शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा । कर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोऽसि मेधयाऽपिहितः । श्रुतं मे गोपाय ॥ ॐ शान्तिः शान्तिः शान्तिः ॥६ ॥

May He, the Lord of all, pre-eminent among the Vedas and superior to the nectar contained in them, bless me with wisdom. May I be adorned with knowledge of Brahman that leads to Immortality. May my body become strong and vigorous (for practising meditation on Brahman). May my tongue always utter delightful words. May I hear a lot with my ears. Thou art the scabbard of Brahman hidden by worldly taints (and not revealed by puny intellects). May I never forget that which I have learnt. Om Peace, Peace, Peace.

ॐ भद्रं नो अपिवातय मनः ॥ ॐ शान्तिः शान्तिः शान्तिः ॥७ ॥

Salutations. May my mind and all these (body, Indriyas, Pranas etc.) be good and well. Om Peace, Peace, Peace.

ॐ अहं वृक्षस्य रेरिव । कीर्तिः पृष्ठं गिरेरिव । ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि । द्रविणं सवर्चसम् । सुमेधा अमृतोऽक्षितः । इति त्रिशङ्कोर्वेदानुवचनम् ॥ ॐ शान्तिः शान्तिः शान्तिः ॥८ ॥

I am the destroyer of the tree (of Samsara). My reputation is as high as the top of the hill. I am, in essence, as pure as the Sun. I am the highest treasure. I am All-wise, Immortal and Indestructible. This is Trisanku's realisation. Om Peace, Peace, Peace.

ॐ यो ब्रह्माणं विदधाति पूर्वं । यो वै वेदांश्च प्रहिणोति तस्मै । तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ॥ ॐ शान्तिः शान्तिः शान्तिः ॥९ ॥

He who creates this universe in the beginning and He whom the Vedas gloriously praise and sing about, in Him I take refuge in the firm faith and belief that my intellect may shine with knowledge of Brahman. Om Peace, Peace, Peace.

ॐ शं नो मित्रः शं वरुणः । शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुरुक्रमः । नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि । ऋतं वदिष्यामि । सत्यं वदिष्यामि । तन्मामवतु । तद्वक्तारमवतु । अवतु माम् । अवतु वक्तारम् ॥ ॐ शान्तिः शान्तिः शान्तिः ॥१० ॥

May the Sun (Mitra) be good to us! May the Varuna be good to us! May the Sun (Aryama) be good to us! May Indra and Brihaspati be good to us! May Vishnu of great strides be good to us! Prostrations to Brahman! Prostrations to Thee, O Vayu, Thou indeed art the visible Brahman! I shall proclaim Thee visible Brahman; I shall call Thee the Just! I shall call Thee the True! May He protect me! May He protect the teacher! May He protect me! May He protect the teacher! Om Peace, Peace, Peace.

MAHAVAKYAS

The Mahavakyas are cryptic aphorisms of profound ideas enshrined in the Vedas. Secret meanings are revealed in terse sayings regarding the relationship between the individual soul and the Supreme Self. These maxims are to be personally taught by the Guru to his disciples and they are the subjects of contemplation both by ascetics and others. There are four such Vakyas one pertaining to each Veda.

1. RIG-VEDA:—Aitareya Upanishad. "**Prajnanam Brahma**—Pure Consciousness or Knowledge is Brahman." Knowledge or rather Intelligence is that by which one sees, hears, feels or separates and knows taste or distaste. This one Intelligence which is found in all beings including gods, men and animals is Brahman alone. This Vakya explains the purpose of initiation and pertains to experience. It explains the nature of Brahman. Atman is Prajnana or Pure

Consciousness, the essential Self of man. The Vakya is variously called as Anubhava Vakya, Prayojanapara, Svarupabodha or Lakshana Vakya.

2. YAJUR-VEDA:—Brihadaranyaka Upanishad: "**Aham Brahma Asmi**—I am Brahman". The aim of the aspirant is noted here. The term 'I' refers to the All-full Paramatman who resides in this body as the medium of knowledge and as the witness of Buddhi. The word 'Brahman' refers to the Supreme Atman. The term 'am' denotes their identity. This Vakya is variously called Abhyasa, Vishayapara or Anubhava Vakya.

3. SAMA-VEDA:—Chhandogya Upanishad: "**Tat Tvam Asi**—Thou art That." This explains the relation between the part and the whole. That Existence which is one only without a second and which is devoid of name and form is denoted by the term 'That'. The substance or the reality which is at the back of the body and the Indriyas of the hearer (disciple) is denoted by the term 'Thou'. The term 'art' denotes their identity. That identity ought to be experienced. This Vakya is variously called Upadesa or Sambandhapara Vakya.

4. ATHARVA-VEDA:—Mandukya Upanishad: "**Ayam Atma Brahma**—This Atman is Brahman." Direct cognisance of the Self-effulgent is denoted by the term 'This'. That which is at the back of all from Ahankara down to the body is called 'Atman'. The term 'Brahman' denotes that Great Truth which is at the back of the whole Universe and is Svayamprakasa. This Sakshatkara Vakya confers Brahma-Jnana. This Anubhavabodha Vakya gives expression to the inner intuitive experience or direct perception of the innermost self, through meditation. This Vakya is variously called Darsana or Vidhivakya, Adhikaripara or Aparoksha Anubhuti Vakya.

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THE BRIHADARANYAKA UPANISHAD